Anno 1778.

PHILLIPS·ACADEMY

OLIVER·WENDELL·HOLMES

LIBRARY

Per ampliora ad altiora.

GIFT OF

MRS. FRANCES P. McCLELLAN

Alfred Townsend Hardwell

Hubbard Park

Cambridge

10th Feby 1900.

Works

THE

STONES OF VENICE

VOLUME III—THE FALL

ALSO

THE POETRY OF ARCHITECTURE

POEMS

GIOTTO AND HIS WORKS IN PADUA

BY

JOHN RUSKIN, M.A.

AUTHOR OF "THE SEVEN LAMPS OF ARCHITECTURE," "THE CROWN OF WILD OLIVE," "SESAME AND LILIES," ETC.

BOSTON

ALDINE BOOK PUBLISHING CO.

PUBLISHERS

33867

820
R89x
v.6

CONTENTS.

THIRD, OR RENAISSANCE, PERIOD.

CHAPTER I.

PAGE

Early Renaissance, ... 5

CHAPTER II.

Roman Renaissance, ... 35

CHAPTER III.

Grotesque Renaissance, ... 113

CHAPTER IV.

Conclusion, ... 166

APPENDIX.

1. Architect of the Ducal Palace, ... 199
2. Theology of Spenser, ... 205
3. Austrian Government in Italy, ... 209
4. Date of the Palaces of the Byzantine Renaissance, . . . 211
5. Renaissance Side of Ducal Palace, ... 213
6. Character of the Doge Michele Morosini, ... 213
7. Modern Education, ... 215

PAGE

8. Early Venetian Marriages, ... 223
9. Character of the Venetian Aristocracy, ... 223
10. Final Appendix, ... 225

INDICES.

I. Personal Index, ... 266
II. Local Index, ... 271
III. Topical Index, ... 274
IV. Venetian Index, ... 290

LIST OF ILLUSTRATIONS.

STONES OF VENICE, VOLUME THREE.

PLATE		FACING PAGE
1.	Temperance and Intemperance in Curvature,	10
2.	Gothic Capitals,	11
3.	Noble and Ignoble Grotesque,	126
4.	Mosaics of Olive-Tree and Flowers,	179
5.	Byzantine Bases,	226
6.	Byzantine Jambs,	230
7.	Gothic Jambs,	232
8.	Byzantine Archivolts,	246
9.	Gothic Archivolts,	249
10.	Cornices and Abaci,	251
11.	Tracery Bars,	255
12.	Capitals of Fondaca de' Turchi,	308

FIGURE		PAGE
1.	Mouldings of Doorways and Jambs,	228
2.	Masonry of Base of Upper Arcade of Ducal Palace,	256
3.	Stone Forming Top of Balcony,	257
4.	Cusps,	258
5.	Flat Archivolt of the Corte del Forno,	259

DIAGRAMS.

Paintings in the Scuola di San Rocco.	(First Group),	342
Paintings in the Scuola di San Rocco.	(Second Group),	350
Paintings in the Scuola di San Rocco.	(Third Group),	362
Paintings in the Scuola di San Rocco.	(Fourth Group),	371

THE STONES OF VENICE.

THIRD, OR RENAISSANCE, PERIOD.

CHAPTER I.

EARLY RENAISSANCE.

§ 1. I TRUST that the reader has been enabled, by the preceding chapters, to form some conception of the magnificence of the streets of Venice during the course of the thirteenth and fourteenth centuries. Yet by all this magnificence she was not supremely distinguished above the other cities of the middle ages. Her early edifices have been preserved to our times by the circuit of her waves ; while continual recurrences of ruin have defaced the glory of her sister cities. But such fragments as are still left in their lonely squares, and in the corners of their streets, so far from being inferior to the buildings of Venice, are even more rich, more finished, more admirable in invention, more exuberant in beauty. And although, in the North of Europe, civilization was less advanced, and the knowledge of the arts was more confined to the ecclesiastical orders, so that, for domestic architecture, the period of perfection must be there placed much later than in Italy, and considered as extending to the middle of the fifteenth century ; yet, as each city reached a certain point in civilization, its streets became decorated with the same magnificence, varied only in style according to the materials at hand, and temper of the people. And I am not aware of any town of wealth and importance in the middle ages, in which some proof does not exist, that, at its period of greatest energy and

prosperity, its streets were inwrought with rich sculpture, and even (though in this, as before noticed, Venice always stood supreme) glowing with color and with gold. Now, therefore, let the reader,—forming for himself as vivid and real a conception as he is able, either of a group of Venetian palaces in the fourteenth century, or, if he likes better, of one of the more fantastic but even richer street scenes of Rouen, Antwerp, Cologne, or Nuremberg, and keeping this gorgeous image before him,—go out into any thoroughfare, representative, in a general and characteristic way, of the feeling for domestic architecture in modern times ; let him, for instance, if in London, walk once up and down Harley Street, or Baker Street, or Gower Street ; and then, looking upon this picture and on this, set himself to consider (for this is to be the subject of our following and final inquiry) what have been the causes which have induced so vast a change in the European mind.

§ II. Renaissance architecture is the school which has conducted men's inventive and constructive faculties from the Grand Canal to Gower Street ; from the marble shaft, and the lancet arch, and the wreathed leafage, and the glowing and melting harmony of gold and azure, to the square cavity in the brick wall. We have now to consider the causes and the steps of this change ; and, as we endeavored above to investigate the nature of Gothic, here to investigate also the nature of Renaissance.

§ III. Although Renaissance architecture assumes very different forms among different nations, it may be conveniently referred to three heads :—Early Renaissance, consisting of the first corruptions introduced into the Gothic schools : Central or Roman Renaissance, which is the perfectly formed style : and Grotesque Renaissance, which is the corruption of the Renaissance itself.

§ IV. Now, in order to do full justice to the adverse cause, we will consider the abstract *nature* of the school with reference only to its best or central examples. The forms of building which must be classed generally under the term *early* Renaissance are, in many cases, only the extravagances and

corruptions of the languid Gothic, for whose errors the classical principle is in no wise answerable. It was stated in the second chapter of the "Seven Lamps," that, unless luxury had enervated and subtlety falsified the Gothic forms, Roman traditions could not have prevailed against them; and, although these enervated and false conditions are almost instantly colored by the classical influence, it would be utterly unfair to lay to the charge of that influence the first debasement of the earlier schools, which had lost the strength of their system before they could be struck by the plague.

§ v. The manner, however, of the debasement of all schools of art, so far as it is natural, is in all ages the same; luxuriance of ornament, refinement of execution, and idle subtleties of fancy, taking the place of true thought and firm handling: and I do not intend to delay the reader long by the Gothic sick-bed, for our task is not so much to watch the wasting of fever in the features of the expiring king, as to trace the character of that Hazael who dipped the cloth in water, and laid it upon his face. Nevertheless, it is necessary to the completeness of our view of the architecture of Venice, as well as to our understanding of the manner in which the Central Renaissance obtained its universal dominion, that we glance briefly at the principal forms into which Venetian Gothic first declined. They are two in number: one the corruption of the Gothic itself; the other a partial return to Byzantine forms; for the Venetian mind having carried the Gothic to a point at which it was dissatisfied, tried to retrace its steps, fell back first upon Byzantine types, and through them passed to the first Roman. But in thus retracing its steps, it does not recover its own lost energy. It revisits the places through which it had passed in the morning light, but it is now with wearied limbs, and under the gloomy shadows of evening.

§ vi. It has just been said that the two principal causes of natural decline in any school, are over-luxuriance and over-refinement. The corrupt Gothic of Venice furnishes us with a curious instance of the one, and the corrupt Byzantine of the other. We shall examine them in succession.

Now, observe, first, I do not mean by *luxuriance* of ornament, *quantity* of ornament. In the best Gothic in the world there is hardly an inch of stone left unsculptured. But I mean that character of extravagance in the ornament itself which shows that it was addressed to jaded faculties; a violence and coarseness in curvature, a depth of shadow, a lusciousness in arrangement of line, evidently arising out of an incapability of feeling the true beauty of chaste form and restrained power. I do not know any character of design which may be more easily recognized at a glance than this over-lusciousness; and yet it seems to me that at the present day there is nothing so little understood as the essential difference between chasteness and extravagance, whether in color, shade, or lines. We speak loosely and inaccurately of "overcharged" ornament, with an obscure feeling that there is indeed something in visible Form which is correspondent to Intemperance in moral habits; but without any distinct detection of the character which offends us, far less with any understanding of the most important lesson which there can be no doubt was intended to be conveyed by the universality of this ornamental law.

§ VII. In a word, then, the safeguard of highest beauty, in all visible work, is exactly that which is also the safeguard of conduct in the soul,—Temperance, in the broadest sense; the Temperance which we have seen sitting on an equal throne with Justice amidst the Four Cardinal Virtues, and, wanting which, there is not any other virtue which may not lead us into desperate error. Now, observe: Temperance, in the nobler sense, does not mean a subdued and imperfect energy; it does not mean a stopping short in any good thing, as in Love or in Faith; but it means the power which governs the most intense energy, and prevents its acting in any way but as it ought. And with respect to things in which there may be excess, it does not mean imperfect enjoyment of them; but the regulation of their quantity, so that the enjoyment of them shall be greatest. For instance, in the matter we have at present in hand, temperance in color does mean imperfect or dull enjoyment of color; but it means that government of color which shall bring the utmost possible enjoyment out of

all hues. A bad colorist does not *love* beautiful color better than the best colorist does, nor half so much. But he indulges in it to excess; he uses it in large masses, and unsubdued; and then it is a law of Nature, a law as universal as that of gravitation, that he shall not be able to enjoy it so much as if he had used it in less quantity. His eye is jaded and satiated, and the blue and red have life in them no more. He tries to paint them bluer and redder, in vain: all the blue has become grey, and gets greyer the more he adds to it; all his crimson has become brown, and gets more sere and autumnal the more he deepens it. But the great painter is sternly temperate in his work; he loves the vivid color with all his heart; but for a long time he does not allow himself anything like it, nothing but sober browns and dull greys, and colors that have no conceivable beauty in them; but these by his government become lovely: and after bringing out of them all the life and power they possess, and enjoying them to the uttermost,—cautiously, and as the crown of the work, and the consummation of its music, he permits the momentary crimson and azure, and the whole canvas is in a flame.

§ VIII. Again, in curvature, which is the cause of loveliness in all form; the bad designer does not enjoy it more than the great designer, but he indulges in it till his eye is satiated, and he cannot obtain enough of it to touch his jaded feeling for grace. But the great and temperate designer does not allow himself any violent curves; he works much with lines in which the curvature, though always existing, is long before it is perceived. He dwells on all these subdued curvatures to the uttermost, and opposes them with still severer lines to bring them out in fuller sweetness; and, at last, he allows himself a momentary curve of energy, and all the work is, in an instant, full of life and grace.

The curves drawn in Plate VII. of the first volume, were chosen entirely to show this character of dignity and restraint, as it appears in the lines of nature, together with the perpetual changefulness of the degrees of curvature in one and the same line; but although the purpose of that plate was carefully explained in the chapter which it illustrates, as well

as in the passages of "Modern Painters" therein referred to (vol. ii. pp. 236, 275), so little are we now in the habit of considering the character of abstract lines, that it was thought by many persons that this plate only illustrated Hogarth's reversed line of beauty, even although the curve of the salvia leaf, which was the one taken from that plate for future use, in architecture, was not a reversed or serpentine curve at all. I shall now, however, I hope, be able to show my meaning better.

§ ix. Fig. 1 in Plate I., opposite, is a piece of ornamentation from a Norman-French manuscript of the thirteenth century, and fig. 2 from an Italian one of the fifteenth. Observe in the first its stern moderation in curvature; the gradually united lines *nearly straight*, though none quite straight, used for its main limb, and contrasted with the bold but simple offshoots of its leaves, and the noble spiral from which it shoots, these in their turn opposed by the sharp trefoils and thorny cusps. And see what a reserve of resource there is in the whole; how easy it would have been to make the curves more palpable and the foliage more rich, and how the noble hand has stayed itself, and refused to grant one wave of motion more.

§ x. Then observe the other example, in which, while the same idea is continually repeated, excitement and interest are sought for by means of violent and continual curvatures wholly unrestrained, and rolling hither and thither in confused wantonness. Compare the character of the separate lines in these two examples carefully, and be assured that wherever this redundant and luxurious curvature shows itself in ornamentation, it is a sign of jaded energy and failing invention. Do not confuse it with fulness or richness. Wealth is not necessarily wantonness: a Gothic moulding may be buried half a foot deep in thorns and leaves, and yet will be chaste in every line; and a late Renaissance moulding may be utterly barren and poverty-stricken, and yet will show the disposition to luxury in every line.

§ xi. Plate XX., in the second volume, though prepared for the special illustration of the notices of capitals, becomes

PLATE I.—TEMPERANCE AND INTEMPERANCE IN CURVATURE.

PLATE II.—GOTHIC CAPITALS.

peculiarly interesting when considered in relation to the points at present under consideration. The four leaves in the upper row are Byzantine ; the two middle rows are transitional, all but fig. 11, which is of the formed Gothic ; fig. 12 is perfect Gothic of the finest time (Ducal Palace, oldest part), fig. 13 is Gothic beginning to decline, fig. 14 is Renaissance Gothic in complete corruption.

Now observe, first, the Gothic naturalism advancing gradually from the Byzantine severity ; how from the sharp, hard, formalized conventionality of the upper series the leaves gradually expand into more free and flexible animation, until in fig. 12 we have the perfect living leaf as if fresh gathered out of the dew. And then, in the last two examples and partly in fig. 11, observe how the forms which can advance no longer in animation, advance, or rather decline, into luxury and effeminacy as the strength of the school expires.

§ XII. In the second place, note that the Byzantine and Gothic schools, however differing in degree of life, are both alike in *temperance*, though the temperance of the Gothic is the nobler, because it consists with entire animation. Observe how severe and subtle the curvatures are in all the leaves from fig. 1 to fig. 12, except only in fig. 11 ; and observe especially the firmness and strength obtained by the close approximation to the straight line in the lateral ribs of the leaf, fig. 12. The longer the eye rests on these temperate curvatures the more it will enjoy them, but it will assuredly in the end be wearied by the morbid exaggeration of the last example.

§ XIII. Finally, observe—and this is very important—how one and the same character in the work may be a sign of totally different states of mind, and therefore in one case bad, and in the other good. The examples, fig. 3 and fig. 12, are both equally pure in line ; but one is subdivided in the extreme, the other broad in the extreme, and both are beautiful. The Byzantine mind delighted in the delicacy of subdivision which nature shows in the fern-leaf or parsley-leaf ; and so, also, often the Gothic mind, much enjoying the oak, thorn, and thistle. But the builder of the Ducal Palace used great breadth in his foliage, in order to harmonize with the broad

surface of his mighty wall, and delighted in his breadth as nature delights in the sweeping freshness of the dock-leaf or water-lily. Both breadth and subdivision are thus noble, when they are contemplated or conceived by a mind in health; and both become ignoble, when conceived by a mind jaded and satiated. The subdivision in fig. 13 as compared with the type, fig. 12, which it was intended to improve, is the sign, not of a mind which loved intricacy, but of one which could not relish simplicity, which had not strength enough to enjoy the broad masses of the earlier leaves, and cut them to pieces idly, like a child tearing the book which, in its weariness, it cannot read. And on the other hand, we shall continually find, in other examples of work of the same period, an unwholesome breadth or heaviness, which results from the mind having no longer any care for refinement or precision, nor taking any delight in delicate forms, but making all things blunted, cumbrous, and dead, losing at the same time the sense of the elasticity and spring of natural curves. It is as if the soul of man, itself severed from the root of its health, and about to fall into corruption, lost the perception of life in all things around it; and could no more distinguish the wave of the strong branches, full of muscular strength and sanguine circulation, from the lax bending of a broken cord, nor the sinuousness of the edge of the leaf, crushed into deep folds by the expansion of its living growth, from the wrinkled contraction of its decay.* Thus, in morals, there is a care for trifles which proceeds from love and conscience, and is most holy; and a care for trifles which comes of idleness and frivolity, and is most base. And so, also, there is a gravity proceeding from thought, which is most noble; and a gravity proceeding from dulness and mere incapability of enjoyment, which is most base. Now, in the various forms assumed by the later Gothic of Venice, there are one or two features which, under other circumstances,

* There is a curious instance of this in the modern imitations of the Gothic capitals of the Casa d'Oro, employed in its restorations. The old capitals look like clusters of leaves, the modern ones like kneaded masses of dough with holes in them.

would not have been signs of decline; but, in the particular manner of their occurrence here, indicate the fatal weariness of decay. Of all these features the most distinctive are its crockets and finials.

§ XIV. There is not to be found a single crocket or finial upon any part of the Ducal Palace built during the fourteenth century; and although they occur on contemporary, and on some much earlier, buildings, they either indicate detached examples of schools not properly Venetian, or are signs of incipient decline.

The reason of this is, that the finial is properly the ornament of gabled architecture; it is the compliance, in the minor features of the building, with the spirit of its towers, ridged roof and spires. Venetian building is not gabled, but horizontal in its roots and general masses; therefore the finial is a feature contradictory to its spirit, and adopted only in that search for morbid excitement which is the infallible indication of decline. When it occurs earlier, it is on fragments of true gabled architecture, as, for instance, on the porch of the Carmini.

In proportion to the unjustifiableness of its introduction was the extravagance of the form it assumed; becoming, sometimes, a tuft at the top of the ogee windows, half as high as the arch itself, and consisting, in the richest examples, of a human figure, half emergent out of a cup of leafage, as, for instance, in the small archway of the Campo San Zaccaria: while the crockets, as being at the side of the arch, and not so strictly connected with its balance and symmetry, appear to consider themselves at greater liberty even than the finials, and fling themselves, hither and thither, in the wildest contortions. Fig. 4. in Plate I, is the outline of one, carved in stone, from the later Gothic of St. Mark's; fig. 3 a crocket from the fine Veronese Gothic; in order to enable the reader to discern the Renaissance character better by comparison with the examples of curvature above them, taken from the manuscripts. And not content with this exuberance in the external ornaments of the arch, the finial interferes with its traceries. The increased intricacy of these, as such, being a

natural process in the development of Gothic, would have been no evil; but they are corrupted by the enrichment of the finial at the point of the cusp,—corrupted, that is to say, in Venice: for at Verona the finial, in the form of a fleur-de-lis, appears long previously at the cusp point, with exquisite effect; and in our own best Northern Gothic it is often used beautifully in this place, as in the window from Salisbury, Plate XII. (Vol. II.), fig. 2. But in Venice, such a treatment of it was utterly contrary to the severe spirit of the ancient traceries; and the adoption of a leafy finial at the extremity of the cusps in the door of San Stefano, as opposed to the simple ball which terminates those of the Ducal Palace, is an unmistakable indication of a tendency to decline.

In like manner, the enrichment and complication of the jamb mouldings, which, in other schools, might and did take place in the healthiest periods, are, at Venice, signs of decline, owing to the entire inconsistency of such mouldings with the ancient love of the single square jamb and archivolt. The process of enrichment in them is shown by the successive examples given in Plate VII., below. They are numbered, and explained in the Appendix.

§ xv. The date at which this corrupt form of Gothic first prevailed over the early simplicity of the Venetian types can be determined in an instant, on the steps of the choir of the Church of St. John and Paul. On our left hand, as we enter, is the tomb of the Doge Marco Cornaro, who died in 1367. It is rich and fully developed Gothic, with crockets and finials, but not yet attaining any extravagant development. Opposite to it is that of the Doge Andrea Morosini, who died in 1382. Its Gothic is voluptuous, and over-wrought; the crockets are bold and florid, and the enormous finial represents a statue of St. Michael. There is no excuse for the antiquaries who, having this tomb before them, could have attributed the severe architecture of the Ducal Palace to a later date; for every one of the Renaissance errors is here in complete development, though not so grossly as entirely to destroy the loveliness of the Gothic forms. In the Porta della Carta, 1423, the vice reaches its climax.

§ XVI. Against this degraded Gothic, then, came up the Renaissance armies; and their first assault was in the requirement of universal perfection. For the first time since the destruction of Rome, the world had seen, in the work of the greatest artists of the fifteenth century,—in the painting of Ghirlandajo, Masaccio, Francia, Perugino, Pinturicchio, and Bellini; in the sculpture of Mino da Fiesole, of Ghiberti, and Verrocchio,—a perfection of execution and fulness of knowledge which cast all previous art into the shade, and which, being in the work of those men united with all that was great in that of former days, did indeed justify the utmost enthusiasm with which their efforts were, or could be, regarded. But when this perfection had once been exhibited in anything, it was required in everything; the world could no longer be satisfiedwith less exquisite execution, or less disciplined knowledge. The first thing that it demanded in all work was, that it should be done in a consummate and learned way; and men altogether forgot that it was possible to consummate what was contemptible, and to know what was useless. Imperatively requiring dexterity of touch, they gradually forgot to look for tenderness of feeling; imperatively requiring accuracy of knowledge, they gradually forgot to ask for originality of thought. The thought and the feeling which they despised departed from them, and they were left to felicitate themselves on their small science and their neat fingering. This is the history of the first attack of the Renaissance upon the Gothic schools, and of its rapid results, more fatal and immediate in architecture than in any other art, because there the demand for perfection was less reasonable, and less consistent with the capabilities of the workman; being utterly opposed to that rudeness or savageness on which, as we saw above, the nobility of the elder schools in great part depends. But inasmuch as the innovations were founded on some of the most beautiful examples of art, and headed by some of the greatest men that the world ever saw, and as the Gothic with which they interfered was corrupt and valueless, the first appearance of the Renaissance feeling had the appearance of a healthy movement. A new energy replaced whatever weariness or

dulness had affected the Gothic mind; an exquisite taste and refinement, aided by extended knowledge, furnished the first models of the new school; and over the whole of Italy a style arose, generally now known as cinque-cento, which in sculpture and painting, as I just stated, produced the noblest masters which the world ever saw, headed by Michael Angelo, Raphael, and Leonardo; but which failed of doing the same in architecture, because, as we have seen above, perfection is therein not possible, and failed more totally than it would otherwise have done, because the classical enthusiasm had destroyed the best types of architectural form.

§ XVII. For, observe here very carefully, the Renaissance principle, as it consisted in a demand for universal perfection, is quite distinct from the Renaissance principle as it consists in a demand for classical and Roman *forms* of perfection. And if I had space to follow out the subject as I should desire, I would first endeavor to ascertain what might have been the course of the art of Europe if no manuscripts of classical authors had been recovered, and no remains of classical architecture left, in the fifteenth century; so that the executive perfection to which the efforts of all great men had tended for five hundred years, and which now at last was reached, might have been allowed to develope itself in its own natural and proper form, in connexion with the architectural structure of earlier schools. This refinement and perfection had indeed its own perils, and the history of later Italy, as she sank into pleasure and thence into corruption, would probably have been the same whether she had ever learned again to write pure Latin or not. Still the inquiry into the probable cause of the enervation which might naturally have followed the highest exertion of her energies, is a totally distinct one from that into the particular form given to this enervation by her classical learning; and it is matter of considerable regret to me that I cannot treat these two subjects separately: I must be content with marking them for separation in the mind of the reader.

§ XVIII. The effect, then, of the sudden enthusiasm for classical literature, which gained strength during every hour of

the fifteenth century, was, as far as respected architecture, to do away with the entire system of Gothic science. The pointed arch, the shadowy vault, the clustered shaft, the heaven-pointing spire, were all swept away ; and no structure was any longer permitted but that of the plain cross-beam from pillar to pillar, over the round arch, with square or circular shafts, and a low-gabled roof and pediment: two elements of noble form, which had fortunately existed in Rome, were, however, for that reason, still permitted ; the cupola, and, internally, the waggon vault.

§ XIX. These changes in form were all of them unfortunate ; and it is almost impossible to do justice to the occasionally exquisite ornamentation of the fifteenth century, on account of its being placed upon edifices of the cold and meagre Roman outline. There is, as far as I know, only one Gothic building in Europe, the Duomo of Florence, in which, though the ornament be of a much earlier school, it is yet so exquisitely finished as to enable us to imagine what might have been the effect of the perfect workmanship of the Renaissance, coming out of the hands of men like Verrocchio and Ghiberti, had it been employed on the magnificent framework of Gothic structure. This is the question which, as I shall note in the concluding chapter, we ought to set ourselves practically to solve in modern times.

§ XX. The changes effected in form, however, were the least part of the evil principles of the Renaissance. As I have just said, its main mistake, in its early stages, was the unwholesome demand for *perfection*, at any cost. I hope enough has been advanced, in the chapter on the Nature of Gothic, to show the reader that perfection is *not* to be had from the general workman, but at the cost of everything,—of his whole life, thought, and energy. And Renaissance Europe thought this a small price to pay for manipulative perfection. Men like Verrocchio and Ghiberti were not to be had every day, nor in every place ; and to require from the common workman execution or knowledge like theirs, was to require him to become their copyist. Their strength was great enough to enable them to join science with invention, method with emo-

tion, finish with fire ; but, in them, the invention and the fire were first, while Europe saw in them only the method and the finish. This was new to the minds of men, and they pursued it to the neglect of everything else. "This," they cried, "we must have in all our work henceforward:" and they were obeyed. The lower workman secured method and finish, and lost, in exchange for them, his soul.

§ xxi. Now, therefore, do not let me be misunderstood when I speak generally of the evil spirit of the Renaissance. The reader may look through all I have written, from first to last, and he will not find one word but of the most profound reverence for those mighty men who could wear the Renaissance armor of proof, and yet not feel it encumber their living limbs,*—Leonardo and Michael Angelo, Ghirlandajo and Masaccio, Titian and Tintoret. But I speak of the Renaissance as an evil time, because, when it saw those men go burning forth into the battle, it mistook their armor for their strength : and forthwith encumbered with the painful panoply every stripling who ought to have gone forth only with his own choice of three smooth stones out of the brook.

§ xxii. This, then, the reader must always keep in mind when he is examining for himself any examples of cinque-cento work. When it has been done by a truly great man, whose life and strength could not be oppressed, and who turned to good account the whole science of his day, nothing is more exquisite. I do not believe, for instance, that there is a more glorious work of sculpture existing in the world than that equestrian statue of Bartolomeo Colleone, by Verrocchio, of which, I hope, before these pages are printed, there will be a cast in England. But when the cinque-cento work has been done by those meaner men, who, in the Gothic times, though in a rough way, would yet have found some means of speaking out what was in their hearts, it is utterly inanimate, —a base and helpless copy of more accomplished models ; or, if not this, a mere accumulation of technical skill, in gaining

* Not that even these men were able to wear it altogether without harm, as we shall see in the next chapter.

which the workman had surrendered all other powers that were in him.

There is, therefore, of course, an infinite gradation in the art of the period, from the Sistine Chapel down to modern upholstery ; but, for the most part, since in architecture the workman must be of an inferior order, it will be found that this cinque-cento painting and higher religious sculpture is noble, while the cinque-cento architecture, with its subordinate sculpture, is universally bad ; sometimes, however, assuming forms, in which the consummate refinement almost atones for the loss of force.

§ XXIII. This is especially the case with that second branch of the Renaissance which, as above noticed, was engrafted at Venice on the Byzantine types. So soon as the classical enthusiasm required the banishment of Gothic forms, it was natural that the Venetian mind should turn back with affection to the Byzantine models in which the round arches and simple shafts, necessitated by recent law, were presented under a form consecrated by the usage of their ancestors. And, accordingly, the first distinct school of architecture* which arose under the new dynasty, was one in which the method of inlaying marble, and the general forms of shaft and arch, were adopted from the buildings of the twelfth century, and applied with the utmost possible refinements of modern skill. Both at Verona and Venice the resulting architecture is exceedingly beautiful. At Verona it is, indeed, less Byzantine, but possesses a character of richness and tenderness almost peculiar to that city. At Venice it is more severe, but yet adorned with sculpture which, for sharpness of touch and delicacy of minute form, cannot be rivalled, and rendered especially brilliant and beautiful by the introduction of those inlaid circles of colored marble, serpentine and porphyry, by which Phillippe de Commynes was so much struck on his first entrance into the city. The two most refined buildings in this style in Venice are, the small Church of the Miracoli, and the Scuola di San Marco beside the Church of St. John and St. Paul. The noblest is the Rio Façade of the

* Appendix 4, "Date of Palaces of Byzantine Renaissance."

Ducal Palace. The Casa Dario, and Casa Manzoni, on the Grand Canal, are exquisite examples of the school, as applied to domestic architecture; and, in the reach of the canal between the Casa Foscari and the Rialto, there are several palaces, of which the Casa Contarini (called "delle Figure") is the principal, belonging to the same group, though somewhat later, and remarkable for the association of the Byzantine principles of color with the severest lines of the Roman pediment, gradually superseding the round arch. The precision of chiselling and delicacy of proportion in the ornament and general lines of these palaces cannot be too highly praised; and I believe that the traveller in Venice, in general, gives them rather too little attention than too much. But while I would ask him to stay his gondola beside each of them long enough to examine their every line, I must also warn him to observe, most carefully, the peculiar feebleness and want of soul in the conception of their ornament, which mark them as belonging to a period of decline; as well as the absurd mode of introduction of their pieces of colored marble: these, instead of being simply and naturally inserted in the masonry, are placed in small circular or oblong frames of sculpture, like mirrors or pictures, and are represented as suspended by ribands against the wall; a pair of wings being generally fastened on to the circular tablets, as if to relieve the ribands and knots from their weight, and the whole series tied under the chin of a little cherub at the top, who is nailed against the façade like a hawk on a barn door.

But chiefly let him notice, in the Casa Contarini delle Figure, one most strange incident, seeming to have been permitted, like the choice of the subjects at the three angles of the Ducal Palace, in order to teach us, by a single lesson, the true nature of the style in which it occurs. In the intervals of the windows of the first story, certain shields and torches are attached, in the form of trophies, to the stems of two trees whose boughs have been cut off, and only one or two of their faded leaves left, scarcely observable, but delicately sculptured here and there, beneath the insertions of the severed boughs.

It is as if the workman had intended to leave us an image

of the expiring naturalism of the Gothic school. I had not seen this sculpture when I wrote the passage referring to its period, in the first volume of this work (Chap. XX. § xxxi.): —"Autumn came,—the leaves were shed,—and the eye was directed to the extremities of the delicate branches. *The Renaissance frosts came, and all perished!*"

§ xxiv. And the hues of this autumn of the early Renaissance are the last which appear in architecture. The winter which succeeded was colorless as it was cold; and although the Venetian painters struggled long against its influence, the numbness of the architecture prevailed over them at last, and the exteriors of all the latter palaces were built only in barren stone. As at this point of our inquiry, therefore, we must bid farewell to color, I have reserved for this place the continuation of the history of chromatic decoration, from the Byzantine period, when we left it in the fifth chapter of the second volume, down to its final close.

§ xxv. It was above stated, that the principal difference in general form and treatment between the Byzantine and Gothic palaces was the contraction of the marble facing into the narrow spaces between the windows, leaving large fields of brick wall perfectly bare. The reason for this appears to have been, that the Gothic builders were no longer satisfied with the faint and delicate hues of the veined marble; they wished for some more forcible and piquant mode of decoration, corresponding more completely with the gradually advancing splendor of chivalric costume and heraldic device. What I have said above of the simple habits of life of the thirteenth century, in no wise refers either to costumes of state, or of military service; and any illumination of the thirteenth and early fourteenth centuries (the great period being, it seems to me, from 1250 to 1350), while it shows a peculiar majesty and simplicity in the fall of the robes (often worn over the chain armor), indicates, at the same time, an exquisite brilliancy of color and power of design in the hems and borders, as well as in the armorial bearings with which they are charged; and while, as we have seen, a peculiar simplicity is found also in the *forms* of the architecture, corresponding to that of the

folds of the robes, its *colors* were constantly increasing in brilliancy and decision, corresponding to those of the quartering of the shield, and of the embroidery of the mantle.

§ xxvi. Whether, indeed, derived from the quarterings of the knights' shields, or from what other source, I know not; but there is one magnificent attribute of the coloring of the late twelfth, the whole thirteenth, and the early fourteenth century, which I do not find definitely in any previous work, nor afterwards in general art, though constantly, and necessarily, in that of great colorists, namely, the union of one color with another by reciprocal interference: that is to say, if a mass of red is to be set beside a mass of blue, a piece of the red will be carried into the blue, and a piece of the blue carried into the red; sometimes in nearly equal portions, as in a shield divided into four quarters, of which the uppermost on one side will be of the same color as the lowermost on the other; sometimes in smaller fragments, but, in the periods above named, always definitely and grandly, though in a thousand various ways. And I call it a magnificent principle, for it is an eternal and universal one, not in art only,* but in human life. It is the great principle of Brotherhood, not by equality, nor by likeness, but by giving and receiving; the souls that are unlike, and the nations that are unlike, and the natures that are unlike, being bound into one noble whole

* In the various works which Mr. Prout has written on light and shade, no principle will be found insisted on more strongly than this carrying of the dark into the light, and *vice versa*. It is curious to find the untaught instinct of a merely picturesque artist in the nineteenth century, fixing itself so intensely on a principle which regulated the entire sacred composition of the thirteenth. I say "untaught" instinct, for Mr. Prout was, throughout his life, the discoverer of his own principles; fortunately so, considering what principles were taught in his time, but unfortunately in the abstract, for there were gifts in him, which, had there been any wholesome influences to cherish them, might have made him one of the greatest men of his age. He was great, under all adverse circumstances, but the mere wreck of what he might have been, if, after the rough training noticed in my pamphlet on Pre-Raphaelitism, as having fitted him for his great function in the world, he had met with a teacher who could have appreciated his powers, and directed them.

by each receiving something from, and of, the others' gifts and the others' glory. I have not space to follow out this thought,—it is of infinite extent and application,—but I note it for the reader's pursuit, because I have long believed, and the whole second volume of "Modern Painters" was written to prove, that in whatever has been made by the Deity externally delightful to the human sense of beauty, there is some type of God's nature or of God's laws; nor are any of His laws, in one sense, greater than the appointment that the most lovely and perfect unity shall be obtained by the taking of one nature into another. I trespass upon too high ground; and yet I cannot fully show the reader the extent of this law, but by leading him thus far. And it is just because it is so vast and so awful a law, that it has rule over the smallest things; and there is not a vein of color on the lightest leaf which the spring winds are at this moment unfolding in the fields around us, but it is an illustration of an ordainment to which the earth and its creatures owe their continuance, and their Redemption.

§ XXVII. It is perfectly inconceivable, until it has been made a subject of special inquiry, how perpetually Nature employs this principle in the distribution of her light and shade; how by the most extraordinary adaptations, apparently accidental, but always in exactly the right place, she contrives to bring darkness into light, and light into darkness; and that so sharply and decisively, that at the very instant when one object changes from light to dark, the thing relieved upon it will change from dark to light, and yet so subtly that the eye will not detect the transition till it looks for it. The secret of a great part of the grandeur in all the noblest compositions is the doing of this delicately in *degree*, and broadly in *mass*; in color it may be done much more decisively than in light and shade, and, according to the simplicity of the work, with greater frankness of confession, until, in purely decorative art, as in the illumination, glass-painting, and heraldry of the great periods, we find it reduced to segmental accuracy. Its greatest masters, in high art, are Tintoret, Veronese, and Turner.

§ xxviii. Together with this great principle of quartering is introduced another, also of very high value as far as regards the delight of the eye, though not of so profound meaning. As soon as color began to be used in broad and opposed fields, it was perceived that the mass of it destroyed its brilliancy, and it was *tempered* by chequering it with some other color or colors in smaller quantities, mingled with minute portions of pure white. The two moral principles of which this is the type, are those of Temperance and Purity; the one requiring the fulness of the color to be subdued, and the other that it shall be subdued without losing either its own purity or that of the colors with which it is associated.

§ xxix. Hence arose the universal and admirable system of the diapered or chequered background of early ornamental art. They are completely developed in the thirteenth century, and extend through the whole of the fourteenth gradually yielding to landscape, and other pictorial backgrounds, as the designers lost perception of the purpose of their art, and of the value of color. The chromatic decoration of the Gothic palaces of Venice was of course founded on these two great principles, which prevailed constantly wherever the true chivalric and Gothic spirit possessed any influence. The windows, with their intermediate spaces of marble, were considered as the objects to be relieved, and variously quartered with vigorous color. The whole space of the brick wall was considered as a background; it was covered with stucco, and painted in fresco, with diaper patterns.

§ xxx. What? the reader asks in some surprise,—Stucco! and in the great Gothic period? Even so, but *not stucco to imitate stone.* Herein lies all the difference; it is stucco confessed and understood, and laid on the bricks precisely as gesso is laid on canvas, in order to form them into a ground for receiving color from the human hand,—color which, if well laid on, might render the brick wall more precious than if it had been built of emeralds. Whenever we wish to paint, we may prepare our paper as we choose; the value of the ground in no wise adds to the value of the picture. A Tintoret on beaten gold would be of no more value than a Tintoret on

coarse canvas ; the gold would merely be wasted. All that we have to do is to make the ground as good and fit for the color as possible, by whatever means.

§ xxxi. I am not sure if I am right in applying the term "stucco" to the ground of fresco ; but this is of no consequence ; the reader will understand that it was white, and that the whole wall of the palace was considered as the page of a book to be illuminated : but he will understand also that the sea winds are bad librarians ; that, when once the painted stucco began to fade or to fall, the unsightliness of the defaced color would necessitate its immediate restoration ; and that therefore, of all the chromatic decoration of the Gothic palaces, there is hardly a fragment left.

Happily, in the pictures of Gentile Bellini, the fresco coloring of the Gothic palaces is recorded, as it still remained in his time ; not with rigid accuracy, but quite distinctly enough to enable us, by comparing it with the existing colored designs in the manuscripts and glass of the period, to ascertain precisely what it must have been.

§ xxxii. The walls were generally covered with chequers of very warm color, a russet inclining to scarlet, more or less relieved with white, black, and grey ; as still seen in the only example which, having been executed in marble, has been perfectly preserved, the front of the Ducal Palace. This, however, owing to the nature of its materials, was a peculiarly simple example ; the ground is white, crossed with double bars of pale red, and in the centre of each chequer there is a cross, alternately black with a red centre and red with a black centre where the arms cross. In painted work the grounds would be, of course, as varied and complicated as those of manuscripts ; but I only know of one example left, on the Casa Sagredo, where, on some fragments of stucco, a very early chequer background is traceable, composed of crimson quatrefoils interlaced, with cherubim stretching their wings filling the intervals. A small portion of this ground is seen beside the window taken from the palace, Vol. II. Plate XIII. fig. 1.

§ xxxiii. It ought to be especially noticed, that, in all

chequered patterns employed in the colored designs of these noble periods, the greatest care is taken to mark that they are *grounds* of design rather than designs themselves. Modern architects, in such minor imitations as they are beginning to attempt, endeavor to dispose the parts in the patterns so as to occupy certain symmetrical positions with respect to the parts of the architecture. A Gothic builder never does this: he cuts his ground into pieces of the shape he requires with utter remorselessness, and places his windows or doors upon it with no regard whatever to the lines in which they cut the pattern: and, in illuminations of manuscripts, the chequer itself is constantly changed in the most subtle and arbitrary way, wherever there is the least chance of its regularity attracting the eye, and making it of importance. So *intentional* is this, that a diaper pattern is often set obliquely to the vertical lines of the designs, for fear it should appear in any way connected with them.

§ xxxiv. On these russet or crimson backgrounds the entire space of the series of windows was relieved, for the most part, as a subdued white field of alabaster; and on this delicate and veined white were set the circular disks of purple and green. The arms of the family were of course blazoned in their own proper colors, but I think generally on a pure azure ground; the blue color is still left behind the shields in the Casa Priuli and one or two more of the palaces which are unrestored, and the blue ground was used also to relieve the sculptures of religious subject. Finally, all the mouldings, capitals, cornices, cusps, and traceries, were either entirely gilded or profusely touched with gold.

The whole front of a Gothic palace in Venice may, therefore, be simply described as a field of subdued russet, quartered with broad sculptured masses of white and gold; these latter being relieved by smaller inlaid fragments of blue, purple, and deep green.

§ xxxv. Now, from the beginning of the fourteenth century, when painting and architecture were thus united, two processes of change went on simultaneously to the beginning of the seventeenth. The merely decorative chequerings on the

walls yielded gradually to more elaborate paintings of figure-subject; first small and quaint, and then enlarging into enormous pictures filled by figures generally colossal. As these paintings became of greater merit and importance, the architecture with which they were associated was less studied; and at last a style was introduced in which the framework of the building was little more interesting than that of a Manchester factory, but the whole space of its walls was covered with the most precious fresco paintings. Such edifices are of course no longer to be considered as forming an architectural school; they were merely large preparations of artists' panels; and Titian, Giorgione, and Veronese no more conferred merit on the later architecture of Venice, as such, by painting on its façades, than Landseer or Watts could confer merit on that of London by first whitewashing and then painting its brick streets from one end to the other.

§ xxxvi. Contemporarily with this change in the relative values of the color decoration and the stonework, one equally important was taking place in the opposite direction, but of course in another group of buildings. For in proportion as the architect felt himself thrust aside or forgotten in one edifice, he endeavored to make himself principal in another; and, in retaliation for the painter's entire usurpation of certain fields of design, succeeded in excluding him totally from those in which his own influence was predominant. Or, more accurately speaking, the architects began to be too proud to receive assistance from the colorists; and these latter sought for ground which the architect had abandoned, for the unrestrained display of their own skill. And thus, while one series of edifices is continually becoming feebler in design and richer in superimposed paintings, another, that of which we have so often spoken as the earliest or Byzantine Renaissance, fragment by fragment rejects the pictorial decoration; supplies its place first with marbles, and then, as the latter are felt by the architect, daily increasing in arrogance and deepening in coldness, to be too bright for his dignity, he casts even these aside one by one: and when the last porphyry circle has vanished from the façade, we find two palaces stand-

ing side by side, one built, so far as mere masonry goes, with consummate care and skill, but without the slightest vestige of color in any part of it; the other utterly without any claim to interest in its architectural form, but covered from top to bottom with paintings by Veronese. At this period, then, we bid farewell to color, leaving the painters to their own peculiar field; and only regretting that they waste their noblest work on walls, from which in a couple of centuries, if not before, the greater part of their labor must be effaced. On the other hand, the architecture whose decline we are tracing, has now assumed an entirely new condition, that of the Central or True Renaissance, whose nature we are to examine in the next chapter.

§ xxxvii. But before leaving these last palaces over which the Byzantine influence extended itself, there is one more lesson to be learned from them of much importance to us. Though in many respects debased in style, they are consummate in workmanship, and unstained in honor; there is no imperfection in them, and no dishonesty. That there is absolutely *no* imperfection, is indeed, as we have seen above, a proof of their being wanting in the highest qualities of architecture; but, as lessons in masonry, they have their value, and may well be studied for the excellence they display in methods of levelling stones, for the precision of their inlaying, and other such qualities, which in them are indeed too principal, yet very instructive in their particular way.

§ xxxviii. For instance, in the inlaid design of the dove with the olive branch, from the Casa Trevisan (Vol. I. Plate XX. p. 362), it is impossible for anything to go beyond the precision with which the olive leaves are cut out of the white marble; and, in some wreaths of laurel below, the rippled edge of each leaf is as finely and easily drawn, as if by a delicate pencil. No Florentine table is more exquisitely finished than the façade of this entire palace; and as ideals of an executive perfection, which, though we must not turn aside from our main path to reach it, may yet with much advantage be kept in our sight and memory, these palaces are most notable amidst the architecture of Europe. The Rio Façade of

the Ducal Palace, though very sparing in color, is yet, as an example of finished masonry in a vast building, one of the finest things, not only in Venice, but in the world. It differs from other work of the Byzantine Renaissance, in being on a very large scale; and it still retains one pure Gothic character, which adds not a little to its nobleness, that of perpetual variety. There is hardly one window of it, or one panel, that is like another; and this continual change so increases its apparent size by confusing the eye, that, though presenting no bold features, or striking masses of any kind, there are few things in Italy more impressive than the vision of it overhead, as the gondola glides from beneath the Bridge of Sighs. And lastly (unless we are to blame these buildings for some pieces of very childish perspective), they are magnificently honest, as well as perfect. I do not remember even any gilding upon them; all is pure marble, and of the finest kind.*

And therefore, in finally leaving the Ducal Palace,† let us take with us one more lesson, the last which we shall receive from the Stones of Venice, except in the form of a warning.

§ xxxix. The school of architecture which we have just been examining is, as we have seen above, redeemed from severe condemnation by its careful and noble use of inlaid marbles as a means of color. From that time forward, this art has been unknown, or despised; the frescoes of the swift and daring Venetian painters long contended with the inlaid marbles, outvying them with color, indeed more glorious than theirs, but fugitive as the hues of woods in autumn; and, at last, as the art itself of painting in this mighty manner failed from among men,‡ the modern decorative system estab-

* There may, however, be a kind of dishonesty even in the use of marble, if it is attempted to make the marble look like something else. See the final or Venetian Index under head "Scalzi."

† Appendix 5, "Renaissance Side of Ducal Palace."

‡ We have, as far as I *know*, at present among us, only one painter, G. F. Watts, who is capable of design in color on a large scale. He stands alone among our artists of the old school, in his perception of the value of breadth in distant masses, and in the vigor of invention by which such breadth must be sustained; and his power of expression

lished itself, which united the meaninglessness of the veined marble with the evanescence of the fresco, and completed the harmony by falsehood.

§ XL. Since first, in the second chapter of the "Seven Lamps," I endeavored to show the culpableness, as well as the baseness, of our common modes of decoration by painted imitation of various woods or marbles, the subject has been discussed in various architectural works, and is evidently becoming one of daily increasing interest. When it is considered how many persons there are whose means of livelihood consist altogether in these spurious arts, and how difficult it is, even for the most candid, to admit a conviction contrary both to their interests and to their inveterate habits of practice and thought, it is rather a matter of wonder, that the cause of Truth should have found even a few maintainers, than that it should have encountered a host of adversaries. It has, however, been defended repeatedly by architects themselves, and so successfully, that I believe, so far as the desirableness of this or that method of ornamentation is to be measured by the fact of its simple honesty or dishonesty, there is little need to add anything to what has been already urged upon the subject. But there are some points connected with the practice of imitating marble, which I have been unable to touch upon until now, and by the consideration of which we may be enabled to see something of the *policy* of honesty in this matter, without in the least abandoning the higher ground of principle.

§ XLI. Consider, then, first, what marble seems to have been made for. Over the greater part of the surface of the world, we find that a rock has been providentially distributed, in a manner particularly pointing it out as intended for the service of man. Not altogether a common rock, it is yet rare enough to command a certain degree of interest and attention where-

and depth of thought are not less remarkable than his bold conception of color effect. Very probably some of the Pre-Raphaelites have the gift also; I am nearly certain than Rosetti has it, and I think also Millais; but the experiment has yet to be tried. I wish it could be made in Mr. Hope's church in Margaret Street.

ever it is found ; but not so rare as to preclude its use for any purpose to which it is fitted. It is exactly of the consistence which is best adapted for sculpture : that is to say, neither hard nor brittle, nor flaky nor splintery, but uniform, and delicately, yet not ignobly, soft,—exactly soft enough to allow the sculptor to work it without force, and trace on it the finest lines of finished form ; and yet so hard as never to betray the touch or moulder away beneath the steel ; and so admirably crystallized, and of such permanent elements, that no rains dissolve it, no time changes it, no atmosphere decomposes it : once shaped, it is shaped for ever, unless subjected to actual violence or attrition. This rock, then, is prepared by Nature for the sculptor and architect, just as paper is prepared by the manufacturer for the artist, with as great —nay, with greater—care, and more perfect adaptation of the material to the requirements. And of this marble paper, some is white and some colored ; but more is colored than white, because the white is evidently meant for sculpture, and the colored for the covering of large surfaces.

§ XLII. Now, if we would take Nature at her word, and use this precious paper which she has taken so much care to provide for us (it is a long process, the making of that paper ; the pulp of it needing the subtlest possible solution, and the pressing of it—for it is all hot-pressed—having to be done under the saw, or under something at least as heavy) ; if, I say, we use it as Nature would have us, consider what advantages would follow. The colors of marble are mingled for us just as if on a prepared palette. They are of all shades and hues (except bad ones), some being united and even, some broken, mixed, and interrupted, in order to supply, as far as possible, the want of the painter's power of breaking and mingling the color with the brush. But there is more in the colors than this delicacy of adaptation. There is history in them. By the manner in which they are arranged in every piece of marble, they record the means by which that marble has been produced, and the successive changes through which it has passed. And in all their veins and zones, and flame like stainings, or broken and disconnected lines, they write

various legends, never untrue, of the former political state of the mountain kingdom to which they belonged, of its infirmities and fortitudes, convulsions and consolidations, from the beginning of time.

Now, if we were never in the habit of seeing anything but real marbles, this language of theirs would soon begin to be understood; that is to say, even the least observant of us would recognize such and such stones as forming a peculiar class, and would begin to inquire where they came from, and, at last, take some feeble interest in the main question, Why they were only to be found in that or the other place, and how they came to make a part of this mountain, and not of that? And in a little while, it would not be possible to stand for a moment at a shop door, leaning against the pillars of it, without remembering or questioning of something well worth the memory or the inquiry, touching the hills of Italy, or Greece, or Africa, or Spain; and we should be led on from knowledge to knowledge, until even the unsculptured walls of our streets became to us volumes as precious as those of our libraries.

§ XLIII. But the moment we admit imitation of marble, this source of knowledge is destroyed. None of us can be at the pains to go through the work of verification. If we knew that every colored stone we saw was natural, certain questions, conclusions, interests, would force themselves upon us without any effort of our own; but we have none of us time to stop in the midst of our daily business, to touch and pore over, and decide with painful minuteness of investigation, whether such and such a pillar be stucco or stone. And the whole field of this knowledge, which Nature intended us to possess when we were children, is hopelessly shut out from us. Worse than shut out, for the mass of coarse imitations confuses our knowledge acquired from other sources; and our memory of the marbles we have perhaps once or twice carefully examined, is disturbed and distorted by the inaccuracy of the imitations which are brought before us continually.

§ XLIV. But it will be said, that it is too expensive to em-

ploy real marbles in ordinary cases. It may be so: yet not always more expensive than the fitting windows with enormous plate glass, and decorating them with elaborate stucco mouldings and other useless sources of expenditure in modern building; nay, not always in the end more expensive than the frequent repainting of the dingy pillars, which a little water dashed against them would refresh from day to day, if they were of true stone. But, granting that it be so, in that very costliness, checking their common use in certain localities, is part of the interest of marbles, considered as history. Where they are not found, Nature has supplied other materials,—clay for brick, or forest for timber,—in the working of which she intends other characters of the human mind to be developed, and by the proper use of which certain local advantages will assuredly be attained, while the delightfulness and meaning of the precious marbles will be felt more forcibly in the districts where they occur, or on the occasions when they may be procured.

§ XLV. It can hardly be necessary to add, that, as the imitation of marbles interferes with and checks the knowledge of geography and geology, so the imitation of wood interferes with that of botany; and that our acquaintance with the nature, uses, and manner of growth of the timber trees of our own and of foreign countries, would probably, in the majority of cases, become accurate and extensive, without any labor or sacrifice of time, were not all inquiry checked, and all observation betrayed, by the wretched labors of the "Grainer."

§ XLVI. But this is not all. As the practice of imitation retards knowledge, so also it retards art.

There is not a meaner occupation for the human mind than the imitation of the stains and striæ of marble and wood. When engaged in any easy and simple mechanical occupation, there is still some liberty for the mind to leave the literal work; and the clash of the loom or the activity of the fingers will not always prevent the thoughts from some happy expatiation in their own domains. But the grainer must think of what he is doing; and veritable attention and care, and oc

casionally considerable skill, are consumed in the doing of a more absolute nothing than I can name in any other department of painful idleness. I know not anything so humiliating as to see a human being, with arms and limbs complete, and apparently a head, and assuredly a soul, yet into the hands of which when you have put a brush and pallet, it cannot do anything with them but imitate a piece of wood. It cannot color, it has no ideas of color; it cannot draw, it has no ideas of form; it cannot caricature, it has no ideas of humor. It is incapable of anything beyond knots. All its achievement, the entire result of the daily application of its imagination and immortality, is to be such a piece of texture as the sun and dew are sucking up out of the muddy ground, and weaving together, far more finely, in millions of millions of growing branches, over every rood of waste woodland and shady hill.

§ XLVII. But what is to be done, the reader asks, with men who are capable of nothing else than this? Nay, they may be capable of everything else, for all we know, and what we are to do with them I will try to say in the next chapter; but meanwhile one word more touching the higher principles of action in this matter, from which we have descended to those of expediency. I trust that some day the language of Types will be more read and understood by us than it has been for centuries; and when this language, a better one than either Greek or Latin, is again recognized amongst us, we shall find, or remember, that as the other visible elements of the universe —its air, its water, and its flame—set forth, in their pure energies, the life-giving, purifying, and sanctifying influences of the Deity upon His creatures, so the earth, in its purity, sets forth His eternity and His TRUTH. I have dwelt above on the historical language of stones; let us not forget this, which is their theological language; and, as we would not wantonly pollute the fresh waters when they issue forth in their clear glory from the rock, nor stay the mountain winds into pestilential stagnancy, nor mock the sunbeams with artificial and ineffective light; so let us not by our own base and barren falsehoods, replace the crystalline strength and burning

color of the earth from which we were born. and to which we must return ; the earth which, like our own bodies, though dust in its degradation, is full of splendor when God's hand gathers its atoms ; and which was for ever sanctified by Him, as the symbol no less of His love than of His truth, when He bade the high priest bear the names of the Children of Israel on the clear stones of the Breastplate of Judgment.

CHAPTER II.

ROMAN RENAISSANCE.

§ 1. Of all the buildings in Venice, later in date than the final additions to the Ducal Palace, the noblest is, beyond all question, that which, having been condemned by its proprietor, not many years ago, to be pulled down and sold for the value of its materials, was rescued by the Austrian government, and appropriated—the government officers having no other use for it—to the business of the Post-Office ; though still known to the gondolier by its ancient name, the Casa Grimani. It is composed of three stories of the Corinthian order, at once simple, delicate, and sublime ; but on so colossal a scale, that the three-storied palaces on its right and left only reach to the cornice which marks the level of its first floor. Yet it is not at first perceived to be so vast ; and it is only when some expedient is employed to hide it from the eye, that by the sudden dwarfing of the whole reach of the Grand Canal, which it commands, we become aware that it is to the majesty of the Casa Grimani that the Rialto itself, and the whole group of neighboring buildings, owe the greater part of their impressiveness. Nor is the finish of its details less notable than the grandeur of their scale. There is not an erring line, nor a mistaken proportion, throughout its noble front ; and the exceeding fineness of the chiselling gives an appearance of lightness to the vast blocks of stone out of whose perfect union that front is composed. The decoration is sparing, but delicate : the first story only simpler than the rest, in that it

has pilasters instead of shafts, but all with Corinthian capitals, rich in leafage, and fruited delicately; the rest of the walls flat and smooth, and the mouldings sharp and shallow, so that the bold shafts look like crystals of beryl running through a rock of quartz.

§ II. This palace is the principal type at Venice, and one of the best in Europe, of the central architecture of the Renaissance schools; that carefully studied and perfectly executed architecture to which those schools owe their principal claims to our respect, and which became the model of most of the important works subsequently produced by civilized nations. I have called it the Roman Renaissance, because it is founded, both in its principles of superimposition, and in the style of its ornament, upon the architecture of classic Rome at its best period. The revival of Latin literature both led to its adoption, and directed its form; and the most important example of it which exists is the modern Roman basilica of St. Peter's. It had, at its Renaissance or new birth, no resemblance either to Greek, Gothic, or Byzantine forms, except in retaining the use of the round arch, vault, and dome; in the treatment of all details, it was exclusively Latin; the last links of connection with mediæval tradition having been broken by its builders in their enthusiasm for classical art, and the forms of true Greek or Athenian architecture being still unknown to them. The study of these noble Greek forms has induced various modifications of the Renaissance in our own times; but the conditions which are found most applicable to the uses of modern life are still Roman, and the entire style may most fitly be expressed by the term "Roman Renaissance."

§ III. It is this style, in its purity and fullest form,—represented by such buildings as the Casa Grimani at Venice (built by San Micheli), the Town Hall at Vicenza (by Palladio), St. Peter's at Rome (by Michael Angelo), St. Paul's and Whitehall in London (by Wren and Inigo Jones),—which is the true antagonist of the Gothic school. The intermediate, or corrupt conditions of it, though multiplied over Europe, are no longer admired by architects, or made the subjects of their study; but the finished work of this central school is still, in most

cases, the model set before the student of the nineteenth century, as opposed to those Gothic, Romanesque, or Byzantine forms which have long been considered barbarous, and are so still by most of the leading men of the day. That they are, on the contrary, most noble and beautiful, and that the antagonistic Renaissance is, in the main, unworthy and unadmirable, whatever perfection of a certain kind it may possess, it was my principal purpose to show, when I first undertook the labor of this work. It has been attempted already to put before the reader the various elements which unite in the Nature of Gothic. and to enable him thus to judge, not merely of the beauty of the forms which that system has produced already, but of its future applicability to the wants of mankind, and endless power over their hearts. I would now endeavor, in like manner, to set before the reader the Nature of Renaissance, and thus to enable him to compare the two styles under the same light, and with the same enlarged view of their relations to the intellect, and capacities for the service, of man.

§ IV. It will not be necessary for me to enter at length into any examination of its external form. It uses, whether for its roofs of aperture or roofs proper, the low gable or circular arch: but it differs from Romanesque work in attaching great importance to the horizontal lintel or architrave *above* the arch; transferring the energy of the principal shafts to the supporting of this horizontal beam, and thus rendering the arch a subordinate, if not altogether a superfluous, feature. The type of this arrangement has been given already at *c*, Fig. XXXVI., p. 150, Vol. I.: and I might insist at length upon the absurdity of a construction in which the shorter shaft, which has the real weight of wall to carry, is split into two by the taller one, which has nothing to carry at all,—that taller one being strengthened, nevertheless, as if the whole weight of the building bore upon it; and on the ungracefulness, never conquered in any Palladian work, of the two half-capitals glued, as it were, against the slippery round sides of the central shaft. But it is not the form of this architecture against which I would plead. Its defects are shared by many

of the noblest forms of earlier building, and might have been entirely atoned for by excellence of spirit. But it is the moral nature of it which is corrupt, and which it must, therefore, be our principal business to examine and expose.

§ v. The moral, or immoral, elements which unite to form the spirit of Central Renaissance architecture are, I believe, in the main, two,—Pride and Infidelity; but the pride resolves itself into three main branches,—Pride of Science, Pride of State, and Pride of System: and thus we have four separate mental conditions which must be examined successively.

§ vi. 1. Pride of Science. It would have been more charitable, but more confusing, to have added another element to our list, namely the *Love* of Science; but the love is included in the pride, and is usually so very subordinate an element that it does not deserve equality of nomenclature. But, whether pursued in pride or in affection (how far by either we shall see presently), the first notable characteristic of the Renaissance central school is its introduction of accurate knowledge into all its work, so far as it possesses such knowledge; and its evident conviction, that such science is necessary to the excellence of the work, and is the first thing to be expressed therein. So that all the forms introduced, even in its minor ornament, are studied with the utmost care; the anatomy of all animal structure is thoroughly understood and elaborately expressed, and the whole of the execution skilful and practised in the highest degree. Perspective, linear and aerial, perfect drawing and accurate light and shade in painting, and true anatomy in all representations of the human form, drawn or sculptured, are the first requirements in all the work of this school.

§ vii. Now, first considering all this in the most charitable light, as pursued from a real love of truth, and not from vanity, it would, of course, have been all excellent and admirable, had it been regarded as the aid of art, and not as its essence. But the grand mistake of the Renaissance schools lay in supposing that science and art are the same things, and that to advance in the one was necessarily to perfect the other. Whereas they are, in reality, things not only different, but so

opposed, that to advance in the one is, in ninety-nine cases out of the hundred, to retrograde in the other. This is the point to which I would at present especially bespeak the reader's attention.

§ VIII. Science and art are commonly distinguished by the nature of their actions; the one as knowing, the other as changing, producing, or creating. But there is a still more important distinction in the nature of the things they deal with. Science deals exclusively with things as they are in themselves; and art exclusively with things as they affect the human senses and human soul.* Her work is to portray the appearance of things, and to deepen the natural impressions which they produce upon living creatures. The work of science is to substitute facts for appearances, and demonstrations for impressions. Both, observe, are equally concerned with truth; the one with truth of aspect, the other with truth of essence. Art does not represent things falsely, but truly as they appear to mankind. Science studies the relations of things to each other: but art studies only their relations to man; and it requires of everything which is submitted to it imperatively this, and only this,—what that thing is to the human eyes and human heart, what it has to say to men, and what it can become to them: a field of question just as much vaster than that of science, as the soul is larger than the material creation.

§ IX. Take a single instance. Science informs us that the sun is ninety-five millions of miles distant from, and 111 times broader than, the earth; that we and all the planets revolve round it; and that it revolves on its own axis in 25 days, 14 hours and 4 minutes. With all this, art has nothing whatsoever to do. It has no care to know anything of this kind. But the things which it does care to know, are these: that in the heavens God hath set a tabernacle for the sun, "which is

* Or, more briefly, science has to do with facts, art with phenomena. To science, phenomena are of use only as they lead to facts; and to art facts are of use only as they lead to phenomena. I use the word "art" here with reference to the fine arts only, for the lower arts of mechanical production I should reserve the word "manufacture."

as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it, and there is nothing hid from the heat thereof."

§ x. This, then, being the kind of truth with which art is exclusively concerned, how is such truth as this to be ascertained and accumulated? Evidently, and only, by perception and feeling. Never either by reasoning, or report. Nothing must come between Nature and the artist's sight; nothing between God and the artist's soul. Neither calculation nor hearsay,—be it the most subtle of calculations, or the wisest of sayings,—may be allowed to come between the universe, and the witness which art bears to its visible nature. The whole value of that witness depends on its being *eye*-witness; the whole genuineness, acceptableness, and dominion of it depend on the personal assurance of the man who utters it. All its victory depends on the veracity of the one preceding word, "Vidi."

The whole function of the artist in the world is to be a seeing and feeling creature; to be an instrument of such tenderness and sensitiveness, that no shadow, no hue, no line, no instantaneous and evanescent expression of the visible things around him, nor any of the emotions which they are capable of conveying to the spirit which has been given him, shall either be left unrecorded, or fade from the book of record. It is not his business either to think, to judge, to argue, or to know. His place is neither in the closet, nor on the bench, nor at the bar, nor in the library. They are for other men and other work. He may think, in a by-way; reason, now and then, when he has nothing better to do; know, such fragments of knowledge as he can gather without stooping, or reach without pains; but none of these things are to be his care. The work of his life is to be two-fold only: to see, to feel.

§ xi. Nay, but, the reader perhaps pleads with me, one of the great uses of knowledge is to open the eyes; to make things perceivable which never would have been seen, unless first they had been known.

Not so. This could only be said or believed by those who do not know what the perceptive faculty of a great artist is, in comparison with that of other men. There is no great painter, no great workman in any art, but he sees more with the glance of a moment than he could learn by the labor of a thousand hours. God has made every man fit for his work; He has given to the man whom he means for a student, the reflective, logical, sequential faculties; and to the man whom He means for an artist, the perceptive, sensitive, retentive faculties. And neither of these men, so far from being able to do the other's work, can even comprehend the way in which it is done. The student has no understanding of the vision, nor the painter of the process; but chiefly the student has no idea of the colossal grasp of the true painter's vision and sensibility.

The labor of the whole Geological Society, for the last fifty years, has but now arrived at the ascertainment of those truths respecting mountain form which Turner saw and expressed with a few strokes of a camel's hair pencil fifty years ago, when he was a boy. The knowledge of all the laws of the planetary system, and of all the curves of the motion of projectiles, would never enable the man of science to draw a waterfall or a wave; and all the members of Surgeons' Hall helping each other could not at this moment see, or represent, the natural movement of a human body in vigorous action, as a poor dyer's son did two hundred years ago.*

§ XII. But surely, it is still insisted, granting this peculiar faculty to the painter, he will still see more as he knows more, and the more knowledge he obtains, therefore, the better. No; not even so. It is indeed true, that, here and there, a piece of knowledge will enable the eye to detect a truth which might otherwise have escaped it; as, for instance, in watching a sunrise, the knowledge of the true nature of the orb may lead the painter to feel more profoundly, and express more fully, the distance between the bars of cloud that cross it, and the sphere of flame that lifts itself slowly beyond them into

* Tintoret.

the infinite heaven. But, for one visible truth to which knowledge thus opens the eyes, it seals them to a thousand: that is to say, if the knowledge occur to the mind so as to occupy its powers of contemplation at the moment when the sight work is to be done; the mind retires inward, fixes itself upon the known fact, and forgets the passing visible ones; and a *moment* of such forgetfulness loses more to the painter than a day's thought can gain. This is no new or strange assertion. Every person accustomed to careful reflection of any kind, knows that its natural operation is to close his eyes to the external world. While he is thinking deeply, he neither sees nor feels, even though naturally he may possess strong powers of sight and emotion. He who, having journeyed all day beside the Leman Lake, asked of his companions, at evening, where it was,* probably was not wanting in sensibility; but he was generally a thinker, not a perceiver. And this instance is only an extreme one of the effect which, in all cases, knowledge, becoming a subject of reflection, produces upon the sensitive faculties. It must be but poor and lifeless knowledge, if it has no tendency to force itself forward, and become ground for reflection, in despite of the succession of external objects. It will not obey their succession. The first that comes gives it food enough for its day's work; it is its habit, its duty, to cast the rest aside, and fasten upon that. The first thing that a thinking and knowing man sees in the course of the day, he will not easily quit. It is not his way to quit anything without getting to the bottom of it, if possible. But the artist is bound to receive all things on the broad, white, lucid field of his soul, not to grasp at one. For instance, as the knowing and thinking man watches the sunrise, he sees something in the color of a ray, or the change of a cloud, that is new to him; and this he follows out forthwith into a labyrinth of optical and pneumatical laws, perceiving no more clouds nor rays all the morning. But the painter must catch all the rays, all the colors that come, and see them all truly, all in their real relations and succession; therefore,

* St. Bernard.

everything that occupies room in his mind he must cast aside for the time, as completely as may be. The thoughtful man is gone far away to seek; but the perceiving man must sit still, and open his heart to receive. The thoughtful man is knitting and sharpening himself into a two-edged sword, wherewith to pierce. The perceiving man is stretching himself into a four-cornered sheet wherewith to catch. And all the breadth to which he can expand himself, and all the white emptiness into which he can blanch himself, will not be enough to receive what God has to give him.

§ XIII. What, then, it will be indignantly asked, is an utterly ignorant and unthinking man likely to make the best artist? No, not so neither. Knowledge is good for him so long as he can keep it utterly, servilely, subordinate to his own divine work, and trample it under his feet, and out of his way, the moment it is likely to entangle him.

And in this respect, observe, there is an enormous difference between knowledge and education. An artist need not be a *learned* man, in all probability it will be a disadvantage to him to become so; but he ought, if possible, always to be an *educated* man: that is, one who has understanding of his own uses and duties in the world, and therefore of the general nature of the things done and existing in the world; and who has so trained himself, or been trained, as to turn to the best and most courteous account whatever faculties or knowledge he has. The mind of an educated man is greater than the knowledge it possesses; it is like the vault of heaven, encompassing the earth which lives and flourishes beneath it: but the mind of an educated and learned man is like a caoutchouc band, with an everlasting spirit of contraction in it, fastening together papers which it cannot open, and keeps others from opening.

Half our artists are ruined for want of education, and by the possession of knowledge; the best that I have known have been educated, and illiterate. The ideal of an artist, however, is not that he should be illiterate, but well read in the best books, and thoroughly high bred, both in heart and

in bearing. In a word, he should be fit for the best society, *and should keep out of it.**

§ XIV. There are, indeed, some kinds of knowledge with which an artist ought to be thoroughly furnished; those, for instance, which enable him to express himself; for this knowledge relieves instead of encumbering his mind, and permits it to attend to its purposes instead of wearying itself about means. The whole mystery of manipulation and manufacture should be familiar to the painter from a child. He should know the chemistry of all colors and materials whatsoever, and should prepare all his colors himself, in a little laboratory of his own. Limiting his chemistry to this one object, the amount of practical science necessary for it, and such accidental discoveries as might fall in his way in the course of his work, of better colors or better methods of preparing them, would be an infinite refreshment to his mind; a minor subject of interest to which it might turn when jaded with comfortless labor, or exhausted with feverish invention, and yet which would never interfere with its higher functions, when it chose to address itself to them. Even a considerable amount of manual labor, sturdy color-grinding and canvas-stretching, would be advantageous; though this kind of work ought to be in great part done by pupils. For it is one of the conditions of perfect knowledge in these matters, that every great master should have a certain number of pupils, to whom he is to impart all the knowledge of materials and means which he himself possesses, as soon as possible; so that, at any rate, by the time they are fifteen years old, they may know all that he knows himself in this kind; that is to say, all that the world of artists know, and his own discoveries besides, and so never be troubled about methods any more. Not that the knowledge even of his own particular methods is to be of purpose confined to himself and his pupils, but that necessarily it must be so in

* Society always has a destructive influence upon an artist: first by its sympathy with his meanest powers; secondly, by its chilling want of understanding of his greatest; and, thirdly, by its vain occupation of his time and thoughts. Of course a painter of men must be *among* men; but it ought to be as a watcher, not as a companion.

some degree ; for only those who see him at work daily can understand his small and multitudinous ways of practice. These cannot verbally be explained to everybody, nor is it needful that they should, only let them be concealed from nobody who cares to see them ; in which case, of course, his attendant scholars will know them best. But all that can be made public in matters of this kind should be so with all speed, every artist throwing his discovery into the common stock, and the whole body of artists taking such pains in this department of science as that there shall be no unsettled questions about any known material or method : that it shall be an entirely ascertained and indisputable matter which is the best white, and which the best brown ; which the strongest canvas, and safest varnish ; and which the shortest and most perfect way of doing everything known up to that time : and if any one discovers a better, he is to make it public forthwith. All of them taking care to embarrass themselves with no theories or reasons for anything, but to work empirically only : it not being in any wise their business to know whether light moves in rays or in waves ; or whether the blue rays of the spectrum move slower or faster than the rest ; but simply to know how many minutes and seconds such and such a powder must be calcined, to give the brightest blue.

§ xv. Now it is perhaps the most exquisite absurdity of the whole Renaissance system, that while it has encumbered the artist with every species of knowledge that is of no use to him, this one precious and necessary knowledge it has utterly lost. There is not, I believe, at this moment, a single question which could be put respecting pigments and methods, on which the body of living artists would agree in their answers. The lives of artists are passed in fruitless experiments ; fruitless, because undirected by experience and uncommunicated in their results. Every man has methods of his own, which he knows to be insufficient, and yet jealously conceals from his fellow-workmen : every colorman has materials of his own, to which it is rare that the artist can trust : and in the very front of the majestic advance of chemical science, the empirical science of the artist has been annihilated, and the days which should

have led us to higher perfection are passed in guessing at, or in mourning over, lost processes; while the so-called Dark ages, possessing no more knowledge of chemistry than a village herbalist does now, discovered, established, and put into daily practice such methods of operation as have made their work, at this day, the despair of all who look upon it.

§ XVI. And yet even this, to the painter, the safest of sciences, and in some degree necessary, has its temptations, and capabilities of abuse. For the simplest means are always enough for a great man; and when once he has obtained a few ordinary colors, which he is sure will stand, and a white surface that will not darken, nor moulder, nor rend, he is master of the world and of his fellow-men. And, indeed, as if in these times we were bent on furnishing examples of every species of opposite error, while we have suffered the traditions to escape us of the simple methods of doing simple things, which are enough for all the arts, and to all the ages, we have set ourselves to discover fantastic modes of doing fantastic things,—new mixtures and manipulations of metal, and porcelain, and leather, and paper, and every conceivable condition of false substance and cheap work, to our own infinitely multiplied confusion,—blinding ourselves daily more and more to the great, changeless, and inevitable truth, that there is but one goodness in art; and that is one which the chemist cannot prepare, nor the merchant cheapen, for it comes only of a rare human hand, and rare human soul.

§ XVII. Within its due limits, however, here is one branch of science which the artist may pursue; and, within limits still more strict, another also, namely, the science of the appearances of things as they have been ascertained and registered by his fellow-men. For no day passes but some visible fact is pointed out to us by others, which, without their help, we should not have noticed; and the accumulation and generalization of visible facts have formed, in the succession of ages, the sciences of light and shade, and perspective, linear and aerial: so that the artist is now at once put in possession of certain truths respecting the appearances of things, which, so pointed out to him, any man may in a few days understand.

and acknowledge; but which, without aid, he could not probably discover in his lifetime. I say, probably could not, because the time which the history of art shows us to have been actually occupied in the discovery and systematization of such truth, is no measure of the time *necessary* for such discovery. The lengthened period which elapsed between the earliest and the perfect development of the science of light (if I may so call it) was not occupied in the actual effort to ascertain its laws, but in *acquiring the disposition to make that effort.* It did not take five centuries to find out the appearance of natural objects; but it took five centuries to make people care about representing them. An artist of the twelfth century did not desire to represent nature. His work was symbolical and ornamental. So long as it was intelligible and lovely, he had no care to make it like nature. As, for instance, when an old painter represented the glory round a saint's head by a burnished plate of pure gold, he had no intention of imitating an effect of light. He meant to tell the spectator that the figure so decorated was a saint, and to produce splendor of effect by the golden circle. It was no matter to him what light was like. So soon as it entered into his intention to represent the appearance of light, he was not long in discovering the natural facts necessary for his purpose.

§ XVIII. But, this being fully allowed, it is still true that the accumulation of facts now known respecting visible phenomena, is greater than any man could hope to gather for himself, and that it is well for him to be made acquainted with them; provided always, that he receive them only at their true value, and do not suffer himself to be misled by them. I say, at their true value; that is, an exceedingly small one. All the information which men can receive from the accumulated experience of others, is of no use but to enable them more quickly and accurately to see for themselves. It will in no wise take the place of this personal sight. Nothing can be done well in art, except by vision. Scientific principles and experiences are helps to the eye, as a microscope is; and they are of exactly as much use *without* the eye. No science of perspective, or of anything else, will enable us to draw the

simplest natural line accurately, unless we see it and feel it. Science is soon at her wits' end. All the professors of perspective in Europe, could not, by perspective, draw the line of curve of a sea beach; nay, could not outline one pool of the quiet water left among the sand. The eye and hand can do it, nothing else. All the rules of aerial perspective that ever were written, will not tell me how sharply the pines on the hill-top are drawn at this moment on the sky. I shall know if I see them, and love them; not till then. I may study the laws of atmospheric gradation for fourscore years and ten, and I shall not be able to draw so much as a brick-kiln through its own smoke, unless I look at it; and that in an entirely humble and unscientific manner, ready to see all that the smoke, my master, is ready to show me, and expecting to see nothing more.

§ xix. So that all the knowledge a man has must be held cheap, and neither trusted nor respected, the moment he comes face to face with Nature. If it help him, well; if not, but, on the contrary, thrust itself upon him in an impertinent and contradictory temper, and venture to set itself in the slightest degree in opposition to, or comparison with, his sight, let it be disgraced forthwith. And the slave is less likely to take too much upon herself, if she has not been bought for a high price. All the knowledge an artist needs, will, in these days, come to him almost without his seeking; if he has far to look for it, he may be sure he does not want it. Prout became Prout, without knowing a single rule of perspective to the end of his days; and all the perspective in the Encyclopædia will never produce us another Prout.

§ xx. And observe, also, knowledge is not only very often unnecessary, but it is often *untrustworthy*. It is inaccurate, and betrays us where the eye would have been true to us. Let us take the single instance of the knowledge of aerial perspective, of which the moderns are so proud, and see how it betrays us in various ways. First by the conceit of it, which often prevents our enjoying work in which higher and better things were thought of than effects of mist. The other day I showed a fine impression of Albert Durer's "St. Hubert" to a modern

engraver, who had never seen it nor any other of Albert Durer's works. He looked at it for a minute contemptuously, then turned away: "Ah, I see that man did not know much about aerial perspective!" All the glorious work and thought of the mighty master, all the redundant landscape, the living vegetation, the magnificent truth of line, were dead letters to him, because he happened to have been taught one particular piece of knowledge which Durer despised.

§ XXI. But not only in the conceit of it, but in the inaccuracy of it, this science betrays us. Aerial perspective, as given by the modern artist, is, in nine cases out of ten, a gross and ridiculous exaggeration, as is demonstrable in a moment. The effect of air in altering the hue and depth of color is of course great in the exact proportion of the volume of air between the observer and the object. It is not violent within the first few yards, and then diminished gradually, but it is equal for each foot of interposing air. Now in a clear day, and clear climate, such as that generally presupposed in a work of fine color, objects are completely visible at a distance of ten miles; visible in light and shade, with gradations between the two. Take, then, the faintest possible hue of shadow, or of any color, and the most violent and positive possible, and set them side by side. The interval between them is greater than the real difference (for objects may often be seen clearly much farther than ten miles, I have seen Mont Blanc at 120) caused by the ten miles of intervening air between any given hue of the nearest, and most distant, objects; but let us assume it, in courtesy to the masters of aerial perspective, to be the real difference. Then roughly estimating a mile at less than it really is, also in courtesy to them, or at 5000 feet, we have this difference between tints produced by 50,000 feet of air. Then, ten feet of air will produce the 5000th part of this difference. Let the reader take the two extreme tints, and carefully gradate the one into the other. Let him divide this gradated shadow or color into 5000 successive parts; and the difference in depth between one of these parts and the next is the exact amount of aerial perspective between one object, and another, ten feet behind it, on a clear day.

§ xxii. Now, in Millais' "Huguenot," the figures were standing about three feet from the wall behind them; and the wise world of critics, which could find no other fault with the picture, professed to have its eyes hurt by the want of an aerial perspective, which, had it been accurately given (as, indeed, I believe it was), would have amounted to the $\frac{1}{3}$05000th, or less than the 15,000th part of the depth of any given color. It would be interesting to see a picture painted by the critics, upon this scientific principle. The aerial perspective usually represented is entirely conventional and ridiculous; a mere struggle on the part of the pretendedly well-informed, but really ignorant, artist, to express distances by mist which he cannot by drawing.

It is curious that the critical world is just as much offended by the true *presence* of aerial perspective, over distances of fifty miles, and with definite purpose of representing mist, in the works of Turner, as by the true *absence* of aerial perspective, over distances of three feet, and in clear weather, in those of Millais.

§ xxiii. "Well but," still answers the reader, "this kind of error may here and there be occasioned by too much respect for undigested knowledge; but, on the whole, the gain is greater than the loss, and the fact is, that a picture of the Renaissance period, or by a modern master, does indeed represent nature more faithfully than one wrought in the ignorance of old times." No, not one whit; for the most part less faithfully. Indeed, the outside of nature is more truly drawn; the material commonplace, which can be systematized, catalogued, and taught to all pains-taking mankind,—forms of ribs and scapulæ,* of eyebrows and lips, and curls of hair. Whatever can be measured and handled, dissected and dem-

* I intended in this place to have introduced some special consideration of the science of anatomy, which I believe to have been in great part the cause of the decline of modern art; but I have been anticipated by a writer better able to treat the subject. I have only glanced at his book; and there is something in the spirit of it which I do not like, and some parts of it are assuredly wrong; but, respecting anatomy, it seems to me to settle the question indisputably, more especially as

onstrated,—in a word, whatever is of the body only,—that the schools of knowledge do resolutely and courageously possess themselves of, and portray. But whatever is immeasurable, intangible, indivisible, and of the spirit, that the schools of knowledge do as certainly lose, and blot out of their sight, that is to say, all that is worth art's possessing or recording at all; for whatever can be arrested, measured, and systematized, we can contemplate as much as we will in nature herself. But what we want art to do for us is to stay what is fleeting, and to enlighten what is incomprehensible, to incorporate the things that have no measure, and immortalize the things that have no duration. The dimly seen, momentary glance, the flitting shadow of faint emotion, the imperfect

being written by a master of the science. I quote two passages, and must refer the reader to the sequel.

"*The scientific men of forty centuries* have failed to describe so accurately, so beautifully, so artistically, as Homer did, the organic elements constituting the emblems of youth and beauty, and the waste and decay which these sustain by time and age. All these Homer understood better, and has described more truthfully than the scientific men of forty centuries. . . .

"Before I approach this question, permit me to make a few remarks on the pre-historic period of Greece; that era which seems to have produced nearly all the great men.

"On looking attentively at the statues within my observation, I cannot find the slightest foundation for the assertion that their sculptors must have dissected the human frame and been well acquainted with the human anatomy. They, like Homer, had discovered Nature's secret, and bestowed their whole attention on the exterior. The exterior they read profoundly, and studied deeply—the *living exterior* and the *dead*. Above all, they avoided displaying the dead and dissected interior, through the exterior. They had discovered that the interior presents hideous shapes, but not forms. Men during the philosophic era of Greece saw all this, each reading the antique to the best of his abilities. The man of genius rediscovered the canon of the ancient masters, and wrought on its principles. The greater number, as now, unequal to this step, merely imitated and copied those who preceded them."—*Great Artists and Great Anatomists.* By R. Knox, M.D. London, Van Voorst. 1852.

Respecting the value of literary knowledge in general as regards art, the reader will also do well to meditate on the following sentences from Hallam's "Literature of Europe;" remembering at the same time what

lines of fading thought, and all that by and through such things as these is recorded on the features of man, and all that in man's person and actions, and in the great natural world, is infinite and wonderful; having in it that spirit and power which man may witness, but not weigh; conceive, but not comprehend; love, but not limit; and imagine, but not define;—this, the beginning and the end of the aim of all noble art, we have, in the ancient art, by perception; and we have *not*, in the newer art, by knowledge. Giotto gives it us, Orcagna gives it us. Angelico, Memmi, Pisano, it matters not who,—all simple and unlearned men, in their measure and manner,—give it us; and the learned men that followed them give it us not, and we, in our supreme learning, own ourselves at this day farther from it than ever.

§ XXIV. "Nay," but it is still answered, "this is because we have not yet brought our knowledge into right use, but have been seeking to accumulate it, rather than to apply it wisely to the ends of art. Let us now do this, and we may achieve all that was done by that elder ignorant art, and infinitely more." No, not so; for as soon as we try to put our knowledge to good use, we shall find that we have much more than we can use, and that what more we have is an encumbrance. All our errors in this respect arise from a gross misconception as to the true nature of knowledge itself. We talk of learned and ignorant men, as if there were a certain quantity of knowledge, which to possess was to be learned, and which

I have above said, that "the root of all great art in Europe is struck in the thirteenth century," and that the great time is from 1250 to 1350:

"In Germany the tenth century, Leibnitz declares, was a golden age of learning compared with the thirteenth."

"The writers of the thirteenth century display an incredible ignorance, not only of pure idiom, but of common grammatical rules."

The fourteenth century was "not superior to the thirteenth in learning. . . . We may justly praise Richard of Bury for his zeal in collecting books. But his erudition appears crude, his style indifferent, and his thoughts superficial."

I doubt the superficialness of the *thoughts:* at all events, this is not a character of the time, though it may be of the writer; for this would affect art more even than literature.

not to possess was to be ignorant; instead of considering that knowledge is infinite, and that the man most learned in human estimation is just as far from knowing anything as he ought to know it, as the unlettered peasant. Men are merely on a lower or higher stage of an eminence, whose summit is God's throne, infinitely above all; and there is just as much reason for the wisest as for the simplest man being discontented with his position, as respects the real quantity of knowledge he possesses. And, for both of them, the only true reasons for contentment with the sum of knowledge they possess are these: that it is the kind of knowledge they need for their duty and happiness in life; that all they have is tested and certain, so far as it is in their power; that all they have is well in order, and within reach when they need it; that it has not cost too much time in the getting; that none of it, once got, has been lost; and that there is not too much to be easily taken care of.

§ xxv. Consider these requirements a little, and the evils that result in our education and polity from neglecting them. Knowledge is mental food, and is exactly to the spirit what food is to the body (except that the spirit needs several sorts of food, of which knowledge is only one), and it is liable to the same kind of misuses. It may be mixed and disguised by art, till it becomes unwholesome; it may be refined, sweetened, and made palatable, until it has lost all its power of nourishment; and, even of its best kind, it may be eaten to surfeiting, and minister to disease and death.

§ xxvi. Therefore, with respect to knowledge, we are to reason and act exactly as with respect to food. We no more live to know, than we live to eat. We live to contemplate, enjoy, act, adore; and we may know all that is to be known in this world, and what Satan knows in the other, without being able to do any of these. We are to ask, therefore, first, is the knowledge we would have fit food for us, good and simple, not artificial and decorated? and secondly, how much of it will enable us best for our work; and will leave our hearts light, and our eyes clear? For no more than that is to be eaten without the old Eve-sin.

§ xxvii. Observe, also, the difference between tasting knowledge, and hoarding it. In this respect it is also like food; since, in some measure, the knowledge of all men is laid up in granaries, for future use; much of it is at any given moment dormant, not fed upon or enjoyed, but in store. And by all it is to be remembered, that knowledge in this form may be kept without air till it rots, or in such unthreshed disorder that it is of no use; and that, however good or orderly, it is still only in being tasted that it becomes of use; and that men may easily starve in their own granaries, men of science, perhaps, most of all, for they are likely to seek accumulation of their store, rather than nourishment from it. Yet let it not be thought that I would undervalue them. The good and great among them are like Joseph, to whom all nations sought to buy corn; or like the sower going forth to sow beside all waters, sending forth thither the feet of the ox and the ass: only let us remember that this is not all men's work. We are not intended to be all keepers of granaries, nor all to be measured by the filling of a storehouse; but many, nay, most of us, are to receive day by day our daily bread, and shall be as well nourished and as fit for our labor, and often, also, fit for nobler and more divine labor, in feeding from the barrel of meal that does not waste, and from the cruse of oil that does not fail, than if our barns were filled with plenty, and our presses bursting out with new wine.

§ xxviii. It is for each man to find his own measure in this matter; in great part, also, for others to find it for him, while he is yet a youth. And the desperate evil of the whole Renaissance system is, that all idea of measure is therein forgotten, that knowledge is thought the one and the only good, and it is never inquired whether men are vivified by it or paralyzed. Let us leave figures. The reader may not believe the analogy I have been pressing so far; but let him consider the subject in itself, let him examine the effect of knowledge in his own heart, and see whether the trees of knowledge and of life are one now, any more than in Paradise. He must feel that the real animating power of knowledge is only in the moment of its being first received, when it fills us with won-

der and joy; a joy for which, observe, the previous ignorance is just as necessary as the present knowledge. That man is always happy who is in the presence of something which he cannot know to the full, which he is always going on to know. This is the necessary condition of a finite creature with divinely rooted and divinely directed intelligence; this, therefore, its happy state,—but observe, a state, not of triumph or joy in what it knows, but of joy rather in the continual discovery of new ignorance, continual self-abasement, continual astonishment. Once thoroughly our own, the knowledge ceases to give us pleasure. It may be practically useful to us, it may be good for others, or good for usury to obtain more; but, in itself, once let it be thoroughly familiar, and it is dead. The wonder is gone from it, and all the fine color which it had when first we drew it up out of the infinite sea. And what does it matter how much or how little of it we have laid aside, when our only enjoyment is still in the casting of that deep sea line? What does it matter? Nay, in one respect, it matters much, and not to our advantage. For one effect of knowledge is to deaden the force of the imagination and the original energy of the whole man: under the weight of his knowledge he cannot move so lightly as in the days of his simplicity. The pack-horse is furnished for the journey, the war-horse is armed for war; but the freedom of the field and the lightness of the limb are lost for both. Knowledge is, at best, the pilgrim's burden or the soldier's panoply, often a weariness to them both: and the Renaissance knowledge is like the Renaissance armor of plate, binding and cramping the human form; while all good knowledge is like the crusader's chain mail, which throws itself into folds with the body, yet it is rarely so forged as that the clasps and rivets do not gall us. All men feel this, though they do not think of it, nor reason out its consequences. They look back to the days of childhood as of greatest happiness, because those were the days of greatest wonder, greatest simplicity, and most vigorous imagination. And the whole difference between a man of genius and other men, it has been said a thousand times, and most truly, is that the first remains in great part a child, see-

ing with the large eyes of children, in perpetual wonder, not conscious of much knowledge,—conscious, rather, of infinite ignorance, and yet infinite power ; a fountain of eternal admiration, delight, and creative force within him meeting the ocean of visible and governable things around him.

That is what we have to make men, so far as we may. All are to be men of genius in their degree,—rivulets or rivers, it does not matter, so that the souls be clear and pure ; not dead walls encompassing dead heaps of things known and numbered, but running waters in the sweet wilderness of things unnumbered and unknown, conscious only of the living banks, on which they partly refresh and partly reflect the flowers, and so pass on.

§ xxix. Let each man answer for himself how far his knowledge has made him this, or how far it is loaded upon him as the pyramid is upon the tomb. Let him consider, also, how much of it has cost him labor and time that might have been spent in healthy, happy action, beneficial to all mankind ; how many living souls may have been left uncomforted and unhelped by him, while his own eyes were failing by the midnight lamp ; how many warm sympathies have died within him as he measured lines or counted letters ; how many draughts of ocean air, and steps on mountain-turf, and openings of the highest heaven he has lost for his knowledge ; how much of that knowledge, so dearly bought, is now forgotten or despised, leaving only the capacity of wonder less within him, and, as it happens in a thousand instances, perhaps even also the capacity of devotion. And let him,—if, after thus dealing with his own heart, he can say that his knowledge has indeed been fruitful to him,—yet consider how many there are who have been forced by the inevitable laws of modern education into toil utterly repugnant to their natures, and that in the extreme, until the whole strength of the young soul was sapped away ; and then pronounce with fearfulness how far, and in how many senses, it may indeed be true that the wisdom of this world is foolishness with God.

§ xxx. Now all this possibility of evil, observe, attaches to knowledge pursued for the noblest ends, if it be pursued im-

prudently. I have assumed, in speaking of its effect both on men generally and on the artist especially, that it was sought in the true love of it, and with all honesty and directness of purpose. But this is granting far too much in its favor. Of knowledge in general, and without qualification, it is said by the Apostle that "it puffeth up;" and the father of all modern science, writing directly in its praise, yet asserts this danger even in more absolute terms, calling it a "venomousness" in the very nature of knowledge itself.

§ xxxi. There is, indeed, much difference in this respect between the tendencies of different branches of knowledge; it being a sure rule that exactly in proportion as they are inferior, nugatory, or limited in scope, their power of feeding pride is greater. Thus philology, logic, rhetoric, and the other sciences of the schools, being for the most part ridiculous and trifling, have so pestilent an effect upon those who are devoted to them, that their students cannot conceive of any higher sciences than these, but fancy that all education ends in the knowledge of words: but the true and great sciences, more especially natural history, make men gentle and modest in proportion to the largeness of their apprehension, and just perception of the infiniteness of the things they can never know. And this, it seems to me, is the principal lesson we are intended to be taught by the book of Job; for there God has thrown open to us the heart of a man most just and holy, and apparently perfect in all things possible to human nature except humility. For this he is tried: and we are shown that no suffering, no self-examination, however honest, however stern, no searching out of the heart by its own bitterness, is enough to convince man of his nothingness before God; but that the sight of God's creation will do it. For, when the Deity himself has willed to end the temptation, and to accomplish in Job that for which it was sent, He does not vouchsafe to reason with him, still less does He overwhelm him with terror, or confound him by laying open before his eyes the book of his iniquities. He opens before him only the arch of the dayspring, and the fountains of the deep; and amidst the covert of the reeds, and on the heaving waves He

bids him watch the kings of the children of pride,—"Behold now Behemoth, which I made with thee:" And the work is done.

§ XXXII. Thus, if, I repeat, there is any one lesson in the whole book which stands forth more definitely than another, it is this of the holy and humbling influence of natural science on the human heart. And yet, even here, it is not the science, but the perception, to which the good is owing; and the natural sciences may become as harmful as any others, when they lose themselves in classification and catalogue-making. Still, the principal danger is with the sciences of words and methods; and it was exactly into those sciences that the whole energy of men during the Renaissance period was thrown. They discovered suddenly that the world for ten centuries had been living in an ungrammatical manner, and they made it forthwith the end of human existence to be grammatical. And it mattered thenceforth nothing what was said, or what was done, so only that it was said with scholarship, and done with system. Falsehood in a Ciceronian dialect had no opposers; truth in patois no listeners. A Roman phrase was thought worth any number of Gothic facts. The sciences ceased at once to be anything more than different kinds of grammars,—grammar of language, grammar of logic, grammar of ethics, grammar of art; and the tongue, wit, and invention of the human race were supposed to have found their utmost and most divine mission in syntax and syllogism, perspective and five orders.

Of such knowledge as this, nothing but pride could come; and, therefore, I have called the first mental characteristic of the Renaissance schools, the "pride" of science. If they had reached any science worth the name, they might have loved but of the paltry knowledge they possessed, they could only be proud. There was not anything in it capable of being loved. Anatomy, indeed, then first made a subject of accurate study, is a true science, but not so attractive as to enlist the affections strongly on its side: and therefore, like its meaner sisters, it became merely a ground for pride; and the one main purpose of the Renaissance artists, in all their work, was to show how much they knew.

§ XXXIII. There were, of course, noble exceptions; but chiefly belonging to the earliest periods of the Renaissance, when its teaching had not yet produced its full effect. Raphael, Leonardo, and Michael Angelo were all trained in the old school; they all had masters who knew the true ends of art, and had reached them; masters nearly as great as they were themselves, but imbued with the old religious and earnest spirit, which their disciples receiving from them, and drinking at the same time deeply from all the fountains of knowledge opened in their day, became the world's wonders. Then the dull wondering world believed that their greatness rose out of their new knowledge, instead of out of that ancient religious root, in which to abide was life, from which to be severed was annihilation. And from that day to this, they have tried to produce Michael Angelos and Leonardos by teaching the barren sciences, and still have mourned and marvelled that no more Michael Angelos came; not perceiving that those great Fathers were only able to receive such nourishment because they were rooted on the rock of all ages, and that our scientific teaching, nowadays, is nothing more nor less than the assiduous watering of trees whose stems are cut through. Nay, I have even granted too much in saying that those great men were able to receive pure nourishment from the sciences; for my own conviction is, and I know it to be shared by most of those who love Raphael truly,—that he painted best when he knew least. Michael Angelo was betrayed, again and again, into such vain and offensive exhibition of his anatomical knowledge as, to this day, renders his higher powers indiscernible by the greater part of men; and Leonardo fretted his life away in engineering, so that there is hardly a picture left to bear his name. But, with respect to all who followed, there can be no question that the science they possessed was utterly harmful; serving merely to draw away their hearts at once from the purposes of art and the power of nature, and to make, out of the canvas and marble, nothing more than materials for the exhibition of petty dexterity and useless knowledge.

§ XXXIV. It is sometimes amusing to watch the naïve and

childish way in which this vanity is shown. For instance, when perspective was first invented, the world thought it a mighty discovery, and the greatest men it had in it were as proud of knowing that retiring lines converge, as if all the wisdom of Solomon had been compressed into a vanishing point. And, accordingly, it became nearly impossible for any one to paint a Nativity, but he must turn the stable and manger into a Corinthian arcade, in order to show his knowledge of perspective; and half the best architecture of the time, instead of being adorned with historical sculpture, as of old, was set forth with bas-relief of minor corridors and galleries, thrown into perspective.

Now that perspective can be taught to any schoolboy in a week, we can smile at this vanity. But the fact is, that all pride in knowledge is precisely as ridiculous, whatever its kind, or whatever its degree. There is, indeed, nothing of which man has any right to be proud; but the very last thing of which, with any show of reason, he can make his boast is his knowledge, except only that infinitely small portion of it which he has discovered for himself. For what is there to be more proud of in receiving a piece of knowledge from another person, than in receiving a piece of money? Beggars should not be proud, whatever kind of alms they receive. Knowledge is like current coin. A man may have some right to be proud of possessing it, if he has worked for the gold of it, and assayed it, and stamped it, so that it may be received of all men as true; or earned it fairly, being already assayed: but if he has done none of these things, but only had it thrown in his face by a passer-by, what cause has he to be proud? And though, in this mendicant fashion, he had heaped together the wealth of Crœsus, would pride any more, for this, become him, as, in some sort, it becomes the man who has labored for his fortune, however small? So, if a man tells me the sun is larger than the earth, have I any cause for pride in knowing it? or, if any multitude of men tell me any number of things, heaping all their wealth of knowledge upon me, have I any reason to be proud under the heap? And is not nearly all the knowledge of which we boast in these days

cast upon us in this dishonorable way; worked for by other men, proved by them, and then forced upon us, even against our wills, and beaten into us in our youth, before we have the wit even to know if it be good or not? (Mark the distinction between knowledge and thought.) Truly a noble possession to be proud of! Be assured, there is no part of the furniture of a man's mind which he has a right to exult in, but that which he has hewn and fashioned for himself. He who has built himself a hut on a desert heath, and carved his bed, and table, and chair out of the nearest forest, may have some right to take pride in the appliances of his narrow chamber, as assuredly he will have joy in them. But the man who has had a palace built, and adorned, and furnished for him, may, indeed, have many advantages above the other, but he has no reason to be proud of his upholsterer's skill; and it is ten to one if he has half the joy in his couches of ivory that the other will have in his pallet of pine.

§ xxxv. And observe how we feel this, in the kind of respect we pay to such knowledge as we are indeed capable of estimating the value of. When it is our own, and new to us, we cannot judge of it; but let it be another's also, and long familiar to us, and see what value we set on it. Consider how we regard a schoolboy, fresh from his term's labor. If he begin to display his newly acquired small knowledge to us, and plume himself thereupon, how soon do we silence him with contempt! But it is not so if the schoolboy begins to feel or see anything. In the strivings of his soul within him he is our equal; in his power of sight and thought he stands separate from us, and may be a greater than we. We are ready to hear him forthwith. "You saw that? you felt that? No matter for your being a child; let us hear."

§ xxxvi. Consider that every generation of men stands in this relation to its successors. It is as the schoolboy: the knowledge of which it is proudest will be as the alphabet to those who follow. It had better make no noise about its knowledge; a time will come when its utmost, in that kind, will be food for scorn. Poor fools! was that all they knew? and behold how proud they were! But what we see and feel

will never be mocked at. All men will be thankful to us for telling them that. "Indeed!" they will say, "they felt that in their day? saw that? Would God we may be like them, before we go to the home where sight and thought are not!"

This unhappy and childish pride in knowledge, then, was the first constituent element of the Renaissance mind, and it was enough, of itself, to have cast it into swift decline: but it was aided by another form of pride, which was above called the Pride of State; and which we have next to examine.

§ XXXVII. II. PRIDE OF STATE. It was noticed in the second volume of "Modern Painters," p. 314, that the principle which had most power in retarding the modern school of portraiture was its constant expression of individual vanity and pride. And the reader cannot fail to have observed that one of the readiest and commonest ways in which the painter ministers to this vanity, is by introducing the pedestal or shaft of a column, or some fragment, however simple, of Renaissance architecture, in the background of the portrait. And this is not merely because such architecture is bolder or grander than, in general, that of the apartments of a private house. No other architecture would produce the same effect in the same degree. The richest Gothic, the most massive Norman, would not produce the same sense of exaltation as the simple and meagre lines of the Renaissance.

§ XXXVIII. And if we think over this matter a little, we shall soon feel that in those meagre lines there is indeed an expression of aristocracy in its worst characters; coldness, perfectness of training, incapability of emotion, want of sympathy with the weakness of lower men, blank, hopeless, haughty self-sufficiency. All these characters are written in the Renaissance architecture as plainly as if they were graven on it in words. For, observe, all other architectures have something in them that common men can enjoy; some concession to the simplicities of humanity, some daily bread for the hunger of the multitude. Quaint fancy, rich ornament, bright color, something that shows a sympathy with men of ordinary minds and hearts; and this wrought out, at least in the Gothic, with a rudeness showing that the workman did not mind exposing

his own ignorance if he could please others. But the Renaissance is exactly the contrary of all this. It is rigid, cold, inhuman ; incapable of glowing, of stooping, of conceding for an instant. Whatever excellence it has is refined, high-trained, and deeply erudite ; a kind which the architect well knows no common mind can taste. He proclaims it to us aloud. "You cannot feel my work unless you study Vitruvius. I will give you no gay color, no pleasant sculpture, nothing to make you happy ; for I am a learned man. All the pleasure you can have in anything I do is in its proud breeding, its rigid formalism, its perfect finish, its cold tranquillity. I do not work for the vulgar, only for the men of the academy and the court."

§ XXXIX. And the instinct of the world felt this in a moment. In the new precision and accurate law of the classical forms, they perceived something peculiarly adapted to the setting forth of state in an appalling manner : Princes delighted in it, and courtiers. The Gothic was good for God's worship, but this was good for man's worship. The Gothic had fellowship with all hearts, and was universal, like nature : it could frame a temple for the prayer of nations, or shrink into the poor man's winding stair. But here was an architecture that would not shrink, that had in it no submission, no mercy. The proud princes and lords rejoiced in it. It was full of insult to the poor in its every line. It would not be built of the materials at the poor man's hand ; it would not roof itself with thatch or shingle, and black oak beams ; it would not wall itself with rough stone or brick ; it would not pierce itself with small windows where they were needed ; it would not niche itself, wherever there was room for it, in the street corners. It would be of hewn stone ; it would have its windows and its doors, and its stairs and its pillars, in lordly order, and of stately size ; it would have its wings and its corridors, and its halls and its gardens, as if all the earth were its own. And the rugged cottages of the mountaineers, and the fantastic streets of the laboring burgher were to be thrust out of its way, as of a lower species.

§ XL. It is to be noted also, that it ministered as much to

luxury as to pride. Not to luxury of the eye, that is a holy luxury; Nature ministers to that in her painted meadows, and sculptured forests, and gilded heavens; the Gothic builder ministered to that in his twisted traceries, and deep-wrought foliage, and burning casements. The dead Renaissance drew back into its earthliness, out of all that was warm and heavenly; back into its pride, out of all that was simple and kind; back into its stateliness, out of all that was impulsive, reverent, and gay. But it understood the luxury of the body; the terraced and scented and grottoed garden, with its trickling fountains and slumbrous shades; the spacious hall and lengthened corridor for the summer heat; the well-closed windows, and perfect fittings and furniture, for defence against the cold; and the soft picture, and frescoed wall and roof, covered with the last lasciviousness of Paganism;—this is understood and possessed to the full, and still possesses. This is the kind of domestic architecture on which we pride ourselves, even to this day, as an infinite and honorable advance from the rough habits of our ancestors; from the time when the king's floor was strewn with rushes, and the tapestries swayed before the searching wind in the baron's hall.

§ XLI. Let us hear two stories of those rougher times.

At the debate of King Edwin with his courtiers and priests, whether he ought to receive the Gospel preached to him by Paulinus, one of his nobles spoke as follows:

"The present life, O king! weighed with the time that is unknown, seems to me like this. When you are sitting at a feast with your earls and thanes in winter time, and the fire is lighted, and the hall is warmed, and it rains and snows, and the storm is loud without, there comes a sparrow, and flies through the house. It comes in at one door and goes out at the other. While it is within, it is not touched by the winter's storm; but it is but for the twinkling of an eye, for from winter it comes and to winter it returns. So also this life of man endureth for a little space; what goes before or what follows after, we know not. Wherefore, if this new lore bring anything more certain, it is fit that we should follow it." *

* Churton's "Early English Church." London, 1840.

That could not have happened in a Renaissance building. The bird could not have dashed in from the cold into the heat, and from the heat back again into the storm. It would have had to come up a flight of marble stairs, and through seven or eight antechambers; and so, if it had ever made its way into the presence chamber, out again through loggias and corridors innumerable. And the truth which the bird brought with it, fresh from heaven, has, in like manner, to make its way to the Renaissance mind through many antechambers, hardly, and as a despised thing, if at all.

§ XLII. Hear another story of those early times.

The king of Jerusalem, Godfrey of Bouillon, at the siege of Asshur, or Arsur, gave audience to some emirs from Samaria, and Naplous. They found him seated on the ground on a sack of straw. They expressing surprise, Godfrey answered them: "May not the earth, out of which we came, and which is to be our dwelling after death, serve us for a seat during life?"

It is long since such a throne has been set in the reception-chambers of Christendom, or such an answer heard from the lips of a king.

Thus the Renaissance spirit became base both in its abstinence and its indulgence. Base in its abstinence; curtailing the bright and playful wealth of form and thought, which filled the architecture of the earlier ages with sources of delight for their hardy spirit, pure, simple, and yet rich as the fretwork of flowers and moss, watered by some strong and stainless mountain stream: and base in its indulgence; as it granted to the body what it withdrew from the heart, and exhausted, in smoothing the pavement for the painless feet, and softening the pillow for the sluggish brain, the powers of art which once had hewn rough ladders into the clouds of heaven, and set up the stones by which they rested for houses of God.

§ XLIII. And just in proportion as this courtly sensuality lowered the real nobleness of the men whom birth or fortune raised above their fellows, rose their estimate of their own dignity, together with the insolence and unkindness of its

expression, and the grossness of the flattery with which it was fed. Pride is indeed the first and the last among the sins of men, and there is no age of the world in which it has not been unveiled in the power and prosperity of the wicked. But there was never in any form of slavery, or of feudal supremacy, a forgetfulness so total of the common majesty of the human soul, and of the brotherly kindness due from man to man, as in the aristocratic follies in the Renaissance. I have not space to follow out this most interesting and extensive subject; but here is a single and very curious example of the kind of flattery with which architectural teaching was mingled when addressed to the men of rank of the day.

§ XLIV. In St. Mark's library there is a very curious Latin manuscript of the twenty-five books of Averulinus, a Florentine architect, upon the principles of his art. The book was written in or about 1460, and translated into Latin, and richly illuminated for Corvinus, king of Hungary, about 1483. I extract from the third book the following passage on the nature of stones. "As there are three genera of men,—that is to say, nobles, men of the middle classes, and rustics,—so it appears that there are of stones. For the marbles and common stones of which we have spoken above, set forth the rustics. The porphyries and alabasters, and the other harder stones of mingled quality, represent the middle classes, if we are to deal in comparisons: and by means of these the ancients adorned their temples with incrustations and ornaments in a magnificent manner. And after these come the chalcedonies and sardonyxes, &c., which are so transparent that there can be seen no spot in them.* Thus men endowed with nobility lead a life in which no spot can be found."

Canute or Cœur de Lion (I name not Godfrey or St. Louis) would have dashed their sceptres against the lips of a man who should have dared to utter to them flattery such as this

* "Quibus nulla macula inest quæ non cernatur. Ita viri nobilitate præditi eam vitam peragant cui nulla nota possit inviri." The first sentence is literally, "in which there is no spot that may not be seen." But I imagine the writer meant it as I have put it in the text, else his comparison does not hold.

But in the fifteenth century it was rendered and accepted as a matter of course, and the tempers which delighted in it necessarily took pleasure also in every vulgar or false means, of taking worldly superiority. And among such false means largeness of scale in the dwelling-house was of course one of the easiest and most direct. All persons, however senseless or dull, could appreciate size: it required some exertion of intelligence to enter into the spirit of the quaint carving of the Gothic times, but none to perceive that one heap of stones was higher than another.* And therefore, while in the execution and manner of work the Renaissance builders zealously vindicated for themselves the attribute of cold and superior learning, they appealed for such approbation as they needed from the multitude, to the lowest possible standard of taste; and while the older workman lavished his labor on the minute niche and narrow casement, on the doorways no higher than the head, and the contracted angles of the turreted chamber, the Renaissance builder spared such cost and toil in his detail, that he might spend it in bringing larger stones from a distance; and restricted himself to rustication and five orders, that he might load the ground with colossal piers, and raise an ambitious barrenness of architecture, as inanimate as it was gigantic, above the feasts and follies of the powerful or the rich. The Titanic insanity extended itself also into ecclesiastical design: the principal church in Italy was built with little idea of any other admirableness than that which was to result from its being huge; and the religious impressions of those who enter it are to this day supposed to be dependent, in a great degree, on their discovering that they cannot span the thumbs of the statues which sustain the vessels for holy water.

§ XLV. It is easy to understand how an architecture which thus appealed not less to the lowest instincts of dulness than

* Observe, however, that the magnitude spoken of here and in the following passages, is the finished and polished magnitude sought for the sake of pomp: not the rough magnitude sought for the sake of sublimity: respecting which see the "Seven Lamps," chap. iii. § 5, 6, and 8.

to the subtlest pride of learning, rapidly found acceptance with a large body of mankind; and how the spacious pomp of the new manner of design came to be eagerly adopted by the luxurious aristocracies, not only of Venice, but of the other countries of Christendom, now gradually gathering themselves into that insolent and festering isolation, against which the cry of the poor sounded hourly in more ominous unison, bursting at last into thunder (mark where,—first among the planted walks and plashing fountains of the palace wherein the Renaissance luxury attained its utmost height in Europe, Versailles); that cry, mingling so much piteousness with its wrath and indignation, "Our soul is filled with the scornful reproof of the wealthy, and with the despitefulness of the proud."

§ XLVI. But of all the evidence bearing upon this subject presented by the various arts of the fifteenth century, none is so interesting or so conclusive as that deduced from its tombs. For, exactly in proportion as the pride of life became more insolent, the fear of death became more servile; and the difference in the manner in which the men of early and later days adorned the sepulchre, confesses a still greater difference in their manner of regarding death. To those he came as the comforter and the friend, rest in his right hand, hope in his left; to these as the humiliator, the spoiler, and the avenger. And, therefore, we find the early tombs at once simple and lovely in adornment, severe and solemn in their expression; confessing the power, and accepting the peace, of death, openly and joyfully; and in all their symbols marking that the hope of resurrection lay only in Christ's righteousness; signed always with this simple utterance of the dead, "I will lay me down in peace, and take my rest; for it is thou, Lord, only that makest me dwell in safety." But the tombs of the later ages are a ghastly struggle of mean pride and miserable terror: the one mustering the statues of the Virtues about the tomb, disguising the sarcophagus with delicate sculpture, polishing the false periods of the elaborate epitaph, and filling with strained animation the features of the portrait statue; and the other summoning underneath, out of the niche or from

behind the curtain, the frowning skull, or scythed skeleton, or some other more terrible image of the enemy in whose defiance the whiteness of the sepulchre had been set to shine above the whiteness of the ashes.

§ XLVII. This change in the feeling with which sepulchral monuments were designed, from the eleventh to the eighteenth centuries, has been common to the whole of Europe. But, as Venice is in other respects the centre of the Renaissance system, so also she exhibits this change in the manner of the sepulchral monument under circumstances peculiarly calculated to teach us its true character. For the severe guard which, in earlier times, she put upon every tendency to personal pomp and ambition, renders the tombs of her ancient monarchs as remarkable for modesty and simplicity as for their religious feeling; so that, in this respect, they are separated by a considerable interval from the more costly monuments erected at the same periods to the kings or nobles of other European states. In later times, on the other hand, as the piety of the Venetians diminished, their pride overleaped all limits, and the tombs which in recent epochs, were erected for men who had lived only to impoverish or disgrace the state, were as much more magnificent than those contemporaneously erected for the nobles of Europe, as the monuments for the great Doges had been humbler. When, in addition to this, we reflect that the art of sculpture, considered as expressive of emotion, was at a low ebb in Venice in the twelfth century, and that in the seventeenth she took the lead in Italy in luxurious work, we shall at once see the chain of examples through which the change of feeling is expressed, must present more remarkable extremes here than it can in any other city; extremes so startling that their impressiveness cannot be diminished, while their intelligibility is greatly increased, by the large number of intermediate types which have fortunately been preserved.

It would, however, too much weary the general reader if, without illustrations, I were to endeavor to lead him step by step through the aisles of St. John and Paul; and I shall therefore confine myself to a slight notice of those features in

sepulchral architecture generally which are especially illustrative of the matter at present in hand, and point out the order in which, if possible, the traveller should visit the tombs in Venice, so as to be most deeply impressed with the true character of the lessons they convey.

§ XLVIII. I have not such an acquaintance with the modes of entombment or memorial in the earliest ages of Christianity as would justify me in making any general statement respecting them: but it seems to me that the perfect type of a Christian tomb was not developed until toward the thirteenth century, sooner or later according to the civilization of each country; that perfect type consisting in the raised and perfectly visible sarcophagus of stone, bearing upon it a recumbent figure, and the whole covered by a canopy. Before that type was entirely developed, and in the more ordinary tombs contemporary with it, we find the simple sarcophagus, often with only a rough block of stone for its lid, sometimes with a low-gabled lid like a cottage roof, derived from Egyptian forms, and bearing, either on the sides or the lid, at least a sculpture of the cross, and sometimes the name of the deceased, and date of erection of the tomb. In more elaborate examples rich figure-sculpture is gradually introduced; and in the perfect period the sarcophagus, even when it does not bear any recumbent figure, has generally a rich sculpture on its sides representing an angel presenting the dead, in person and dress as he lived, to Christ or to the Madonna, with lateral figures, sometimes of saints, sometimes—as in the tombs of the Dukes of Burgundy at Dijon—of mourners; but in Venice almost always representing the Annunciation, the angel being placed at one angle of the sarcophagus, and the Madonna at the other. The canopy, in a very simple four-square form, or as an arch over a recess, is added above the sarcophagus, long before the life-size recumbent figure appears resting upon it. By the time that the sculptors had acquired skill enough to give much expression to this figure, the canopy attains an exquisite symmetry and richness; and, in the most elaborate examples, is surmounted by a statue, generally small, representing the dead person in the full strength and

pride of life, while the recumbent figure shows him as he lay in death. And, at this point, the perfect type of the Gothic tomb is reached.

§ XLIX. Of the simple sarcophagus tomb there are many exquisite examples both at Venice and Verona; the most interesting in Venice are those which are set in the recesses of the rude brick front of the Church of St. John and Paul, ornamented only, for the most part, with two crosses set in circles, and the legend with the name of the dead, and an "Orate pro anima" in another circle in the centre. And in this we may note one great proof of superiority in Italian over English tombs; the latter being often enriched with quatrefoils, small shafts, and arches, and other ordinary architectural decorations, which destroy their seriousness and solemnity, render them little more than ornamental, and have no religious meaning whatever; while the Italian sarcophagi are kept massive, smooth, and gloomy,—heavy-lidded dungeons of stone, like rock-tombs,—but bearing on their surface, sculptured with tender and narrow lines, the emblem of the cross, not presumptuously nor proudly, but dimly graven upon their granite, like the hope which the human heart holds, but hardly perceives in its heaviness.

§ L. Among the tombs in front of the Church of St. John and Paul there is one which is peculiarly illustrative of the simplicity of these earlier ages. It is on the left of the entrance, a massy sarcophagus with low horns as of an altar, placed in a rude recess of the outside wall, shattered and worn, and here and there entangled among wild grass and weeds. Yet it is the tomb of two Doges, Jacopo and Lorenzo Tiepolo, by one of whom nearly the whole ground was given for the erection of the noble church in front of which his unprotected tomb is wasting away. The sarcophagus bears an inscription in the centre, describing the acts of the Doges, of which the letters show that it was added a considerable period after the erection of the tomb: the original legend is still left in other letters on its base, to this effect,

'Lord James, died 1251. Lord Laurence, died 1288."

At the two corners of the sarcophagus are two angels bearing censers ; and on its lid two birds, with crosses like crests upon their heads. For the sake of the traveller in Venice the reader will, I think, pardon me the momentary irrelevancy of telling the meaning of these symbols.

§ LI. The foundation of the church of St. John and Paul was laid by the Dominicans about 1234, under the immediate protection of the Senate and the Doge Giacomo Tiepolo, accorded to them in consequence of a miraculous vision appearing to the Doge ; of which the following account is given in popular tradition :

"In the year 1226, the Doge Giacomo Tiepolo dreamed a dream ; and in his dream he saw the little oratory of the Dominicans, and, behold, the ground all around it (now occupied by the church) was covered with roses of the color of vermilion, and the air was filled with their fragrance. And in the midst of the roses, there were seen flying to and fro a crowd of white doves, with golden crosses upon their heads. And while the Doge looked, and wondered, behold, two angels descended from heaven with golden censers, and passing through the oratory, and forth among the flowers, they filled the place with the smoke of their incense. Then the Doge heard suddenly a clear and loud voice which proclaimed, 'This is the place that I have chosen for my preachers ;' and having heard it, straightway he awoke and went to the Senate, and declared to them the vision. Then the Senate decreed that forty paces of ground should be given to enlarge the monastery ; and the Doge Tiepolo himself made a still larger grant afterwards."

There is nothing miraculous in the occurrence of such a dream as this to the devout Doge ; and the fact, of which there is no doubt, that the greater part of the land on which the church stands was given by him, is partly a confirmation of the story. But, whether the sculptures on the tomb were records of the vision, or the vision a monkish invention from the sculptures on the tomb, the reader will not, I believe, look upon its doves and crosses, or rudely carved angels, any more with disdain ; knowing how, in one way or another, they were connected with a point of deep religious belief.

§ LII. Towards the beginning of the fourteenth century, in Venice, the recumbent figure begins to appear on the sarcophagus, the first dated example being also one of the most beautiful; the statue of the prophet Simeon, sculptured upon the tomb which was to receive his relics in the church dedicated to him under the name of San Simeone Grande. So soon as the figure appears, the sarcophagus becomes much more richly sculptured, but always with definite religious purpose. It is usually divided into two panels, which are filled with small bas-reliefs of the acts or martyrdom of the patron saints of the deceased: between them, in the centre, Christ, or the Virgin and Child, are richly enthroned, under a curtained canopy; and the two figures representing the Annunciation are almost always at the angles; the promise of the Birth of Christ being taken as at once the ground and the type of the promise of eternal life to all men.

§ LIII. These figures are always in Venice most rudely chiselled; the progress of figure sculpture being there comparatively tardy. At Verona, where the great Pisan school had strong influence, the monumental sculpture is immeasurably finer; and, so early as about the year 1335,* the consummate form of the Gothic tomb occurs in the monument of Can Grande della Scala at Verona. It is set over the portal of the chapel anciently belonging to the family. The sarcophagus is sculptured with shallow bas-reliefs, representing (which is rare in the tombs with which I am acquainted in Italy, unless they are those of saints) the principal achievements of the warrior's life, especially the siege of Vicenza and battle of Piacenza; these sculptures, however, form little more than a chased and roughened groundwork for the fully relieved statues representing the Annunciation, projecting boldly from the front of the sarcophagus. Above, the Lord of Verona is laid in his long robe of civil dignity, wearing the simple bonnet, consisting merely of a fillet bound round the brow, knotted and falling on the shoulder. He is laid as asleep; his arms crossed upon his body, and his sword by his side.

* Can Grande died in 1329: we can hardly allow more than five years for the erection of his tomb.

Above him, a bold arched canopy is sustained by two projecting shafts, and on the pinnacle of its roof is the statue of the knight on his war-horse; his helmet, dragon-winged and crested with the dog's head, tossed back behind his shoulders, and the broad and blazoned drapery floating back from his horse's breast,—so truly drawn by the old workman from the life, that it seems to wave in the wind, and the knight's spear to shake, and his marble horse to be evermore quickening its pace, and starting into heavier and hastier charge, as the silver clouds float past behind it in the sky.

§ LIV. Now observe, in this tomb, as much concession is made to the pride of man as may ever consist with honor, discretion, or dignity. I do not enter into any question respecting the character of Can Grande, though there can be little doubt that he was one of the best among the nobles of his time; but that is not to our purpose. It is not the question whether his wars were just, or his greatness honorably achieved; but whether, supposing them to have been so, these facts are well and gracefully told upon his tomb. And I believe there can be no hesitation in the admission of its perfect feeling and truth. Though beautiful, the tomb is so little conspicuous or intrusive, that it serves only to decorate the portal of the little chapel, and is hardly regarded by the traveller as he enters. When it is examined, the history of the acts of the dead is found subdued into dim and minute ornament upon his coffin; and the principal aim of the monument is to direct the thoughts to his image as he lies in death, and to the expression of his hope of resurrection; while, seen as by the memory far away, diminished in the brightness of the sky, there is set the likeness of his armed youth, stately, as it stood of old, in the front of battle, and meet to be thus recorded for us, that we may now be able to remember the dignity of the frame, of which those who once looked upon it hardly remembered that it was dust.

§ LV. This, I repeat, is as much as may ever be granted, but this ought always to be granted, to the honor and the affection of men. The tomb which stands beside that of Can Grande, nearest it in the little field of sleep, already shows

the traces of erring ambition. It is the tomb of Mastino the Second, in whose reign began the decline of his family. It is altogether exquisite as a work of art; and the evidence of a less wise or noble feeling in its design is found only in this, that the image of a virtue, Fortitude, as belonging to the dead, is placed on the extremity of the sarcophagus, opposite to the Crucifixion. But for this slight circumstance, of which the significance will only be appreciated as we examine the series of later monuments, the composition of this monument of Can Mastino would have been as perfect as its decoration is refined. It consists, like that of Can Grande, of the raised sarcophagus, bearing the recumbent statue, protected by a noble four-square canopy, sculptured with ancient Scripture history. On one side of the sarcophagus is Christ enthroned, with Can Mastino kneeling before Him; on the other, Christ is represented in the mystical form, half-rising from the tomb, meant, I believe, to be at once typical of His passion and resurrection. The lateral panels are occupied by statues of saints. At one extremity of the sarcophagus is the Crucifixion; at the other, a noble statue of Fortitude, with a lion's skin thrown over her shoulders, its head forming a shield upon her breast, her flowing hair bound with a narrow fillet, and a three-edged sword in her gauntleted right hand, drawn back sternly behind her thigh, while, in her left, she bears high the shield of the Scalas.

§ LVI. Close to this monument is another, the stateliest and most sumptuous of the three; it first arrests the eye of the stranger, and long detains it,—a many-pinnacled pile surrounded by niches with statues of the warrior saints.

It is beautiful, for it still belongs to the noble time, the latter part of the fourteenth century; but its work is coarser than that of the other, and its pride may well prepare us to learn that it was built for himself, in his own lifetime, by the man whose statue crowns it, Can Signorio della Scala. Now observe, for this is infinitely significant. Can Mastino II. was feeble and wicked, and began the ruin of his house; his sarcophagus is the first which bears upon it the image of a virtue, but he lays claim only to Fortitude. Can Signorio was twice

a fratricide, the last time when he lay upon his death-bed: *his* tomb bears upon its gables the images of six virtues,—Faith, Hope, Charity, Prudence, and (I believe) Justice and Fortitude.

§ LVII. Let us now return to Venice, where, in the second chapel counting from right to left, at the west end of the Church of the Frari, there is a very early fourteenth, or perhaps late thirteenth, century tomb, another exquisite example of the perfect Gothic form. It is a knight's; but there is no inscription upon it, and his name is unknown. It consists of a sarcophagus, supported on bold brackets against the chapel wall, bearing the recumbent figure, protected by a simple canopy in the form of a pointed arch, pinnacled by the knight's crest; beneath which the shadowy space is painted dark blue, and strewn with stars. The statue itself is rudely carved; but its lines, as seen from the intended distance, are both tender and masterly. The knight is laid in his mail, only the hands and face being bare. The hauberk and helmet are of chain-mail, the armor for the limbs of jointed steel; a tunic, fitting close to the breast, and marking the noble swell of it by two narrow embroidered lines, is worn over the mail; his dagger is at his right side; his long cross-belted sword, not seen by the spectator from below, at his left. His feet rest on a hound (the hound being his crest), which looks up towards its master. In general, in tombs of this kind, the face of the statue is slightly turned towards the spectator; in this monument, on the contrary, it is turned away from him, towards the depth of the arch: for there, just above the warrior's breast, is carved a small image of St. Joseph bearing the infant Christ, who looks down upon the resting figure; and to this image its countenance is turned. The appearance of the entire tomb is as if the warrior had seen the vision of Christ in his dying moments, and had fallen back peacefully upon his pillow, with his eyes still turned to it, and his hands clasped in prayer.

§ LVIII. On the opposite side of this chapel is another very lovely tomb, to Duccio degli Alberti, a Florentine ambassador at Venice; noticeable chiefly as being the first in Venice on which any images of the Virtues appear. We shall return to

it presently, but some account must first be given of the more important among the other tombs in Venice belonging to the perfect period. Of these, by far the most interesting, though not the most elaborate, is that of the great Doge Francesco Dandolo, whose ashes, it might have been thought, were honorable enough to have been permitted to rest undisturbed in the chapter-house of the Frari, where they were first laid. But, as if there were not room enough, nor waste houses enough in the desolate city to receive a few convent papers, the monks, wanting an "archivio," have separated the tomb into three pieces: the canopy, a simple arch sustained on brackets, still remains on the blank walls of the desecrated chamber; the sarcophagus has been transported to a kind of museum of antiquities, established in what was once the cloister of Santa Maria della Salute; and the painting which filled the lunette behind it is hung far out of sight, at one end of the sacristy of the same church. The sarcophagus is completely charged with bas-reliefs: at its two extremities are the types of St. Mark and St. John; in front, a noble sculpture of the death of the Virgin; at the angles, angels holding vases. The whole space is occupied by the sculpture; there are no spiral shafts or panelled divisions; only a basic plinth below, and crowning plinth above, the sculpture being raised from a deep concave field between the two, but, in order to give piquancy and picturesqueness to the mass of figures, two small trees are introduced at the head and foot of the Madonna's couch, an oak and a stone pine.

§ LIX. It was said above,* in speaking of the frequent disputes of the Venetians with the Pontifical power, which in their early days they had so strenuously supported, that "the humiliation of Francesco Dandolo blotted out the shame of Barbarossa." It is indeed well that the two events should be remembered together. By the help of the Venetians, Alexander III. was enabled, in the twelfth century, to put his foot upon the neck of the emperor Barbarossa, quoting the words of the Psalm, "Thou shalt tread upon the lion and the adder." A hundred and fifty years later, the Venetian ambassador,

* Vol. I. Chap. I.

Francesco Dandolo, unable to obtain even an audience from the Pope, Clement V., to whom he had been sent to pray for a removal of the sentence of excommunication pronounced against the republic, concealed himself (according to the common tradition) beneath the Pontiff's dining-table; and thence coming out as he sat down to meat, embraced his feet, and obtained, by tearful entreaties, the removal of the terrible sentence.

I say, "according to the common tradition;" for there are some doubts cast upon the story by its supplement. Most of the Venetian historians assert that Francesco Dandolo's surname of "Dog" was given him first on this occasion, in insult, by the cardinals; and that the Venetians, in remembrance of the grace which his humiliation had won for them, made it a title of honor to him and to his race. It has, however, been proved* that the surname was borne by the ancestors of Francesco Dandolo long before; and the falsity of this seal of the legend renders also its circumstances doubtful. But the main fact of grievous humiliation having been undergone, admits of no dispute; the existence of such a tradition at all is in itself a proof of its truth; it was not one likely to be either invented or received without foundation: and it will be well, therefore, that the reader should remember, in connection with the treatment of Barbarossa at the door of the Church of St. Mark's, that in the Vatican, one hundred and fifty years later, a Venetian noble, a future Doge, submitted to a degradation, of which the current report among his people was, that he had crept on his hands and knees from beneath the Pontiff's table to his feet, and had been spurned as a "dog" by the cardinals present.

§ LX. There are two principal conclusions to be drawn from this: the obvious one respecting the insolence of the Papal dominion in the thirteenth century; the second, that there were probably most deep piety and humility in the character of the man who could submit to this insolence for the sake of a benefit to his country. Probably no motive would have been strong enough to obtain such a sacrifice from most men

* Sansovino, lib. xiii.

however unselfish; but it was, without doubt, made easier to Dandolo by his profound reverence for the Pontifical office; a reverence which, however *we* may now esteem those who claimed it, could not but have been felt by nearly all good and faithful men at the time of which we are speaking. This is the main point which I wish the reader to remember as we look at his tomb; this, and the result of it,—that, some years afterwards, when he was seated on the throne which his piety had saved, "there were sixty princes' ambassadors in Venice at the same time, requesting the judgment of the Senate on matters of various concernment, *so great was the fame of the uncorrupted justice of the Fathers.*" *

Observe, there are no virtues on this tomb. Nothing but religious history or symbols; the Death of the Virgin in front, and the types of St. Mark and St. John at the extremities.

§ LXI. Of the tomb of the Doge Andrea Dandolo, in St. Mark's, I have spoken before. It is one of the first in Venice which presents, in a canopy, the Pisan idea of angels withdrawing curtains, as of a couch, to look down upon the dead. The sarcophagus is richly decorated with flower-work; the usual figures of the Annunciation are at the sides; an enthroned Madonna in the centre; and two bas-reliefs, one of the martyrdom of the Doge's patron saint, St. Andrew, occupy the intermediate spaces. All these tombs have been richly colored; the hair of the angels has here been gilded, their wings bedropped with silver, and their garments covered with the most exquisite arabesques. This tomb, and that of St. Isidore in another chapel of St. Mark's, which was begun by this very Doge, Andrea Dandolo, and completed after his death in 1354, are both nearly alike in their treatment, and are, on the whole, the best existing examples of Venetian monumental sculpture.

§ LXII. Of much ruder workmanship, though still most precious, and singularly interesting from its quaintness, is a sarcophagus in the northernmost chapel, beside the choir of St. John and St. Paul, charged with two bas-reliefs and many

* Tentori, vi. 142, i. 157.

figures, but which bears no inscription. It has, however, a shield with three dolphins on its brackets; and as at the feet of the Madonna in its centre there is a small kneeling figure of a Doge, we know it to be the tomb of the Doge Giovanni Dolfino, who came to the throne in 1356.

He was chosen Doge while, as provveditore, he was in Treviso, defending the city against the King of Hungary. The Venetians sent to the besiegers, praying that their newly elected Doge might be permitted to pass the Hungarian lines. Their request was refused, the Hungarians exulting that they held the Doge of Venice prisoner in Treviso. But Dolfino, with a body of two hundred horse, cut his way through their lines by night, and reached Mestre (Malghera) in safety, where he was met by the Senate. His bravery could not avert the misfortunes which were accumulating on the republic. The Hungarian war was ignominiously terminated by the surrender of Dalmatia: the Doge's heart was broken, his eyesight failed him, and he died of the plague four years after he had ascended the throne.

§ LXIII. It is perhaps on this account, perhaps in consequence of later injuries, that the tomb has neither effigy nor inscription: that it has been subjected to some violence is evident from the dentil which once crowned its leaf-cornice being now broken away, showing the whole front. But, fortunately, the sculpture of the sarcophagus itself is little injured.

There are two saints, male and female, at its angles, each in a little niche; a Christ, enthroned in the centre, the Doge and Dogaressa kneeling at his feet; in the two intermediate panels, on one side the Epiphany, on the other the Death of the Virgin; the whole supported, as well as crowned, by an elaborate leaf-plinth. The figures under the niches are rudely cut, and of little interest. Not so the central group. Instead of a niche, the Christ is seated under a square tent, or tabernacle, formed by curtains running on rods; the idea, of course, as usual, borrowed from the Pisan one, but here ingeniously applied. The curtains are opened in front, showing those at the back of the tent, behind the seated figure; the

perspective of the two retiring sides being very tolerably suggested. Two angels, of half the size of the seated figure, thrust back the near curtains, and look up reverently to the Christ; while again, at their feet, about one third of *their* size, and half-sheltered, as it seems, by their garments, are the two kneeling figures of the Doge and Dogaressa, though so small and carefully cut, full of life. The Christ raising one hand as to bless, and holding a book upright and open on the knees, does not look either towards them or to the angels, but forward; and there is a very noticeable effort to represent Divine abstraction in the countenance: the idea of the three magnitudes of spiritual being,—the God, the Angel, and the Man,—is also to be observed, aided as it is by the complete subjection of the angelic power to the Divine; for the angels are in attitudes of the most lowly watchfulness of the face of Christ, and appear unconscious of the presence of the human beings who are nestled in the folds of their garments.

§ LXIV. With this interesting but modest tomb of one of the kings of Venice, it is desirable to compare that of one of her senators, of exactly the same date, which is raised against the western wall of the Frari, at the end of the north aisle. It bears the following remarkable inscription:

"ANNO M C C C L X. PRIMA DIE JULII SEPULATURA . DOMINI . SIMONII DANDOLO . AMADOR . DE . JUSTISIA . E . DESIROSO . DE . ACRESE . EL . BEN . CHOMUM."

The "Amador de Justitia" has perhaps some reference to Simon Dandolo's having been one of the Giunta who condemned the Doge Faliero. The sarcophagus is decorated merely by the Annunciation group, and an enthroned Madonna with a curtain behind her throne, sustained by four tiny angels, who look over it as they hold it up; but the workmanship of the figures is more than usually beautiful.

§ LXV. Seven years later, a very noble monument was placed on the north side of the choir of St. John and Paul, to the Doge Marco Cornaro, chiefly, with respect to our present subject, noticeable for the absence of religious imagery from the sarcophagus, which is decorated with roses only; three very

beautiful statues of the Madonna and two saints are, however, set in the canopy above. Opposite this tomb, though about fifteen years later in date, is the richest monument of the Gothic period in Venice ; that of the Doge Michele Morosini, who died in 1382. It consists of a highly florid canopy,—an arch crowned by a gable, with pinnacles at the flanks, boldly crocketed, and with a huge finial at the top representing St. Michael,—a medallion of Christ set in the gable ; under the arch, a mosaic, representing the Madonna presenting the Doge to Christ upon the cross ; beneath, as usual, the sarcophagus, with a most noble recumbent figure of the Doge, his face meagre and severe, and sharp in its lines, but exquisite in the form of its small and princely features. The sarcophagus is adorned with elaborate wrinkled leafage, projecting in front of it into seven brackets, from which the statues are broken away ; but by which, for there can be no doubt that these last statues represented the theological and cardinal Virtues, we must for a moment pause.

§ LXVI. It was noticed above, that the tomb of the Florentine ambassador, Duccio, was the first in Venice which presented images of the Virtues. Its small lateral statues of Justice and Temperance are exquisitely beautiful, and were, I have no doubt, executed by a Florentine sculptor ; the whole range of artistical power and religious feeling being, in Florence, full half a century in advance of that of Venice. But this is the first truly Venetian tomb which has the Virtues ; and it becomes of importance, therefore, to know what was the character of Morosini.

The reader must recollect, that I dated the commencement of the fall of Venice from the death of Carlo Zeno, considering that no state could be held as in decline, which numbered such a man amongst its citizens. Carlo Zeno was a candidate for the Ducal bonnet together with Michael Morosini ; and Morosini was chosen. It might be anticipated, therefore, that there was something more than usually admirable or illustrious in his character. Yet it is difficult to arrive at a just estimate of it, as the reader will at once understand by comparing the following statements :

§ LXVII. 1. "To him (Andrea Contarini) succeeded Morosini, at the age of seventy-four years; a most learned and prudent man, who also reformed several laws."—*Sansovino*, Vite de' Principi.

2. "It was generally believed that, if his reign had been longer, he would have dignified the state by many noble laws and institutes; but by so much as his reign was full of hope, by as much was it short in duration, for he died when he had been at the head of the republic but four months."—*Sabellico*, lib. viii.

3. "He was allowed but a short time to enjoy this high dignity, which he had so well deserved by his rare virtues, for God called him to Himself on the 15th of October."—*Muratori*, Annali de' Italia.

4. "Two candidates presented themselves; one was Zeno, the other that Michael Morosini who, during the war, had tripled his fortune by his speculations. The suffrages of the electors fell upon him, and he was proclaimed Doge on the 10th of June."—*Daru*, Histoire de Venise, lib. x.

5. "The choice of the electors was directed to Michele Morosini, a noble of illustrious birth, derived from a stock which, coeval with the republic itself, had produced the conqueror of Tyre, given a queen to Hungary, and more than one Doge to Venice. The brilliancy of this descent was tarnished in the present chief representative of the family by the most base and grovelling avarice; for at that moment, in the recent war, at which all other Venetians were devoting their whole fortunes to the service of the state, Morosini sought in the distresses of his country an opening for his own private enrichment, and employed his ducats, not in the assistance of the national wants, but in speculating upon houses which were brought to market at a price far beneath their real value, and which, upon the return of peace, insured the purchaser a fourfold profit. 'What matters the fall of Venice to me, so as I fall not together with her?' was his selfish and sordid reply to some one who expressed surprise at the transaction."—*Sketches of Venetian History.* Murray, 1831.

§ LXVIII. The writer of the unpretending little history from which the last quotation is taken has not given his authority for this statement, and I could not find it, but believed, from the general accuracy of the book, that some authority might exist better than Daru's. Under these circumstances, wishing if possible to ascertain the truth, and to clear the character of this great Doge from the accusation, if it proved groundless, I wrote to the Count Carlo Morosini, his descendant, and one of the few remaining representatives of the ancient noblesse of Venice; one, also, by whom his great ancestral name is

revered, and in whom it is exalted. His answer appears to me altogether conclusive as to the utter fallacy of the reports of Daru and the English history. I have placed his letter in the close of this volume (Appendix 6), in order that the reader may himself be the judge upon this point; and I should not have alluded to Daru's report, except for the purpose of contradicting it, but that it still appears to me impossible that any modern historian should have gratuitously invented the whole story, and that, therefore, there must have been a trace in the documents which Daru himself possessed, of some scandal of this kind raised by Morosini's enemies, perhaps at the very time of the disputed election with Carlo Zeno. The occurrence of the Virtues upon his tomb, for the first time in Venetian monumental work, and so richly and conspicuously placed, may partly have been in public contradiction of such a floating rumor. But the face of the statue is a more explicit contradiction still; it is resolute, thoughtful, serene, and full of beauty; and we must, therefore, for once, allow the somewhat boastful introduction of the Virtues to have been perfectly just: though the whole tomb is most notable, as furnishing not only the exact intermediate condition in style between the pure Gothic and its final Renaissance corruption, but, at the same time, the exactly intermediate condition of *feeling* between the pure calmness of early Christianity, and the boastful pomp of the Renaissance faithlessness; for here we have still the religious humility remaining in the mosaic of the canopy, which shows the Doge kneeling before the cross, while yet this tendency to self-trust is shown in the surrounding of the coffin by the Virtues.

§ LXIX. The next tomb by the side of which they appear is that of Jacopo Cavalli, in the same chapel of St. John and Paul which contains the tomb of the Doge Delfin. It is peculiarly rich in religious imagery, adorned by boldly cut types of the four evangelists, and of two saints, while, on projecting brackets in front of it, stood three statues of Faith, Hope, and Charity, now lost, but drawn in Zanotto's work. It is all rich in detail, and its sculptor has been proud of it, thus recording his name below the epitaph:

"QST OPERA DINTALGIO E FATTO IN PIERA,
UNVENICIAN LAFE CHANOME POLO,
NATO DI JACHOMEL CHATAIAPIERA."

This work of sculpture is done in stone;
A Venetian did it, named Paul,
Son of Jachomel the stone-cutter.

Jacopo Cavalli died in 1384. He was a bold and active Veronese soldier, did the state much service, was therefore ennobled by it, and became the founder of the house of the Cavalli; but I find no special reason for the images of the Virtues, especially that of Charity, appearing at his tomb, unless it be this: that at the siege of Feltre, in the war against Leopold of Austria, he refused to assault the city, because the senate would not grant his soldiers the pillage of the town. The feet of the recumbent figure, which is in full armor, rest on a dog, and its head on two lions; and these animals (neither of which form any part of the knight's bearings) are said by Zanotto to be intended to symbolize his bravery and fidelity. If, however, the lions are meant to set forth courage, it is a pity they should have been represented as howling.

§ LXX. We must next pause for an instant beside the tomb of Michael Steno, now in the northern aisle of St. John and Paul, having been removed there from the destroyed church of the Servi: first, to note its remarkable return to the early simplicity, the sarcophagus being decorated only with two crosses in quatrefoils, though it is of the fifteenth century, Steno dying in 1413; and, in the second place, to observe the peculiarity of the epitaph, which eulogises Steno as having been "amator justitie, pacis, et ubertatis," "a lover of justice, peace, and plenty." In the epitaphs of this period, the virtues which are made most account of in public men are those which were most useful to their country. We have already seen one example in the epitaph on Simon Dandolo; and similar expressions occur constantly in laudatory mentions of their later Doges by the Venetian writers. Thus Sansovino of Marco Cornaro, "Era savio huomo, eloquente, e amava molto la

pace e l' abbondanza della citta;" and of Tomaso Mocenigo, "Huomo oltre modo desideroso della pace."

Of the tomb of this last-named Doge mention has before been made. Here, as in Morosini's, the images of the Virtues have no ironical power, although their great conspicuousness marks the increase of the boastful feeling in the treatment of monuments. For the rest, this tomb is the last in Venice which can be considered as belonging to the Gothic period. Its mouldings are already rudely classical, and it has meaningless figures in Roman armor at the angles; but its tabernacle above is still Gothic, and the recumbent figure is very beautiful. It was carved by two Florentine sculptors in 1423.

§ LXXI. Tomaso Mocenigo was succeeded by the renowned Doge, Francesco Foscari, under whom, it will be remembered, the last additions were made to the Gothic Ducal Palace; additions which, in form only, not in spirit, corresponded to the older portions; since, during his reign, the transition took place which permits us no longer to consider the Venetian architecture as Gothic at all. He died in 1457, and his tomb is the first important example of Renaissance art.

Not, however, a good characteristic example. It is remarkable chiefly as introducing all the faults of the Renaissance at an early period, when its merits, such as they are, were yet undeveloped. Its claim to be rated as a classical composition is altogether destroyed by the remnants of Gothic feeling which cling to it here and there in their last forms of degradation; and of which, now that we find them thus corrupted, the sooner we are rid the better. Thus the sarcophagus is supported by a species of trefoil arches; the bases of the shafts have still their spurs; and the whole tomb is covered by a pediment, with crockets and a pinnacle. We shall find that the perfect Renaissance is at least pure in its insipidity, and subtle in its vice; but this monument is remarkable as showing the refuse of one style encumbering the embryo of another, and all principles of life entangled either in the swaddling clothes or the shroud.

§ LXXII. With respect to our present purpose, however, it is a monument of enormous importance. We have to trace,

be it remembered, the pride of state in its gradual intrusion upon the sepulchre ; and the consequent and correlative vanishing of the expressions of religious feeling and heavenly hope, together with the more and more arrogant setting forth of the virtues of the dead. Now this tomb is the largest and most costly we have yet seen ; but its means of religious expression are limited to a single statue of Christ, small and used merely as a pinnacle at the top. The rest of the composition is as curious as it is vulgar. The conceit, so often noticed as having been borrowed from the Pisan school of angels withdrawing the curtains of the couch to look down upon the dead, was brought forward with increasing prominence by every succeeding sculptor ; but, as we draw nearer to the Renaissance period, we find that the *angels* become of less importance, and the *curtains* of more. With the Pisans, the curtains are introduced as a motive for the angels ; with the Renaissance sculptors, the angels are introduced merely as a motive for the curtains, which become every day more huge and elaborate. In the monument of Mocenigo, they have already expanded into a tent, with a pole in the centre of it : and in that of Foscari, for the first time, the *angels are absent altogether ;* while the curtains are arranged in the form of an enormous French tent-bed, and are sustained at the flanks by two diminutive figures in Roman armor ; substituted for the angels, merely that the sculptor might *show his knowledge* of classical costume. And now observe how often a fault in feeling induces also a fault in style. In the old tombs the angels used to stand on or by the side of the sarcophagus ; but their places are here to be occupied by the Virtues, and therefore, to sustain the diminutive Roman figures at the necessary height, each has a whole Corinthian pillar to himself, a pillar whose shaft is eleven feet high, and some three or four feet round : and because this was not high enough, it is put on a pedestal four feet and a half high ; and has a spurred base besides of its own, a tall capital, then a huge bracket above the capital, and then another pedestal above the bracket, and on the top of all the diminutive figure who has charge of the curtains.

§ LXXIII. Under the canopy, thus arranged, is placed the sarcophagus with its recumbent figure. The statues of the Virgin and the saints have disappeared from it. In their stead, its panels are filled with half-length figures of Faith, Hope, and Charity; while Temperance and Fortitude are at the Doge's feet, Justice and Prudence at his head, figures now the size of life, yet nevertheless recognizable only by their attributes: for, except that Hope raises her eyes, there is no difference in the character or expression of any of their faces,—they are nothing more than handsome Venetian women, in rather full and courtly dresses, and tolerably well thrown into postures for effect from below. Fortitude could not of course be placed in a graceful one without some sacrifice of her character, but that was of no consequence in the eyes of the sculptors of this period, so she leans back languidly, and nearly overthrows her own column; while Temperance, and Justice opposite to her, as neither the left hand of the one nor the right hand of the other could be seen from below, have been *left with one hand each.*

§ LXXIV. Still these figures, coarse and feelingless as they are, have been worked with care, because the principal effect of the tomb depends on them. But the effigy of the Doge, of which nothing but the side is visible, has been utterly neglected; and the ingenuity of the sculptor is not so great, at the best, as that he can afford to be slovenly. There is, indeed, nothing in the history of Foscari which would lead us to expect anything particularly noble in his face; but I trust, nevertheless, it has been misrepresented by this despicable carver; for no words are strong enough to express the baseness of the portraiture. A huge, gross, bony clown's face, with the peculiar sodden and sensual cunning in it which is seen so often in the countenances of the worst Romanist priest; a face part of iron and part of clay, with the immobility of the one, and the foulness of the other, double chinned, blunt-mouthed, bony-cheeked, with its brows drawn down into meagre lines and wrinkles over the eyelids; the face of a man incapable either of joy or sorrow, unless such as may be caused by the indulgence of passion, or the mortification of

pride. Even had he been such a one, a noble workman would not have written it so legibly on his tomb; and I believe it to be the image of the carver's own mind that is there hewn in the marble, not that of the Doge Foscari. For the same mind is visible enough throughout, the traces of it mingled with those of the evil taste of the whole time and people. There is not anything so small but it is shown in some portion of its treatment; for instance, in the placing of the shields at the back of the great curtain. In earlier times, the shield, as we have seen, was represented as merely suspended against the tomb by a thong, or if sustained in any other manner, still its form was simple and undisguised. Men in those days used their shields in war, and therefore there was no need to add dignity to their form by external ornament. That which, through day after day of mortal danger, had borne back from them the waves of battle, could neither be degraded by simplicity, nor exalted by decoration. By its rude leathern thong it seemed to be fastened to their tombs, and the shield of the mighty was not cast away, though capable of defending its master no more.

§ LXXV. It was otherwise in the fifteenth and sixteenth centuries. The changed system of warfare was rapidly doing away with the practical service of the shield; and the chiefs who directed the battle from a distance, or who passed the greater part of their lives in the council-chamber, soon came to regard the shield as nothing more than a field for their armorial bearings. It then became a principal object of their Pride of State to increase the conspicuousness of these marks of family distinction by surrounding them with various and fantastic ornament, generally scroll or flower work, which of course deprived the shield of all appearance of being intended for a soldier's use. Thus the shield of the Foscari is introduced in two ways. On the sarcophagus, the bearings are three times repeated, enclosed in circular disks, which are sustained each by a couple of naked infants. Above the canopy, two shields of the usual form are set in the centre of circles filled by a radiating ornament of shell flutings, which give them the effect of ventilators; and their circumference is farther adorned by gilt rays, undulating to represent a glory.

§ LXXVI. We now approach that period of the early Renaissance which was noticed in the preceding chapter as being at first a very visible improvement on the corrupted Gothic. The tombs executed during the period of the Byzantine Renaissance exhibit, in the first place, a consummate skill in handling the chisel, perfect science of drawing and anatomy, high appreciation of good classical models, and a grace of composition and delicacy of ornament derived, I believe, principally from the great Florentine sculptors. But, together with this science, they exhibit also, for a short time, some return to the early religious feeling, forming a school of sculpture which corresponds to that of the school of the Bellini in painting; and the only wonder is that there should not have been more workmen in the fifteenth century doing in marble what Perugino, Francia, and Bellini did on canvas. There are, indeed, some few, as I have just said, in whom the good and pure temper shows itself: but the sculptor was necessarily led sooner than the painter to an exclusive study of classical models, utterly adverse to the Christian imagination; and he was also deprived of the great purifying and sacred element of color, besides having much more of merely mechanical and therefore degrading labor to go through in the realization of his thought. Hence I do not know any example in sculpture at this period, at least in Venice, which has not conspicuous faults (not faults of imperfection, as in early sculpture, but of purpose and sentiment), staining such beauties as it may possess; and the whole school soon falls away, and merges into vain pomp and meagre metaphor.

§ LXXVII. The most celebrated monument of this period is that to the Doge Andrea Vendramin, in the Church of St. John and Paul, sculptured about 1480, and before alluded to in the first chapter of the first volume. It has attracted public admiration, partly by its costliness, partly by the delicacy and precision of its chiselling; being otherwise a very base and unworthy example of the school, and showing neither invention nor feeling. It has the Virtues, as usual, dressed like heathen goddesses, and totally devoid of expression, though graceful and well studied merely as female figures. The rest

of its sculpture is all of the same kind ; perfect in workmanship, and devoid of thought. Its dragons are covered with marvellous scales, but have no terror nor sting in them ; its birds are perfect in plumage, but have no song in them ; its children lovely of limb, but have no childishness in them.

§ LXXVIII. Of far other workmanship are the tombs of Pietro and Giovanni Mocenigo, in St. John and Paul, and of Pietro Bernardo in the Frari ; in all which the details are as full of exquisite fancy, as they are perfect in execution ; and in the two former, and several others of similar feeling, the old religious symbols return ; the Madonna is again seen enthroned under the canopy, and the sarcophagus is decorated with legends of the saints. But the fatal errors of sentiment are, nevertheless, always traceable. In the first place, the sculptor is always seen to be intent upon the exhibition of his skill, more than on producing any effect on the spectator's mind ; elaborate backgrounds of landscape, with tricks of perspective, imitations of trees, clouds, and water, and various other unnecessary adjuncts, merely to show how marble could be subdued ; together with useless under-cutting, and over-finish in subordinate parts, continually exhibiting the same cold vanity and unexcited precision of mechanism. In the second place, the figures have all the peculiar tendency to posture-making, which, exhibiting itself first painfully in Perugino, rapidly destroyed the veracity of composition in all art. By posture-making I mean, in general, that action of figures which results from the painter's considering, in the first place, not how, under the circumstances, they would actually have walked, or stood, or looked, but how they may most gracefully and harmoniously walk or stand. In the hands of a great man, posture, like everything else, becomes noble, even when over-studied, as with Michael Angelo, who was, perhaps, more than any other, the cause of the mischief ; but, with inferior men, this habit of composing attitudes ends necessarily in utter lifelessness and abortion. Giotto was, perhaps, of all painters, the most free from the infection of the poison, always conceiving an incident naturally, and drawing it unaffectedly ; and

the absence of posture-making in the works of the Pre-Raphaelites, as opposed to the Attitudinarianism of the modern school, has been both one of their principal virtues, and of the principal causes of outcry against them.

§ LXXIX. But the most significant change in the treatment of these tombs, with respect to our immediate object, is in the form of the sarcophagus. It was above noted, that, exactly in proportion to the degree of the pride of life expressed in any monument, would be also the fear of death; and therefore, as these tombs increase in splendor, in size, and beauty of workmanship, we perceive a gradual desire to *take away from the definite character of the sarcophagus.* In the earliest times, as we have seen, it was a gloomy mass of stone; gradually it became charged with religious sculpture; but never with the slightest desire to disguise its form, until towards the middle of the fifteenth century. It then becomes enriched with flower-work and hidden by the Virtues; and, finally, losing its four-square form, it is modelled on graceful types of ancient vases, made as little like a coffin as possible, and refined away in various elegancies, till it becomes, at last, a mere pedestal or stage for the portrait statue. This statue, in the meantime, has been gradually coming back to life, through a curious series of transitions. The Vendramin monument is one of the last which shows, or pretends to show, the recumbent figure laid in death. A few years later, this idea became disagreeable to polite minds; and, lo! the figures which before had been laid at rest upon the tomb pillow, raised themselves on their elbows, and began to look round them. The soul of the sixteenth century dared not contemplate its body in death.

§ LXXX. The reader cannot but remember many instances of this form of monument, England being peculiarly rich in examples of them; although, with her, tomb sculpture, after the fourteenth century, is altogether imitative, and in no degree indicative of the temper of the people. It was from Italy that the authority for the change was derived; and in Italy only, therefore, that it is truly correspondent to the change in the national mind. There are many monuments in Venice of

this semi-animate type, most of them carefully sculptured, and some very admirable as portraits, and for the casting of the drapery, especially those in the Church of San Salvador; but I shall only direct the reader to one, that of Jacopo Pesaro, Bishop of Paphos, in the Church of the Frari; notable not only as a very skilful piece of sculpture, but for the epitaph, singularly characteristic of the period, and confirmatory of all that I have alleged against it:

> "James Pesaro, Bishop of Paphos, who conquered the Turks in war, himself in peace, transported from a noble family among the Venetians to a nobler among the angels, laid here, expects the noblest crown, which the just Judge shall give to him in that day. He lived the years of Plato. He died 24th March, 1547.*

The mingled classicism and carnal pride of this epitaph surely need no comment. The crown is expected as a right from the justice of the judge, and the nobility of the Venetian family is only a little lower than that of the angels. The quaint childishness of the "Vixit annos Platonicos" is also very notable.

§ LXXXI. The statue, however, did not long remain in this partially recumbent attitude. Even the expression of peace became painful to the frivolous and thoughtless Italians, and they required the portraiture to be rendered in a manner that should induce no memory of death. The statue rose up, and presented itself in front of the tomb, like an actor upon a stage, surrounded now not merely, or not at all, by the Virtues, but by allegorical figures of Fame and Victory, by genii and muses, by personifications of humbled kingdoms and adoring nations, and by every circumstance of pomp, and symbol of adulation, that flattery could suggest, or insolence could claim.

§ LXXXII. As of the intermediate monumental type, so also of this, the last and most gross, there are unfortunately many

* "Jacobus Pisaurius Paphi Episcopus qui Turcos bello, se ipsum pace vincebat, ex nobili inter Venetas, ad nobiliorem inter Angelos familiam delatus, nobilissimam in illa die Coronam justo Judice reddente, hic situs expectat Vixit annos Platonicos. Obijt MDXLVII. IX. Kal. Aprilis."

examples in our own country; but the most wonderful, by far, are still at Venice. I shall, however, particularize only two; the first, that of the Doge John Pesaro, in the Frari. It is to be observed that we have passed over a considerable interval of time; we are now in the latter half of the seventeenth century; the progress of corruption has in the meantime been incessant, and sculpture has here lost its taste and learning as well as its feeling. The monument is a huge accumulation of theatrical scenery in marble: four colossal negro caryatides, grinning and horrible, with faces of black marble and white eyes, sustain the first story of it; above this, two monsters, long-necked, half dog and half dragon, sustain an ornamental sarcophagus, on the top of which the full-length statue of the Doge in robes of state stands forward with its arms expanded, like an actor courting applause, under a huge canopy of metal, like the roof of a bed, painted crimson and gold; on each side of him are sitting figures of genii, and unintelligible personifications gesticulating in Roman armor; below, between the negro caryatides, are two ghastly figures in bronze, half corpse, half skeleton, carrying tablets on which is written the eulogium: but in large letters graven in gold, the following words are the first and last that strike the eye; the first two phrases, one on each side, on tablets in the lower story, the last under the portrait statue above:

VIXIT ANNOS LXX. DEVIXIT ANNO MDCLIX.
"HIC REVIXIT ANNO MDCLXIX."

We have here, at last, the horrible images of death in violent contrast with the defiant monument, which pretends to bring the resurrection down to earth, "Hic revixit;" and it seems impossible for false taste and base feeling to sink lower. Yet even this monument is surpassed by one in St. John and Paul.

§ LXXXIII. But before we pass to this, the last with which I shall burden the reader's attention, let us for a moment, and that we may feel the contrast more forcibly, return to a tomb of the early times.

In a dark niche in the outer wall of the outer corridor of St. Mark's—not even in the church, observe, but in the atrium or porch of it, and on the north side of the church,—is a solid sarcophagus of white marble, raised only about two feet from the ground on four stunted square pillars. Its lid is a mere slab of stone; on its extremities are sculptured two crosses; in front of it are two rows of rude figures, the uppermost representing Christ with the Apostles: the lower row is of six figures only, alternately male and female, holding up their hands in the usual attitude of benediction; the sixth is smaller than the rest, and the midmost of the other five has a glory round its head. I cannot tell the meaning of these figures, but between them are suspended censers attached to crosses; a most beautiful symbolic expression of Christ's mediatorial function. The whole is surrounded by a rude wreath of vine leaves, proceeding out of the foot of a cross.

On the bar of marble which separates the two rows of figures are inscribed these words:

"Here lies the Lord Marin Morosini, Duke."

It is the tomb of the Doge Marino Morosini, who reigned from 1249 to 1252.

§ LXXXIV. From before this rude and solemn sepulchre let us pass to the southern aisle of the church of St. John and Paul; and there, towering from the pavement to the vaulting of the church, behold a mass of marble, sixty or seventy feet in height, of mingled yellow and white, the yellow carved into the form of an enormous curtain, with ropes, fringes, and tassels, sustained by cherubs; in front of which, in the now usual stage attitudes, advance the statues of the Doge Bertuccio Valier, his son the Doge Silvester Falier, and his son's wife, Elizabeth. The statues of the Doges, though mean and Polonius-like, are partly redeemed by the Ducal robes; but that of the Dogaressa is a consummation of grossness, vanity, and ugliness,—the figure of a large and wrinkled woman, with elaborate curls in stiff projection round her face, covered from her shoulders to her feet with ruffs, furs, lace, jewels, and embroidery. Beneath and around are scattered Virtues, Vic-

tories, Fames, genii,—the entire company of the monumental stage assembled, as before a drop scene,—executed by various sculptors, and deserving attentive study as exhibiting every condition of false taste and feeble conception. The Victory in the centre is peculiarly interesting; the lion by which she is accompanied, springing on a dragon, has been intended to look terrible, but the incapable sculptor could not conceive any form of dreadfulness, could not even make the lion look angry. It looks only lachrymose; and its lifted forepaws, there being no spring nor motion in its body, give it the appearance of a dog begging. The inscriptions under the two principal statues are as follows:

"Bertucius Valier, Duke,
Great in wisdom and eloquence,
Greater in his Hellespontic victory,
Greatest in the Prince his son.
Died in the year 1658."

"Elisabeth Quirina,
The wife of Silvester,
Distinguished by Roman virtue,
By Venetian piety,
And by the Ducal crown,
Died 1708."

The writers of this age were generally anxious to make the world aware that they understood the degrees of comparison, and a large number of epitaphs are principally constructed with this object (compare, in the Latin, that of the Bishop of Paphos, given above): but the latter of these epitaphs is also interesting from its mention, in an age now altogether given up to the pursuit of worldly honor, of that "Venetian piety" which once truly distinguished the city from all others; and of which some form and shadow, remaining still, served to point an epitaph, and to feed more cunningly and speciously the pride which could not be satiated with the sumptuousness of the sepulchre.

§ LXXXV. Thus far, then, of the second element of the Renaissance spirit, the Pride of State; nor need we go farther to

learn the reason of the fall of Venice. She was already likened in her thoughts, and was therefore to be likened in her ruin, to the Virgin of Babylon. The Pride of State and the Pride of Knowledge were no new passions: the sentence against them had gone forth from everlasting. "Thou saidst, I shall be a lady for ever; so that thou didst not lay these things to thine heart. . . *Thy wisdom and thy knowledge, it hath perverted thee;* and thou hast said in thine heart, I am, and none else beside me. Therefore shall evil come upon thee . . . ; thy merchants from thy youth, they shall wander every one to his quarter; none shall save thee." *

§ LXXXVI. III. PRIDE OF SYSTEM. I might have illustrated these evil principles from a thousand other sources, but I have not time to pursue the subject farther, and must pass to the third element above named, the Pride of System. It need not detain us so long as either of the others, for it is at once more palpable and less dangerous. The manner in which the pride of the fifteenth century corrupted the sources of knowledge, and diminished the majesty, while it multiplied the trappings, of state, is in general little observed; but the reader is probably already well and sufficiently aware of the curious tendency to formulization and system which, under the name of philosophy, encumbered the minds of the Renaissance schoolmen. As it was above stated, grammar became the first of sciences; and whatever subject had to be treated, the first aim of the philosopher was to subject its principles to a code of laws, in the observation of which the merit of the speaker, thinker, or worker, in or on that subject, was thereafter to consist; so that the whole mind of the world was occupied by the exclusive study of Restraints. The sound of the forging of fetters was heard from sea to sea. The doctors of all the arts and sciences set themselves daily to the invention of new varieties of cages and manacles; they themselves wore, instead of gowns, a chain mail, whose purpose was not so much to avert the weapon of the adversary as to restrain the motions of the wearer; and all the acts, thoughts, and workings of mankind,—poetry, painting, architecture,

* Isaiah xlvii. 7, 10, 11, 15.

and philosophy,—were reduced by them merely to so many different forms of fetter-dance.

§ LXXXVII. Now, I am very sure that no reader who has given any attention to the former portions of this work, or the tendency of what else I have written, more especially the last chapter of the "Seven Lamps," will suppose me to underrate the importance, or dispute the authority, of law. It has been necessary for me to allege these again and again, nor can they ever be too often or too energetically alleged, against the vast masses of men who now disturb or retard the advance of civilization; heady and high-minded, despisers of discipline, and refusers of correction. But law, so far as it can be reduced to form and system, and is not written upon the heart,—as it is, in a Divine loyalty, upon the hearts of the great hierarchies who serve and wait about the throne of the Eternal Lawgiver,—this lower and formally expressible law has, I say, two objects. It is either for the definition and restraint of sin, or the guidance of simplicity; it either explains, forbids, and punishes wickedness, or it guides the movements and actions both of lifeless things and of the more simple and untaught among responsible agents. And so long, therefore, as sin and foolishness are in the world, so long it will be necessary for men to submit themselves painfully to this lower law, in proportion to their need of being corrected, and to the degree of childishness or simplicity by which they approach more nearly to the condition of the unthinking and inanimate things which are governed by law altogether; yet yielding, in the manner of their submission to it, a singular lesson to the pride of man,—being obedient more perfectly in proportion to their greatness.* But, so far as men become good and wise, and rise above the state of children, so far they become emancipated from this written law, and invested with the perfect freedom which consists in the fulness and joyfulness of compliance with a higher and unwritten law; a law so universal, so subtle, so glorious, that nothing but the heart can keep it.

§ LXXXVIII. Now pride opposes itself to the observance of

* Compare "Seven Lamps," chap. vii. § 3.

this Divine law in two opposite ways: either by brute resistance, which is the way of the rabble and its leaders, denying or defying law altogether; or by formal compliance, which is the way of the Pharisee, exalting himself while he pretends to obedience, and making void the infinite and spiritual commandment by the finite and lettered commandment. And it is easy to know which law we are obeying: for any law which we magnify and keep through pride, is always the law of the letter; but that which we love and keep through humility, is the law of the Spirit: And the letter killeth, but the Spirit giveth life.

§ LXXXIX. In the appliance of this universal principle to what we have at present in hand, it is to be noted, that all written or writable law respecting the arts is for the childish and ignorant: that in the beginning of teaching, it is possible to say that this or that must or must not be done; and laws of color and shade may be taught, as laws of harmony are to the young scholar in music. But the moment a man begins to be anything deserving the name of an artist, all this teachable law has become a matter of course with him; and if, thenceforth, he boast himself anywise in the law, or pretend that he lives and works by it, it is a sure sign that he is merely tithing cummin, and that there is no true art nor religion in him. For the true artist has that inspiration in him which is above all law, or rather, which is continually working out such magnificent and perfect obedience to supreme law, as can in no wise be rendered by line and rule. There are more laws perceived and fulfilled in the single stroke of a great workman, than could be written in a volume. His science is inexpressibly subtle, directly taught him by his Maker, not in any wise communicable or imitable.* Neither can any written or definitely observable laws enable us to do any great thing. It is possible, by measuring and administering quantities of color, to paint a room wall so that it shall not hurt the eye; but there are no laws by observing which we can become Titians. It is possible so to measure and administer syllables,

* See the farther remarks on Inspiration, in the fourth chapter.

as to construct harmonious verse; but there are no laws by which we can write Iliads. Out of the poem or the picture, once produced, men may elicit laws by the volume, and study them with advantage, to the better understanding of the existing poem or picture; but no more write or paint another, than by discovering laws of vegetation they can make a tree to grow. And therefore, wheresoever we find the system and formality of rules much dwelt upon, and spoken of as anything else than a help for children, there we may be sure that noble art is not even understood, far less reached. And thus it was with all the common and public mind in the fifteenth and sixteenth centuries. The greater men, indeed, broke through the thorn hedges; and, though much time was lost by the learned among them in writing Latin verses and anagrams, and arranging the framework of quaint sonnets and dexterous syllogisms, still they tore their way through the sapless thicket by force of intellect or of piety; for it was not possible that, either in literature or in painting, rules could be received by any strong mind, so as materially to interfere with its originality: and the crabbed discipline and exact scholarship became an advantage to the men who could pass through and despise them; so that in spite of the rules of the drama we had Shakspeare, and in spite of the rules of art we had Tintoret,—both of them, to this day, doing perpetual violence to the vulgar scholarship and dim-eyed proprieties of the multitude.

§ xc. But in architecture it was not so; for that was the art of the multitude, and was affected by all their errors; and the great men who entered its field, like Michael Angelo, found expression for all the best part of their minds in sculpture, and made the architecture merely its shell. So the simpletons and sophists had their way with it: and the reader can have no conception of the inanities and puerilities of the writers, who, with the help of Vitruvius, re-established its "five orders," determined the proportions of each, and gave the various recipes for sublimity and beauty, which have been thenceforward followed to this day, but which may, I believe, in this age of perfect machinery, be followed out still farther

If, indeed, there are only five perfect forms of columns and architraves, and there be a fixed proportion to each, it is certainly possible, with a little ingenuity, so to regulate a stone-cutting machine, as that it shall furnish pillars and friezes to the size ordered, of any of the five orders, on the most perfect Greek models, in any quantity ; an epitome, also, of Vitruvius, may be made so simple, as to enable any bricklayer to set them up at their proper distances, and we may dispense with our architects altogether.

§ xci. But if this be not so, and there be any truth in the faint persuasion which still lurks in men's minds that architecture *is* an art, and that it requires some gleam of intellect to practise it, then let the whole system of the orders and their proportions be cast out and trampled down as the most vain, barbarous, and paltry deception that was ever stamped on human prejudice ; and let us understand this plain truth, common to all work of man, that, if it be good work, it is not a copy, nor anything done by rule, but a freshly and divinely imagined thing. Five orders ! There is not a side chapel in any Gothic cathedral but it has fifty orders, the worst of them better than the best of the Greek ones, and all new ; and a single inventive human soul could create a thousand orders in an hour.* And this would have been discovered even in the worst times, but that, as I said, the greatest men of the age found expression for their invention in the other arts, and the best of those who devoted themselves to architecture were in great part occupied in adapting the construction of buildings to new necessities, such as those developed by the invention of gunpowder (introducing a totally new and most interesting science of fortification, which directed the ingenuity of Sanmicheli and many others from its proper channel), and found interest of a meaner kind in the difficulties of reconciling the obsolete architectural laws they had consented to revive, and the forms of Roman architecture which they agreed to copy,

* That is to say, orders separated by such distinctions as the old Greek ones: considered with reference to the bearing power of the capital, all orders may be referred to two, as long ago stated ; just as trees may be referred to the two great classes, monocotyledonous and dicotyledonous.

with the requirements of the daily life of the sixteenth century.

§ XCII. These, then, were the three principal directions in which the Renaissance pride manifested itself, and its impulses were rendered still more fatal by the entrance of another element, inevitably associated with pride. For, as it is written, "He that trusteth in his own heart is a fool," so also it is written, "The fool hath said in his heart, There is no God;" and the self-adulation which influenced not less the learning of the age than its luxury, led gradually to the forgetfulness of all things but self, and to an infidelity only the more fatal because it still retained the form and language of faith.

§ XCIII. IV. INFIDELITY. In noticing the more prominent forms in which this faithlessness manifested itself, it is necessary to distinguish justly between that which was the consequence of respect for Paganism, and that which followed from the corruption of Catholicism. For as the Roman architecture is not to be made answerable for the primal corruption of the Gothic, so neither is the Roman philosophy to be made answerable for the primal corruption of Christianity. Year after year, as the history of the life of Christ sank back into the depths of time, and became obscured by the misty atmosphere of the history of the world,—as intermediate actions and incidents multiplied in number, and countless changes in men's modes of life, and tones of thought, rendered it more difficult for them to imagine the facts of distant time,—it became daily, almost hourly, a greater effort for the faithful heart to apprehend the entire veracity and vitality of the story of its Redeemer; and more easy for the thoughtless and remiss to deceive themselves as to the true character of the belief they had been taught to profess. And this must have been the case, had the pastors of the Church never failed in their watchfulness, and the Church itself never erred in its practice or doctrine. But when every year that removed the truths of the Gospel into deeper distance, added to them also some false or foolish tradition; when wilful distortion was added to natural obscurity, and the dimness of memory was

disguised by the fruitfulness of fiction ; when, moreover, the enormous temporal power granted to the clergy attracted into their ranks multitudes of men who, but for such temptation, would not have pretended to the Christian name, so that grievous wolves entered in among them, not sparing the flock ; and when, by the machinations of such men, and the remissness of others, the form and administrations of Church doctrine and discipline had become little more than a means of aggrandizing the power of the priesthood, it was impossible any longer for men of thoughtfulness or piety to remain in an unquestioning serenity of faith. The Church had become so mingled with the world that its witness could no longer be received ; and the professing members of it, who were placed in circumstances such as to enable them to become aware of its corruptions, and whom their interest or their simplicity did not bribe or beguile into silence, gradually separated themselves into two vast multitudes of adverse energy, one tending to Reformation, and the other to Infidelity.

§ xciv. Of these, the last stood, as it were, apart, to watch the course of the struggle between Romanism and Protestantism ; a struggle which, however necessary, was attended with infinite calamity to the Church. For, in the first place, the Protestant movement was, in reality, not re*formation* but re*animation*. It poured new life into the Church, but it did not form or define her anew. In some sort it rather broke down her hedges, so that all they who passed by might pluck off her grapes. The reformers speedily found that the enemy was never far behind the sower of good seed ; that an evil spirit might enter the ranks of reformation as well as those of resistance ; and that though the deadly blight might be checked amidst the wheat, there was no hope of ever ridding the wheat itself from the tares. New temptations were invented by Satan wherewith to oppose the revived strength of Christianity : as the Romanist, confiding in his human teachers, had ceased to try whether they were teachers sent from God, so the Protestant, confiding in the teaching of the Spirit, believed every spirit, and did not try the spirits whether they were of God. And a thousand enthusiasms and heresies

speedily obscured the faith and divided the force of the Reformation.

§ xcv. But the main evils rose out of the antagonism of the two great parties ; primarily, in the mere fact of the existence of an antagonism. To the eyes of the unbeliever the Church of Christ, for the first time since its foundation, bore the aspect of a house divided against itself. Not that many forms of schism had not before arisen in it ; but either they had been obscure, and silent, hidden among the shadows of the Alps and the marshes of the Rhine ; or they had been outbreaks of visible and unmistakable error, cast off by the Church, rootless, and speedily withering away, while, with much that was erring and criminal, she still retained within her the pillar and ground of the truth. But here was at last a schism in which truth and authority were at issue. The body that was cast off withered away no longer. It stretched out its boughs to the sea and its branches to the river, and it was the ancient trunk that gave signs of decrepitude. On one side stood the reanimated faith, in its right hand the book open, and its left hand lifted up to heaven, appealing for its proof to the Word of the Testimony and the power of the Holy Ghost. On the other stood, or seemed to stand, all beloved custom and believed tradition ; all that for fifteen hundred years had been closest to the hearts of men, or most precious for their help. Long-trusted legend ; long-reverenced power ; long-practised discipline ; faiths that had ruled the destiny, and sealed the departure, of souls that could not be told or numbered for multitude ; prayers, that from the lips of the fathers to those of the children had distilled like sweet waterfalls, sounding through the silence of ages, breaking themselves into heavenly dew to return upon the pastures of the wilderness ; hopes, that had set the face as a flint in the torture, and the sword as a flame in the battle, that had pointed the purposes and ministered the strength of life, brightened the last glances and shaped the last syllables of death ; charities, that had bound together the brotherhoods of the mountain and the desert, and had woven chains of pitying or aspiring communion between this world and the un-

fathomable beneath and above; and, more than these, the spirits of all the innumerable, undoubting, dead, beckoning to the one way by which they had been content to follow the things that belonged unto their peace;—these all stood on the other side: and the choice must have been a bitter one, even at the best; but it was rendered tenfold more bitter by the natural, but most sinful animosity of the two divisions of the Church against each other.

§ XCVI. On one side this animosity was, of course, inevitable. The Romanist party, though still including many Christian men, necessarily included, also, all the worst of those who called themselves Christians. In the fact of its refusing correction, it stood confessed as the Church of the unholy; and, while it still counted among its adherents many of the simple and believing,—men unacquainted with the corruption of the body to which they belonged, or incapable of accepting any form of doctrine but that which they had been taught from their youth,—it gathered together with them whatever was carnal and sensual in priesthood or in people, all the lovers of power in the one, and of ease in the other. And the rage of these men was, of course, unlimited against those who either disputed their authority, reprehended their manner of life, or cast suspicion upon the popular methods of lulling the conscience in the lifetime, or purchasing salvation on the deathbed.

§ XCVII. Besides this, the reassertion and defence of various tenets which before had been little more than floating errors in the popular mind, but which, definitely attacked by Protestantism, it became necessary to fasten down with a band of iron and brass, gave a form at once more rigid, and less rational, to the whole body of Romanist Divinity. Multitudes of minds which in other ages might have brought honor and strength to the Church, preaching the more vital truths which it still retained, were now occupied in pleading for arraigned falsehoods, or magnifying disused frivolities; and it can hardly be doubted by any candid observer, that the nascent or latent errors which God pardoned in times of ignorance, became unpardonable when they were formally defined and defended;

that fallacies which were forgiven to the enthusiasm of a multitude, were avenged upon the stubbornness of a Council; that, above all, the great invention of the age, which rendered God's word accessible to every man, left all sins against its light incapable of excuse or expiation; and that from the moment when Rome set herself in direct opposition to the Bible, the judgment was pronounced upon her, which made her the scorn and the prey of her own children, and cast her down from the throne where she had magnified herself against heaven, so low, that at last the unimaginable scene of the Bethlehem humiliation was mocked in the temples of Christianity. Judea had seen her God laid in the manger of the beasts of burden; it was for Christendom to stable the beasts of burden by the altar of her God.

§ XCVIII. Nor, on the other hand, was the opposition of Protestantism to the Papacy less injurious to itself. That opposition was, for the most part, intemperate, undistinguishing, and incautious. It could indeed hardly be otherwise. Fresh bleeding from the sword of Rome, and still trembling at her anathema, the reformed churches were little likely to remember any of her benefits, or to regard any of her teaching. Forced by the Romanist contumely into habits of irreverence, by the Romanist fallacies into habits of disbelief, the self-trusting, rashly-reasoning spirit gained ground among them daily. Sect branched out of sect, presumption rose over presumption; the miracles of the early Church were denied and its martyrs forgotten, though their power and palm were claimed by the members of every persecuted sect; pride, malice, wrath, love of change, masked themselves under the thirst for truth, and mingled with the just resentment of deception, so that it became impossible even for the best and truest men to know the plague of their own hearts; while avarice and impiety openly transformed reformation into robbery, and reproof into sacrilege. Ignorance could as easily lead the foes of the Church, as lull her slumber; men who would once have been the unquestioning recipients, were now the shameless inventors of absurd or perilous superstitions; they who were of the temper that walketh in darkness, gained

little by having discovered their guides to be blind ; and the simplicity of the faith, ill understood and contumaciously alleged, became an excuse for the rejection of the highest arts and most tried wisdom of mankind : while the learned infidel, standing aloof, drew his own conclusions, both from the rancor of the antagonists, and from their errors ; believed each in all that he alleged against the other ; and smiled with superior humanity, as he watched the winds of the Alps drift the ashes of Jerome, and the dust of England drink the blood of King Charles.

§ xcix. Now all this evil was, of course, entirely independent of the renewal of the study of Pagan writers. But that renewal found the faith of Christendom already weakened and divided ; and therefore it was itself productive of an effect tenfold greater than could have been apprehended from it at another time. It acted first, as before noticed, in leading the attention of all men to words instead of things ; for it was discovered that the language of the middle ages had been corrupt, and the primal object of every scholar became now to purify his style. To this study of words, that of forms being added, both as of matters of the first importance, half the intellect of the age was at once absorbed in the base sciences of grammar, logic, and rhetoric ; studies utterly unworthy of the serious labor of men, and necessarily rendering those employed upon them incapable of high thoughts or noble emotion. Of the debasing tendency of philology, no proof is needed beyond once reading a grammarian's notes on a great poet ; logic is unnecessary for men who can reason ; and about as useful to those who cannot, as a machine for forcing one foot in due succession before the other would be to a man who could not walk : while the study of rhetoric is exclusively one for men who desire to deceive or to be deceived ; he who has the truth at his heart need never fear the want of persuasion on his tongue, or, if he fear it, it is because the base rhetoric of dishonesty keeps the truth from being heard.

§ c. The study of these sciences, therefore, naturally made men shallow and dishonest in general ; but it had a peculiarly fatal effect with respect to religion, in the view which men

took of the Bible. Christ's teaching was discovered not to be rhetorical, St. Paul's preaching not to be logical, and the Greek of the New Testament not to be grammatical. The stern truth, the profound pathos, the impatient period, leaping from point to point and leaving the intervals for the hearer to fill, the comparatively Hebraized and unelaborate idiom, had little in them of attraction for the students of phrase and syllogism; and the chief knowledge of the age became one of the chief stumbling-blocks to its religion.

§ CI. But it was not the grammarian and logician alone who was thus retarded or perverted; in them there had been small loss. The men who could truly appreciate the higher excellences of the classics were carried away by a current of enthusiasm which withdrew them from every other study. Christianity was still professed as a matter of form, but neither the Bible nor the writings of the Fathers had time left for their perusal, still less heart left for their acceptance. The human mind is not capable of more than a certain amount of admiration or reverence, and that which was given to Horace was withdrawn from David. Religion is, of all subjects, that which will least endure a second place in the heart or thoughts, and a languid and occasional study of it was sure to lead to error or infidelity. On the other hand, what was heartily admired and unceasingly contemplated was soon brought nigh to being believed; and the systems of Pagan mythology began gradually to assume the places in the human mind from which the unwatched Christianity was wasting. Men did not indeed openly sacrifice to Jupiter, or build silver shrines for Diana, but the ideas of Paganism nevertheless became thoroughly vital and present with them at all times; and it did not matter in the least, as far as respected the power of true religion, whether the Pagan image was believed in or not, so long as it entirely occupied the thoughts. The scholar of the sixteenth century, if he saw the lightning shining from the east unto the west, thought forthwith of Jupiter, not of the coming of the Son of Man; if he saw the moon walking in brightness, he thought of Diana, not of the throne which was to be established for ever as a faithful witness in heaven;

and though his heart was but secretly enticed, yet thus he denied the God that is above.*

And, indeed, this double creed, of Christianity confessed and Paganism beloved, was worse that Paganism itself, inasmuch as it refused effective and practical belief altogether. It would have been better to have worshipped Diana and Jupiter at once, than to have gone on through the whole of life naming one God, imagining another, and dreading none. Better, a thousandfold, to have been "a Pagan suckled in some creed outworn," than to have stood by the great sea of Eternity and seen no God walking on its waves, no heavenly world on its horizon.

§ CII. This fatal result of an enthusiasm for classical literature was hastened and heightened by the misdirection of the powers of art. The imagination of the age was actively set to realize these objects of Pagan belief; and all the most exalted faculties of man, which, up to that period, had been employed in the service of Faith, were now transferred to the service of Fiction. The invention which had formerly been both sanctified and strengthened by laboring under the command of settled intention, and on the ground of assured belief, had now the reins laid upon its neck by passion, and all ground of fact cut from beneath its feet; and the imagination which formerly had helped men to apprehend the truth, now tempted them to believe a falsehood. The faculties themselves wasted away in their own treason; one by one they fell in the potter's field; and the Raphael who seemed sent and inspired from heaven that he might paint Apostles and Prophets, sank at once into powerlessness at the feet of Apollo and the Muses.

§ CIII. But this was not all. The habit of using the greatest gifts of imagination upon fictitious subjects, of course destroyed the honor and value of the same imagination used in the cause of truth. Exactly in the proportion in which Jupiters and Mercuries were embodied and believed, in that proportion Virgins and Angels were disembodied and disbelieved. The images summoned by art began gradually to assume one

* Job xxi: 26–28; Psalm lxxxix. 37.

average value in the spectator's mind; and incidents from the Iliad and from the Exodus to come within the same degrees of credibility. And, farther, while the powers of the imagination were becoming daily more and more languid, because unsupported by faith, the manual skill and science of the artist were continually on the increase. When these had reached a certain point, they began to be the principal things considered in the picture, and its story or scene to be thought of only as a theme for their manifestation. Observe the difference. In old times, men used their powers of painting to show the objects of faith; in later times, they used the objects of faith that they might show their powers of painting. The distinction is enormous, the difference incalculable as irreconcilable. And thus, the more skilful the artist, the less his subject was regarded; and the hearts of men hardened as their handling softened, until they reached a point when sacred, profane, or sensual subjects were employed, with absolute indifference, for the display of color and execution; and gradually the mind of Europe congealed into that state of utter apathy,—inconceivable, unless it had been witnessed, and unpardonable, unless by us, who have been infected by it,—which permits us to place the Madonna and the Aphrodite side by side in our galleries, and to pass, with the same unmoved inquiry into the manner of their handling, from a Bacchanal to a Nativity.

Now all this evil, observe, would have been merely the necessary and natural operation of an enthusiasm for the classics, and of a delight in the mere science of the artist, on the most virtuous mind. But this operation took place upon minds enervated by luxury, and which were tempted, at the very same period, to forgetfulness or denial of all religious principle by their own basest instincts. The faith which had been undermined by the genius of Pagans, was overthrown by the crimes of Christians; and the ruin which was begun by scholarship, was completed by sensuality. The characters of the heathen divinities were as suitable to the manners of the time as their forms were agreeable to its taste; and Paganism again became, in effect, the religion of Europe. That

is to say, the civilized world is at this moment, collectively, just as Pagan as it was in the second century; a small body of believers being now, as they were then, representative of the Church of Christ in the midst of the faithless: but there is just this difference, and this very fatal one, between the second and nineteenth centuries, that the Pagans are nominally and fashionably Christians, and that there is every conceivable variety and shade of belief between the two; so that not only is it most difficult theoretically to mark the point where hesitating trust and failing practice change into definite infidelity, but it has become a point of politeness not to inquire too deeply into our neighbor's religious opinions; and, so that no one be offended by violent breach of external forms, to waive any close examination into the tenets of faith. The fact is, we distrust each other and ourselves so much, that we dare not press this matter; we know that if, on any occasion of general intercourse, we turn to our next neighbor, and put to him some searching or testing question, we shall, in nine cases out of ten, discover him to be only a Christian in his own way, and as far as he thinks proper, and that he doubts of many things which we ourselves do not believe strongly enough to hear doubted without danger. What is in reality cowardice and faithlessness, we call charity; and consider it the part of benevolence sometimes to forgive men's evil practice for the sake of their accurate faith, and sometimes to forgive their confessed heresy for the sake of their admirable practice. And under this shelter of charity, humility, and faintheartedness, the world, unquestioned by others or by itself, mingles with and overwhelms the small body of Christians, legislates for them, moralizes for them, reasons for them; and, though itself of course greatly and beneficently influenced by the association, and held much in check by its pretence to Christianity, yet undermines, in nearly the same degree, the sincerity and practical power of Christianity itself, until at last, in the very institutions of which the administration may be considered as the principal test of the genuineness of national religion, those devoted to education, the Pagan system is completely triumphant; and the entire body of the

so-called Christian world has established a system of instruction for its youth, wherein neither the history of Christ's Church, nor the language of God's law, is considered a study of the smallest importance; wherein, of all subjects of human inquiry, his own religion is the one in which a youth's ignorance is most easily forgiven;* and in which it is held a light matter that he should be daily guilty of lying, or debauchery, or of blasphemy, so only that he write Latin verses accurately, and with speed.

I believe that in few years more we shall wake from all these errors in astonishment, as from evil dreams; having been preserved, in the midst of their madness, by those hidden roots of active and earnest Christianity which God's grace has bound in the English nation with iron and brass. But in the Venetian, those roots themselves had withered; and, from the palace of their ancient religion, their pride cast them forth hopelessly to the pasture of the brute. From pride to infidelity, from infidelity to the unscrupulous and insatiable pursuit of pleasure, and from this to irremediable degradation, the transitions were swift, like the falling of a star. The great palaces of the haughtiest nobles of Venice were stayed, before they had risen far above their foundations, by the blast of a penal poverty; and the wild grass, on the unfinished fragments of their mighty shafts, waves at the tide-mark where the power of the godless people first heard the "Hitherto shalt thou come." And the regeneration in which they had so vainly trusted,—the new birth and clear dawning, as they thought it, of all art, all knowledge, and all hope,—became to them as that dawn which Ezekiel saw on the hills of Israel: "Behold the day; behold, it is come. The rod hath blossomed, pride hath budded, violence is risen up into a rod

* I shall not forget the impression made upon me at Oxford, when, going up for my degree, and mentioning to one of the authorities that I had not had time enough to read the Epistles properly, I was told, that "the Epistles were separate sciences, and I need not trouble myself about them."

The reader will find some farther notes on this subject in Appendix 7, "Modern Education."

of wickedness. None of them shall remain, nor of their multitude; let not the buyer rejoice, nor the seller mourn, for wrath is upon all the multitude thereof."

CHAPTER III.

GROTESQUE RENAISSANCE.

§ I. In the close of the last chapter it was noted that the phases of transition in the moral temper of the falling Venetians, during their fall, were from pride to infidelity, and from infidelity to the unscrupulous *pursuit of pleasure*. During the last years of the existence of the state, the minds both of the nobility and the people seem to have been set simply upon the attainment of the means of self-indulgence. There was not strength enough in them to be proud, nor forethought enough to be ambitious. One by one the possessions of the state were abandoned to its enemies; one by one the channels of its trade were forsaken by its own languor, or occupied and closed against it by its more energetic rivals; and the time, the resources, and the thoughts of the nation were exclusively occupied in the invention of such fantastic and costly pleasures as might best amuse their apathy, lull their remorse, or disguise their ruin.

§ II. The architecture raised at Venice during this period is amongst the worst and basest ever built by the hands of men, being especially distinguished by a spirit of brutal mockery and insolent jest, which, exhausting itself in deformed and monstrous sculpture, can sometimes be hardly otherwise defined than as the perpetuation in stone of the ribaldries of drunkenness. On such a period, and on such work, it is painful to dwell, and I had not originally intended to do so; but I found that the entire spirit of the Renaissance could not be comprehended unless it was followed to its consummation; and that there were many most interesting questions arising out of the study of this particular spirit of jesting, with reference to

which I have called it the *Grotesque* Renaissance. For it is not this period alone which is distinguished by such a spirit. There is jest—perpetual, careless, and not unfrequently obscene—in the most noble work of the Gothic periods; and it becomes, therefore, of the greatest possible importance to examine into the nature and essence of the Grotesque itself, and to ascertain in what respect it is that the jesting of art in its highest flight, differs from its jesting in its utmost degradation.

§ III. The place where we may best commence our inquiry is one renowned in the history of Venice, the space of ground before the Church of Santa Maria Formosa; a spot which, after the Rialto and St. Mark's Place, ought to possess a peculiar interest in the mind of the traveller, in consequence of its connection with the most touching and true legend of the Brides of Venice. That legend is related at length in every Venetian history, and, finally, has been told by the poet Rogers, in a way which renders it impossible for any one to tell it after him. I have only, therefore, to remind the reader that the capture of the brides took place in the cathedral church, St. Pietro di Castello; and that this of Santa Maria Formosa is connected with the tale, only because it was yearly visited with prayers by the Venetian maidens, on the anniversary of their ancestors' deliverance. For that deliverance, their thanks were to be rendered to the Virgin; and there was no church then dedicated to the Virgin, in Venice, except this.*

Neither of the cathedral church, nor of this dedicated to St. Mary the Beautiful, is one stone left upon another. But, from that which has been raised on the site of the latter, we may receive a most important lesson, introductory to our immediate subject, if first we glance back to the traditional history of the church which has been destroyed.

§ IV. No more honorable epithet than "traditional" can be attached to what is recorded concerning it, yet I should

* Mutinelli, Annali Urbani, lib. i. p 24; and the Chronicle of 1738, quoted by Galliciolli: "attrovandosi allora la giesia de Sta. Maria For mosa sola giesia del nome della gloriosa Vergine Maria."

grieve to lose the legend of its first erection. The Bishop of Uderzo, driven by the Lombards from his Bishopric, as he was praying, beheld in a vision the Virgin Mother, who ordered him to found a church in her honor, in the place where he should see a white cloud rest. And when he went out, the white cloud went before him; and on the place where it rested he built a church, and it was called the Church of St. Mary the Beautiful, from the loveliness of the form in which she had appeared in the vision.*

The first church stood only for about two centuries. It was rebuilt in 864, and enriched with various relics some fifty years later; relics belonging principally to St. Nicodemus, and much lamented when they and the church were together destroyed by fire in 1105.

It was then rebuilt in "magnifica forma," much resembling, according to Corner, the architecture of the chancel of St. Mark; † but the information which I find in various writers, as to the period at which it was reduced to its present condition, is both sparing and contradictory.

§ v. Thus, by Corner, we are told that this church, resembling St. Mark's, "remained untouched for more than four centuries," until, in 1689, it was thrown down by an earthquake, and restored by the piety of a rich merchant, Turrin Toroni, "in ornatissima forma;" and that, for the greater beauty of the renewed church, it had added to it two façades of marble. With this information that of the Padre dell' Oratoria agrees, only he gives the date of the earlier rebuilding of the church in 1175, and ascribes it to an architect of the name of Barbetta. But Quadri, in his usually accurate little guide, tells us that this Barbetta rebuilt the church in the

* Or from the brightness of the cloud, according to the Padre who arranged the "Memorie delle Chiese di Venezia," vol. iii. p. 7. Compare Corner, p. 42. This first church was built in 639.

† Perhaps both Corner and the Padre founded their diluted information on the short sentence of Sansovina: "Finalmente, l'anno 1075, fu ridotta a perfezione da Paolo Barbetta, sul modello del corpo di mezzo della chiesa di S. Marco." Sansovino, however, gives 842, instead of 864, as the date of the first rebuilding.

fourteenth century; and that of the two façades, so much admired by Corner, one is of the sixteenth century, and its architect unknown; and the rest of the church is of the seventeenth, "in the style of Sansovino."

§ VI. There is no occasion to examine, or endeavor to reconcile, these conflicting accounts. All that is necessary for the reader to know is, that every vestige of the church in which the ceremony took place was destroyed *at least* as early as 1689; and that the ceremony itself, having been abolished in the close of the fourteenth century, is only to be conceived as taking place in that more ancient church, resembling St. Mark's, which, even according to Quadri, existed until that period. I would, therefore, endeavor to fix the reader's mind, for a moment, on the contrast between the former and latter aspect of this plot of ground; the former, when it had its Byzantine church, and its yearly procession of the Doge and the Brides; and the latter, when it has its Renaissance church "in the style of Sansovino," and its yearly honoring is done away.

§ VII. And, first, let us consider for a little the significance and nobleness of that early custom of the Venetians, which brought about the attack and the rescue of the year 943: that there should be but one marriage day for the nobles of the whole nation,* so that all might rejoice together; and that the sympathy might be full, not only of the families who that year beheld the alliance of their children, and prayed for them in one crowd, weeping before the altar, but of all the families of the state, who saw, in the day which brought happiness to others, the anniversary of their own. Imagine the strong bond of brotherhood thus sanctified among them, and consider also the effect on the minds of the youth of the state; the greater deliberation and openness necessarily given to the contemplation of marriage, to which all the people were solemnly to bear testimony; the more lofty and unselfish tone which it would give to all their thoughts. It was the exact contrary of stolen marriage. It was marriage to which God

* Or at least for its principal families. Vide Appendix 8, "Early Venetian Marriages."

and man were taken for witnesses, and every eye was invoked for its glance, and every tongue for its prayers.*

§ VIII. Later historians have delighted themselves in dwelling on the pageantry of the marriage day itself, but I do not find that they have authority for the splendor of their descriptions. I cannot find a word in the older Chronicles about the jewels or dress of the brides, and I believe the ceremony to have been more quiet and homely than is usually supposed. The only sentence which gives color to the usual accounts of it is one of Sansovino's, in which he says that the magnificent dress of the brides in his day was founded "on ancient custom." † However this may have been, the circumstances of the rite were otherwise very simple. Each maiden brought her dowry with her in a small "cassetta," or chest; they went first to the cathedral, and waited for the youths, who having come, they heard mass together, and the bishop preached to them and blessed them: and so each bridegroom took his bride and her dowry and bore her home.

§ IX. It seems that the alarm given by the attack of the pirates put an end to the custom of fixing one day for all marriages: but the main objects of the institution were still

* "Nazionale quasi la ceremonia, perciocche per essa nuovi difensori ad acquistar andava la patria, sostegni nuovi le leggi, la libertà."—*Mutinelli.*.

† "Vestita, *per antico uso*, di bianco, e con chiome sparse giù per le spalle, conteste con fila d' oro." "Dressed according to ancient usage in white, and with her hair thrown down upon her shoulders, interwoven with threads of gold." This was when she was first brought out of her chamber to be seen by the guests invited to the espousals. "And when the form of the espousal has been gone through, she is led, to the sound of pipes and trumpets, and other musical instruments, round the room, *dancing serenely all the time, and bowing herself before the guests* (ballando placidamente, e facendo inchini ai convitati); and so she returns to her chamber: and when other guests have arrived, she again comes forth, and makes the circuit of the chamber. And this is repeated for an hour or somewhat more; and then, accompanied by many ladies who wait for her, she enters a gondola without its felze (canopy), and, seated on a somewhat raised seat covered with carpets, with a great number of gondolas following her, she goes to visit the monasteries and convents, wheresoever she has any relations.

attained by the perfect publicity given to the marriages of all the noble families ; the bridegroom standing in the Court of the Ducal Palace to receive congratulations on his betrothal, and the whole body of the nobility attending the nuptials, and rejoicing, "as at some personal good fortune ; since, by the constitution of the state, they are for ever incorporated together, as if of one and the same family." * But the festival of the 2nd of February, after the year 943, seems to have been observed only in memory of the deliverance of the brides, and no longer set apart for public nuptials.

§ x. There is much difficulty in reconciling the various accounts, or distinguishing the inaccurate ones, of the manner of keeping this memorable festival. I shall first give Sansovino's, which is the popular one, and then note the points of importance in the counter-statements. Sansovino says that the success of the pursuit of the pirates was owing to the ready help and hard fighting of the men of the district of Sta. Maria Formosa, for the most part trunkmakers ; and that they, having been presented after the victory to the Doge and the Senate, were told to ask some favor for their reward. "The good men then said that they desired the Prince, with his wife and the Signory, to visit every year the church of their district, on the day of its feast. And the Prince asking them, 'Suppose it should rain?' they answered, 'We will give you hats to cover you ; and if you are thirsty, we will give you to drink.' Whence is it that the Vicar, in the name of the people, presents to the Doge, on his visit, two flasks of malvoisie † and two oranges ; and presents to him two gilded hats, bearing the arms of the Pope, of the Prince, and of the Vicar. And thus was instituted the Feast of the Maries, which was called noble and famous because the people from all round came together to behold it. And it was celebrated in this manner: . . . ." The account which follows is some-

* Sansovino.

† English, "Malmsey." The reader will find a most amusing account of the negotiations between the English and Venetians, touching the supply of London with this wine, in Mr. Brown's translation of the Giustiniani papers. See Appendix IX.

what prolix; but its substance is, briefly, that twelve maidens were elected, two for each division of the city; and that it was decided by lot which contrade, or quarters of the town, should provide them with dresses. This was done at enormous expense, one contrada contending with another, and even the jewels of the treasury of St. Mark being lent for the occasion to the "Maries," as the twelve damsels were called. They, being thus dressed with gold, and silver, and jewels, went in their galley to St. Mark's for the Doge, who joined them with the Signory, and went first to San Pietro di Castello to hear mass on St. Mark's day, the 31st of January, and to Santa Maria Formosa on the 2nd of February, the intermediate day being spent in passing in procession through the streets of the city; "and sometimes there arose quarrels about the places they should pass through, for every one wanted them to pass by his house."

§ xi. Nearly the same account is given by Corner, who, however, does not say anything about the hats or the malvoisie. These, however, we find again in the Matricola de' Casseleri, which, of course, sets the services of the trunkmakers and the privileges obtained by them in the most brilliant light. The quaintness of the old Venetian is hardly to be rendered into English. "And you must know that the said trunkmakers were the men who were the cause of such victory, and of taking the galley, and of cutting all the Triestines to pieces, because, at that time, they were valiant men and well in order. The which victory was on the 2nd February, on the day of the Madonna of candles. And at the request and entreaties of the said trunkmakers, it was decreed that the Doge, every year, as long as Venice shall endure, should go on the eve of the said feast to vespers in the said church, with the Signory. And be it noted, that the vicar is obliged to give to the Doge two flasks of malvoisie, with two oranges besides. And so it is observed, and will be observed always." The reader must observe the continual confusion between St. Mark's day the 31st of January, and Candlemas the 2nd of February. The fact appears to be, that the marriage day in the old republic was St. Mark's day, and the re-

covery of the brides was the same day at evening; so that, as we are told by Sansovino, the commemorative festival began on that day, but it was continued to the day of the Purification, that especial thanks might be rendered to the Virgin; and, the visit to Sta. Maria Formosa being the most important ceremony of the whole festival, the old chroniclers, and even Sansovino, got confused, and asserted the victory itself to have taken place on the day appointed for that pilgrimage.

§ XII. I doubt not that the reader who is acquainted with the beautiful lines of Rogers is as much grieved as I am at the interference of the "casket-makers" with the achievement which the poet ascribes to the bridegrooms alone; an interference quite as inopportune as that of old Le Balafré with the victory of his nephew, in the unsatisfactory conclusion of "Quentin Durward." I am afraid I cannot get the casket-makers quite out of the way; but it may gratify some of my readers to know that a chronicle of the year 1378, quoted by Galliciolli, denies the agency of the people of Sta. Maria Formosa altogether, in these terms: "Some say that the people of Sta. M. Formosa were those who recovered the *spoil* ("predra;" I may notice, in passing, that most of the old chroniclers appear to consider the recovery of the *caskets* rather more a subject of congratulation than that of the brides), and that, for their reward, they asked the Doge and Signory to visit Sta. M. Formosa; but *this is false.* The going to Sta. M. Formosa was because the thing had succeeded on that day, and because this was then the only church in Venice in honor of the Virgin." But here is again the mistake about the day itself; and besides if we get rid altogether of the trunkmakers, how are we to account for the ceremony of the oranges and hats, of which the accounts seem authentic? If, however, the reader likes to substitute "carpenters" or "house-builders" for casket-makers, he may do so with great reason (vide Galliciolli, lib. ii. § 1758); but I fear that one or the other body of tradesmen must be allowed to have had no small share in the honor of the victory.

§ XIII. But whatever doubt attaches to the particular circumstances of its origin, there is none respecting the splendor

of the festival itself, as it was celebrated for four centuries afterwards. We find that each contrada spent from 800 to 1000 zecchins in the dress of the "Maries" entrusted to it; but I cannot find among how many contrade the twelve Maries were divided; it is also to be supposed that most of the accounts given refer to the later periods of the celebration of the festival. In the beginning of the eleventh century, the good Doge Pietro Orseolo II. left in his will the third of his entire fortune "per la Festa della Marie;" and, in the fourteenth century, so many people came from the rest of Italy to see it, that special police regulations were made for it, and the Council of Ten were twice summoned before it took place.* The expense lavished upon it seems to have increased till the year 1379, when all the resources of the republic were required for the terrible war of Chiozza, and all festivity was for that time put an end to. The issue of the war left the Venetians with neither the power nor the disposition to restore the festival on its ancient scale, and they seem to have been ashamed to exhibit it in reduced splendor. It was entirely abolished.

§ XIV. As if to do away even with its memory, every feature of the surrounding scene which was associated with that festival has been in succeeding ages destroyed. With one solitary exception,† there is not a house left in the whole Piazza of Santa Maria Formosa from whose windows the festa of the Maries has ever been seen: of the church in which they worshipped, not a stone is left, even the form of the ground and direction of the neighboring canals are changed; and there is now but one landmark to guide the steps of the traveller to the place where the white cloud rested, and the shrine was built to St. Mary the Beautiful. Yet the spot is still worth his pilgrimage, for he may receive a lesson upon it, though a painful one. Let him first fill his mind with the fair images of the ancient festival, and then seek that landmark the tower

* "XV. diebus et octo diebus ante festum Mariarum omni anno."—*Gallicioli.* The same precautions were taken before the feast of the Ascension.

† Casa Vittura.

of the modern church, built upon the place where the daughters of Venice knelt yearly with her noblest lords; and let him look at the head that is carved on the base of the tower,* still dedicated to St. Mary the Beautiful.

§ xv. A head,—huge, inhuman, and monstrous,—leering in bestial degradation, too foul to be either pictured or described, or to be beheld for more than an instant: yet let it be endured for that instant; for in that head is embodied the type of the evil spirit to which Venice was abandoned in the fourth period of her decline; and it is well that we should see and feel the full horror of it on this spot, and know what pestilence it was that came and breathed upon her beauty, until it melted away like the white cloud from the ancient fields of Santa Maria Formosa.

§ xvi. This head is one of many hundreds which disgrace the latest buildings of the city, all more or less agreeing in their expression of sneering mockery, in most cases enhanced by thrusting out the tongue. Most of them occur upon the bridges, which were among the very last works undertaken by the republic, several, for instance, upon the Bridge of Sighs; and they are evidences of a delight in the contemplation of bestial vice, and the expression of low sarcasm, which is, I believe, the most hopeless state into which the human mind can fall. This spirit of idiotic mockery is, as I have said, the most striking characteristic of the last period of the Renaissance, which, in consequence of the character thus imparted to its sculpture, I have called grotesque; but it must be our immediate task, and it will be a most interesting one, to distinguish between this base grotesqueness, and that magnificent condition of fantastic imagination, which was above noticed as one of the chief elements of the Northern Gothic mind. Nor is this a question of interesting speculation merely: for the distinction between the true and false grotesque is one which the present tendencies of the English mind have rendered it practically important to ascertain; and that in a degree which, until he has made some progress in the consideration of the subject, the reader will hardly anticipate.

* The keystone of the arch on its western side, facing the canal.

§ XVII. But, first, I have to note one peculiarity in the late architecture of Venice, which will materially assist us in understanding the true nature of the spirit which is to be the subject of our inquiry ; and this peculiarity, singularly enough, is first exemplified in the very façade of Santa Maria Formosa which is flanked by the grotesque head to which our attention has just been directed. This façade, whose architect is unknown, consists of a pediment, sustained on four Corinthian pilasters, and is, I believe, the earliest in Venice which appears *entirely destitute of every religious symbol, sculpture, or inscription ;* unless the Cardinal's hat upon the shield in the centre of the impediment be considered a religious symbol. The entire façade is nothing else than a monument to the Admiral Vincenzo Cappello. Two tablets, one between each pair of flanking pillars, record his acts and honors ; and, on the corresponding spaces upon the base of the church, are two circular trophies, composed of halberts, arrows, flags, tridents, helmets, and lances : sculptures which are just as valueless in a military as in an ecclesiastical point of view ; for, being all copied from the forms of Roman arms and armor, they cannot even be referred to for information respecting the costume of the period. Over the door, as the chief ornament of the façade, exactly in the spot which in the "barbarous" St. Mark's is occupied by the figure of Christ, is the statue of Vincenzo Cappello, in Roman armor. He died in 1542 ; and we have, therefore, the latter part of the sixteenth century fixed as the period when, in Venice, churches were first built to the glory of man, instead of the glory of God.

§ XVIII. Throughout the whole of Scripture history, nothing is more remarkable than the close connection of punishment with the sin of vain-glory. Every other sin is occasionally permitted to remain, for lengthened periods, without definite chastisement ; but the forgetfulness of God, and the claim of honor by man, as belonging to himself, are visited at once, whether in Hezekiah, Nebuchadnezzar, or Herod, with the most tremendous punishment. We have already seen, that the first reason for the fall of Venice was the manifestation of such a spirit ; and it is most singular to observe the definiteness with

which it is here marked,—as if so appointed, that it might be impossible for future ages to miss the lesson. For, in the long inscriptions * which record the acts of Vincenzo Cappello, it might, as least, have been anticipated that some expressions would occur indicative of remaining pretence to religious feeling, or formal acknowledgement of Divine power. But there are none whatever. The name of God does not once occur; that of St. Mark is found only in the statement that Cappello was a procurator of the church: there is no word touching either on the faith or hope of the deceased; and the only sentence which alludes to supernatural powers at all, alludes to them under the heathen name of *fates*, in its explanation of what the Admiral Cappello *would* have accomplished, "nisi fata Christianis adversa vetuissent."

§ XIX. Having taken sufficient note of all the baseness of mind which these facts indicate in the people, we shall not be surprised to find immediate signs of dotage in the conception

* The inscriptions are as follows:

To the left of the reader.

"VINCENTIUS CAPELLUS MARITIMARUM
RERUM PERITISSIMUS ET ANTIQUORUM
LAUDIBUS PAR, TRIREMIUM ONERARIA
RUM PRÆFECTUS, AB HENRICO VII. BRI
TANNIÆ REGE INSIGNE DONATUS CLAS
SIS LEGATUS V. IMP. DESIG. TER CLAS
SEM DEDUXIT, COLLAPSAM NAVALEM DIS
CIPLINAM RESTITUIT, AD ZACXINTHUM
AURIÆ CÆSARIS LEGATO PRISCAM
VENETAM VIRTUTEM OSTENDIT."

To the right of the reader.

"IN AMBRACIO SINU BARBARUSSUM OTTHO
MANICÆ CLASSIS DUCEM INCLUSIT
POSTRIDIE AD INTERNITIONEM DELETU
RUS NISI FATA CHRISTIANIS ADVERSA
VETUISSENT. IN RYZONICO SINU CASTRO NOVO
EXPUGNATO DIVI MARCI PROCUR
UNIVERSO REIP CONSENSU CREATUS
IN PATRIA MORITUR TOTIUS CIVITATIS
MŒRORE, ANNO ÆTATIS LXXIV. MDCXLII. XIV. KAL SEPT."

of their architecture. The churches raised throughout this period are so grossly debased, that even the Italian critics of the present day, who are partially awakened to the true state of art in Italy, though blind, as yet, to its true cause, exhaust their terms of reproach upon these last efforts of the Renaissance builders. The two churches of San Moisè and Santa Maria Zobenigo, which are among the most remarkable in Venice for their manifestation of insolent atheism, are characterized by Lazari, the one as "culmine d' ogni follia architettonica," the other as "orrido ammasso di pietra d' Istria," with added expressions of contempt, as just as it is unmitigated.

§ xx. Now both these churches, which I should like the reader to visit in succession, if possible, after that of Sta. Maria Formosa, agree with that church, and with each other, in being totally destitute of religious symbols, and entirely dedicated to the honor of two Venetian families. In San Moisè, a bust of Vincenzo Fini is set on a tall narrow pyramid, above the central door, with this marvellous inscription:

"OMNE FASTIGIVM
VIRTVTE IMPLET
VINCENTIVS FINI."

It is very difficult to translate this; for fastigium, besides its general sense, has a particular one in architecture, and refers to the part of the building occupied by the bust; but the main meaning of it is that "Vincenzo Fini fills all height with his virtue." The inscription goes on into farther praise, but this example is enough. Over the two lateral doors are two other laudatory inscriptions of younger members of the Fini family, the dates of death of the three heroes being 1660, 1685, and 1726, marking thus the period of consummate degradation.

§ xxi. In like manner, the Church of Santa Maria Zobenigo is entirely dedicated to the Barbaro family; the only religious symbols with which it is invested being statues of angels blowing brazen trumpets, intended to express the spreading of the

fame of the Barbaro family in heaven. At the top of the church is Venice crowned, between Justice and Temperance, Justice holding a pair of grocer's scales, of iron, swinging in the wind. There is a two-necked stone eagle (the Barbaro crest), with a copper crown, in the centre of the pediment. A huge statue of a Barbaro in armor, with a fantastic head-dress, over the central door; and four Barbaros in niches, two on each side of it, strutting statues, in the common stage postures of the period,—Jo. Maria Barbaro, sapiens ordinum; Marinus Barbaro, Senator (reading a speech in a Ciceronian attitude); Franc. Barbaro, legatus in classe (in armor, with high-heeled boots, and looking resolutely fierce); and Carolus Barbaro, sapiens ordinum: the decorations of the façade being completed by two trophies, consisting of drums, trumpets, flags and cannon; and six plans, sculptured in relief, of the towns of Zara, Candia, Padua, Rome, Corfu, and Spalatro.

§ XXII. When the traveller has sufficiently considered the meaning of this façade, he ought to visit the Church of St. Eustachio, remarkable for the dramatic effect of the group of sculpture on its façade, and then the Church of the Ospedaletto (see Index, under head Ospedaletto); noticing, on his way, the heads on the foundations of the Palazzo Corner della Regina, and the Palazzo Pesaro, and any other heads carved on the modern bridges, closing with those on the Bridge of Sighs.

He will then have obtained a perfect idea of the style and feeling of the Grotesque Renaissance. I cannot pollute this volume by any illustration of its worst forms, but the head turned to the front, on the right-hand in the opposite Plate, will give the general reader an idea of its most graceful and refined developments. The figure set beside it, on the left, is a piece of noble grotesque, from fourteenth century Gothic; and it must be our present task to ascertain the nature of the difference which exists between the two, by an accurate inquiry into the true essence of the grotesque spirit itself.

§ XXIII. First, then, it seems to me that the grotesque is, in almost all cases, composed of two elements, one ludicrous, the other fearful; that, as one or other of these elements prevails,

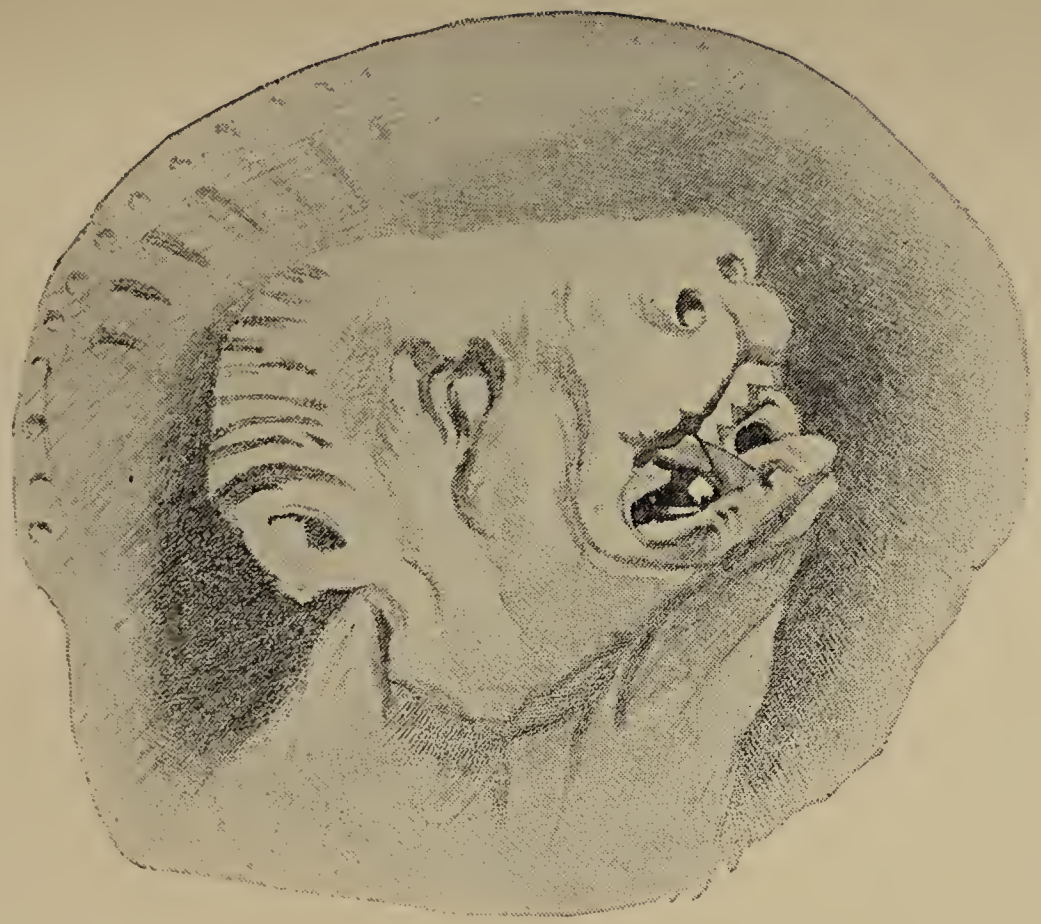


PLATE III.—NOBLE AND IGNOBLE GROTESQUE.

the grotesque falls into two branches, sportive grotesque and terrible grotesque; but that we cannot legitimately consider it under these two aspects, because there are hardly any examples which do not in some degree combine both elements; there are few grotesques so utterly playful as to be overcast with no shade of fearfulness, and few so fearful as absolutely to exclude all ideas of jest. But although we cannot separate the grotesque itself into two branches, we may easily examine separately the two conditions of mind which it seems to combine; and consider successively what are the kinds of jest, and what the kinds of fearfulness, which may be legitimately expressed in the various walks of art, and how their expressions actually occur in the Gothic and Renaissance schools.

First, then, what are the conditions of playfulness which we may fitly express in noble art, or which (for this is the same thing) are consistent with nobleness in humanity? In other words, what is the proper function of play, with respect not to youth merely, but to all mankind?

§ xxiv. It is a much more serious question than may be at first supposed; for a healthy manner of play is necessary in order to a healthy manner of work: and because the choice of our recreation is, in most cases, left to ourselves, while the nature of our work is generally fixed by necessity or authority, it may be well doubted whether more distressful consequences may not have resulted from mistaken choice in play than from mistaken direction in labor.

§ xxv. Observe, however, that we are only concerned, here, with that kind of play which causes laughter or implies recreation, not with that which consists in the excitement of the energies whether of body or mind. Muscular exertion is, indeed, in youth, one of the conditions of recreation; "but neither the violent bodily labor which children of all ages agree to call play," nor the grave excitement of the mental faculties in games of skill or chance, are in anywise connected with the state of feeling we have here to investigate, namely, that sportiveness which man possesses in common with many inferior creatures, but to which his higher faculties give nobler expression in the various manifestations of wit, humor, and fancy.

With respect to the manner in which this instinct of playfulness is indulged or repressed, mankind are broadly distinguishable into four classes: the men who play wisely; who play necessarily; who play inordinately; and who play not at all.

§ xxvi. First: Those who play wisely. It is evident that the idea of any kind of play can only be associated with the idea of an imperfect, childish, and fatigable nature. As far as men can raise that nature, so that it shall no longer be interested by trifles or exhausted by toils, they raise it above play; he whose heart is at once fixed upon heaven, and open to the earth, so as to apprehend the importance of heavenly doctrines, and the compass of human sorrow, will have little disposition for jest; and exactly in proportion to the breadth and depth of his character and intellect, will be, in general, the incapability of surprise, or exuberant and sudden emotion, which must render play impossible. It is, however, evidently not intended that many men should even reach, far less pass their lives in, that solemn state of thoughtfulness, which brings them into the nearest brotherhood with their Divine Master; and the highest and healthiest state which is competent to ordinary humanity appears to be that which, accepting the necessity of recreation, and yielding to the impulses of natural delight springing out of health and innocence, does, indeed, condescend often to playfulness, but never without such deep love of God, of truth, and of humanity, as shall make even its slightest words reverent, its idlest fancies profitable, and its keenest satire indulgent. Wordsworth and Plato furnish us with, perhaps, the finest and highest examples of this playfulness: in the one case, unmixed with satire, the perfectly simple effusion of that spirit

> "Which gives to all the self-same bent,
> Whose life is wise, and innocent;"

—in Plato, and, by the by, in a very wise book of our own times, not unworthy of being named in such companionship, 'Friends in Council," mingled with an exquisitely tender and loving satire.

§ XXVII. Secondly: The men who play necessarily. That highest species of playfulness, which we have just been considering, is evidently the condition of a mind, not only highly cultivated, but so habitually trained to intellectual labor that it can bring a considerable force of accurate thought into its moments even of recreation. This is not possible, unless so much repose of mind and heart are enjoyed, even at the periods of greatest exertion, that the rest required by the system is diffused over the whole life. To the majority of mankind, such a state is evidently unattainable. They must, perforce, pass a large part of their lives in employments both irksome and toilsome, demanding an expenditure of energy which exhausts the system, and yet consuming that energy upon subjects incapable of interesting the nobler faculties. When such employments are intermitted, those noble instincts, fancy, imagination, and curiosity are all hungry for the food which the labor of the day has denied to them, while yet the weariness of the body, in a great degree, forbids their application to any serious subject. They therefore exert themselves without any determined purpose, and under no vigorous restraint, but gather, as best they may, such various nourishment, and put themselves to such fantastic exercise, as may soonest indemnify them for their past imprisonment, and prepare them to endure their recurrence. This stretching of the mental limbs as their fetters fall away,—this leaping and dancing of the heart and intellect, when they are restored to the fresh air of heaven, yet half paralyzed by their captivity, and unable to turn themselves to any earnest purpose,—I call necessary play. It is impossible to exaggerate its importance, whether in polity, or in art.

§ XXVIII. Thirdly: The men who play inordinately. The most perfect state of society which, consistently with due understanding of man's nature, it may be permitted us to conceive, would be one in which the whole human race were divided, more or less distinctly, into workers and thinkers; that is to say, into the two classes, who only play wisely, or play necessarily. But the number and the toil of the working class are enormously increased, probably more than doubled,

by the vices of the men who neither play wisely nor necessarily, but are enabled by circumstances, and permitted by their want of principle, to make amusement the object of their existence. There is not any moment of the lives of such men which is not injurious to others; both because they leave the work undone which was appointed for them, and because they necessarily think wrongly, whenever it becomes compulsory upon them to think at all. The greater portion of the misery of this world arises from the false opinions of men whose idleness has physically incapacitated them from forming true ones. Every duty which we omit obscures some truth which we should have known; and the guilt of a life spent in the pursuit of pleasure is twofold, partly consisting in the perversion of action, and partly in the dissemination of falsehood.

§ XXIX. There is, however, a less criminal, though hardly less dangerous condition of mind; which, though not failing in its more urgent duties, fails in the finer conscientiousness which regulates the degree, and directs the choice, of amusement, at those times when amusement is allowable. The most frequent error in this respect is the want of reverence in approaching subjects of importance or sacredness, and of caution in the expression of thoughts which may encourage like irreverence in others: and these faults are apt to gain upon the mind until it becomes habitually more sensible to what is ludicrous and accidental, than to what is grave and essential, in any subject that is brought before it; or even, at last, desires to perceive or to know nothing but what may end in jest. Very generally minds of this character are active and able; and many of them are so far conscientious, that they believe their jesting forwards their work. But it is difficult to calculate the harm they do, by destroying the reverence which is our best guide into all truth; for weakness and evil are easily visible, but greatness and goodness are often latent; and we do infinite mischief by exposing weakness to eyes which cannot comprehend greatness. This error, however, is more connected with abuses of the satirical than of the playful instinct; and I shall have more to say of it presently.

§ xxx. Lastly: The men who do not play at all: those who are so dull or so morose as to be incapable of inventing or enjoying jest, and in whom care, guilt, or pride represses all healthy exhilaration of the fancy; or else men utterly oppressed with labor, and driven too hard by the necessities of the world to be capable of any species of happy relaxation.

§ xxxi. We have now to consider the way in which the presence or absence of joyfulness, in these several classes, is expressed in art.

1. Wise play. The first and noblest class hardly ever speak through art, except seriously; they feel its nobleness too profoundly, and value the time necessary for its production too highly, to employ it in the rendering of trivial thoughts. The playful fancy of a moment may innocently be expressed by the passing word; but he can hardly have learned the preciousness of life, who passes days in the elaboration of a jest. And, as to what regards the delineation of human character, the nature of all noble art is to epitomize and embrace so much at once, that its subject can never be altogether ludicrous; it must possess all the solemnities of the whole, not the brightness of the partial, truth. For all truth that makes us smile is partial. The novelist amuses us by his relation of a particular incident; but the painter cannot set any one of his characters before us without giving some glimpse of its whole career. That of which the historian informs us in successive pages, it is the task of the painter to inform us of at once, writing upon the countenance not merely the expression of the moment, but the history of the life: and the history of a life can never be a jest.

Whatever part, therefore, of the sportive energy of these men of the highest class would be expressed in verbal wit or humor finds small utterance through their art, and will assuredly be confined, if it occur there at all, to scattered and trivial incidents. But so far as their minds can recreate themselves by the imagination of strange, yet not laughable, forms, which, either in costume, in landscape, or in any other accessories, may be combined with those necessary for their more earnest purposes, we find them delighting in such inven-

tions; and a species of grotesqueness thence arising in all their work, which is indeed one of its most valuable characteristics, but which is so intimately connected with the sublime or terrible form of the grotesque, that it will be better to notice it under that head.

§ xxxii. 2. Necessary play. I have dwelt much in a former portion of this work, on the justice and desirableness of employing the minds of inferior workmen, and of the lower orders in general, in the production of objects of art of one kind or another. So far as men of this class are compelled to hard manual labor for their daily bread, so far forth their artistical efforts must be rough and ignorant, and their artistical perceptions comparatively dull. Now it is not possible, with blunt perceptions and rude hands, to produce works which shall be pleasing by their beauty; but it is perfectly possible to produce such as shall be interesting by their character or amusing by their satire. For one hard-working man who possesses the finer instincts which decide on perfection of lines and harmonies of color, twenty possess dry humor or quaint fancy; not because these faculties were originally given to the human race, or to any section of it, in greater degree than the sense of beauty, but because these are exercised in our daily intercourse with each other, and developed by the interest which we take in the affairs of life, while the others are not. And because, therefore, a certain degree of success will probably attend the effort to express this humor or fancy, while comparative failure will assuredly result from an ignorant struggle to reach the forms of solemn beauty, the workingman, who turns his attention partially to art, will probably, and wisely, choose to do that which he can do best, and indulge the pride of an effective satire rather than subject himself to assured mortification in the pursuit of beauty; and this the more, because we have seen that his application to art is to be playful and recreative, and it is not in recreation that the conditions of perfection can be fulfilled.

§ xxxiii. Now all the forms of art which result from the comparatively recreative exertion of minds more or less blunted or encumbered by other cares and toils, the art which we may

call generally art of the wayside, as opposed to that which is the business of men's lives, is, in the best sense of the word, Grotesque. And it is noble or inferior, first, according to the tone of the minds which have produced it, and in proportion to their knowledge, wit, love of truth, and kindness; secondly, according to the degree of strength they have been able to give forth; but yet, however much we may find in it needing to be forgiven, always delightful so long as it is the work of good and ordinarily intelligent men. And its delightfulness ought mainly to consist *in those very imperfections* which mark it for work done in times of rest. It is not its own merit so much as the enjoyment of him who produced it, which is to be the source of the spectator's pleasure; it is to the strength of his sympathy, not to the accuracy of his criticism, that it makes appeal; and no man can indeed be a lover of what is best in the higher walks of art, who has not feeling and charity enough to rejoice with the rude sportiveness of hearts that have escaped out of prison, and to be thankful for the flowers which men have laid their burdens down to sow by the wayside.

§ xxxiv. And consider what a vast amount of human work this right understanding of its meaning will make fruitful and admirable to us, which otherwise we could only have passed by with contempt. There is very little architecture in the world which is, in the full sense of the words, good and noble. A few pieces of Italian Gothic and Romanesque, a few scattered fragments of Gothic cathedrals, and perhaps two or three of Greek temples, are all that we possess approaching to an ideal of perfection. All the rest—Egyptian, Norman, Arabian, and most Gothic, and, which is very noticeable, for the most part all the strongest and mightiest—depend for their power on some development of the grotesque spirit; but much more the inferior domestic architecture of the middle ages, and what similar conditions remain to this day in countries from which the life of art has not yet been banished by its laws. The fantastic gables, built up in scroll-work and steps, of the Flemish street; the pinnacled roofs set with their small humorist double windows, as if with so many ears

and eyes, of Northern France; the blackened timbers, crossed and carved into every conceivable waywardness of imagination, of Normandy and old England; the rude hewing of the pine timbers of the Swiss cottage; the projecting turrets and bracketed oriels of the German street; these, and a thousand other forms, not in themselves reaching any high degree of excellence, are yet admirable, and most precious, as the fruits of a rejoicing energy in uncultivated minds. It is easier to take away the energy, than to add the cultivation; and the only effect of the better knowledge which civilized nations now possess, has been, as we have seen in a former chapter, to forbid their being happy, without enabling them to be great.

§ xxxv. It is very necessary, however, with respect to this provincial or rustic architecture, that we should carefully distinguish its truly grotesque from its picturesque elements. In the "Seven Lamps" I defined the picturesque to be "parasitical sublimity," or sublimity belonging to the external or accidental characters of a thing, not to the thing itself. For instance, when a highland cottage roof is covered with fragments of shale instead of slates, it becomes picturesque, because the irregularity and rude fractures of the rocks, and their grey and gloomy color, give to it something of the savageness, and much of the general aspect, of the slope of a mountain side. But as a mere cottage roof, it cannot be sublime, and whatever sublimity it derives from the wildness or sternness which the mountains have given it in its covering, is, so far forth, parasitical. The mountain itself would have been grand, which is much more than picturesque; but the cottage cannot be grand as such, and the parasitical grandeur which it may possess by accidental qualities, is the character for which men have long agreed to use the inaccurate word "Picturesque."

§ xxxvi. On the other hand, beauty cannot be parasitical. There is nothing so small or so contemptible, but it may be beautiful in its own right. The cottage may be beautiful, and the smallest moss that grows on its roof, and the minutest fibre of that moss which the microscope can raise into visible

form, and all of them in their own right, not less than the mountains and the sky; so that we use no peculiar term to express their beauty, however diminutive, but only when the sublime element enters, without sufficient worthiness in the nature of the thing to which it is attached.

§ xxxvii. Now this picturesque element, which is always given, if by nothing else, merely by ruggedness, adds usually very largely to the pleasurableness of grotesque work, especially to that of its inferior kinds; but it is not for this reason to be confounded with the grotesqueness itself. The knots and rents of the timbers, the irregular lying of the shingles on the roofs, the vigorous light and shadow, the fractures and weather-stains of the old stones, which were so deeply loved and so admirably rendered by our lost Prout, are the picturesque elements of the architecture: the grotesque ones are those which are not produced by the working of nature and of time, but exclusively by the fancy of man; and, as also for the most part by his indolent and uncultivated fancy, they are always, in some degree, wanting in grandeur, unless the picturesque element be united with them.

§ xxxviii. 3. Inordinate play. The reader will have some difficulty, I fear, in keeping clearly in his mind the various divisions of our subject; but, when he has once read the chapter through, he will see their places and coherence. We have next to consider the expression throughout of the minds of men who indulge themselves in unnecessary play. It is evident that a large number of these men will be more refined and more highly educated than those who only play necessarily; the power of pleasure-seeking implies, in general, fortunate circumstances of life. It is evident also that their play will not be so hearty, so simple, or so joyful; and this deficiency of brightness will affect it in proportion to its unnecessary and unlawful continuance, until at last it becomes a restless and dissatisfied indulgence in excitement, or a painful delving after exhausted springs of pleasure.

The art through which this temper is expressed will, in all probability, be refined and sensual,—therefore, also, assuredly feeble; and because, in the failure of the joyful energy of the

mind, there will fail, also, its perceptions and its sympathies; it will be entirely deficient in expression of character, and acuteness of thought, but will be peculiarly restless, manifesting its desire for excitement in idle changes of subject and purpose. Incapable of true imagination, it will seek to supply its place by exaggerations, incoherencies, and monstrosities; and the form of the grotesque to which it gives rise will be an incongruous chain of hackneyed graces, idly thrown together,—prettinesses or sublimities, not of its own invention, associated in forms which will be absurd without being fantastic, and monstrous without being terrible. And because, in the continual pursuit of pleasure, men lose both cheerfulness and charity, there will be small hilarity, but much malice, in this grotesque; yet a weak malice, incapable of expressing its own bitterness, not having grasp enough of truth to become forcible, and exhausting itself in impotent or disgusting caricature.

§ xxxix. Of course, there are infinite ranks and kinds of this grotesque, according to the natural power of the minds which originate it, and to the degree in which they have lost themselves. Its highest condition is that which first developed itself among the enervated Romans, and which was brought to the highest perfection of which it was capable, by Raphael, in the arabesques of the Vatican. It may be generally described as an elaborate and luscious form of nonsense. Its lower conditions are found in the common upholstery and decorations which, over the whole of civilized Europe, have sprung from this poisonous root; an artistical pottage, composed of nymphs, cupids, and satyrs, with shreddings of heads and paws of meek wild beasts, and nondescript vegetables. And the lowest of all are those which have not even graceful models to recommend them, but arise out of the corruption of the higher schools, mingled with clownish or bestial satire, as is the case in the later Renaissance of Venice, which we were above examining. It is almost impossible to believe the depth to which the human mind can be debased in following this species of grotesque. In a recent Italian garden, the favorite ornaments frequently consist of stucco

images, representing, in dwarfish caricature, the most disgusting types of manhood and womanhood which can be found amidst the dissipation of the modern drawingroom ; yet without either veracity or humor, and dependent, for whatever interest they possess, upon simple grossness of expression and absurdity of costume. Grossness, of one kind or another, is, indeed, an unfailing characteristic of the style ; either latent, as in the refined sensuality of the more graceful arabesques, or, in the worst examples, manifested in every species of obscene conception and abominable detail. In the head, described in the opening of this chapter, at Santa Maria Formosa, the *teeth* are represented as *decayed*.

§ XL. 4. The minds of the fourth class of men who do not play at all, are little likely to find expression in any trivial form of art, except in bitterness of mockery ; and this character at once stamps the work in which it appears, as belonging to the class of terrible, rather than of playful, grotesque. We have, therefore, now to examine the state of mind which gave rise to this second and more interesting branch of imaginative work.

§ XLI. Two great and principal passions are evidently appointed by the Deity to rule the life of man ; namely, the love of God, and the fear of sin, and of its companion—Death. How many motives we have for Love, how much there is in the universe to kindle our admiration and to claim our gratitude, there are, happily, multitudes among us who both feel and teach. But it has not, I think, been sufficiently considered how evident, throughout the system of creation, is the purpose of God that we should often be affected by Fear ; not the sudden, selfish, and contemptible fear of immediate danger, but the fear which arises out of the contemplation of great powers in destructive operation, and generally from the perception of the presence of death. Nothing appears to me more remarkable than the array of scenic magnificence by which the imagination is appalled, in myriads of instances, when the actual danger is comparatively small ; so that the utmost possible impression of awe shall be produced upon the minds of all, though direct suffering is inflicted upon few

Consider, for instance, the moral effect of a single thunder-storm. Perhaps two or three persons may be struck dead within the space of a hundred square miles; and their deaths, unaccompanied by the scenery of the storm, would produce little more than a momentary sadness in the busy hearts of living men. But the preparation for the Judgment by all that mighty gathering of clouds; by the questioning of the forest leaves, in their terrified stillness, which way the winds shall go forth; by the murmuring to each other, deep in the distance, of the destroying angels before they draw forth their swords of fire; by the march of the funeral darkness in the midst of the noon-day, and the rattling of the dome of heaven beneath the chariot-wheels of death;—on how many minds do not these produce an impression almost as great as the actual witnessing of the fatal issue! and how strangely are the expressions of the threatening elements fitted to the apprehension of the human soul! The lurid color, the long, irregular, convulsive sound, the ghastly shapes of flaming and heaving cloud, are all as true and faithful in their appeal to our instinct of danger, as the moaning or wailing of the human voice itself is to our instinct of pity. It is not a reasonable calculating terror which they awake in us; it is no matter that we count distance by seconds, and measure probability by averages. That shadow of the thunder-cloud will still do its work upon our hearts, and we shall watch its passing away as if we stood upon the threshing-floor of Araunah.

§ XLII. And this is equally the case with respect to all the other destructive phenomena of the universe. From the mightiest of them to the gentlest, from the earthquake to the summer shower, it will be found that they are attended by certain aspects of threatening, which strike terror into the hearts of multitudes more numerous a thousandfold than those who actually suffer from the ministries of judgment; and that, besides the fearfulness of these immediately dangerous phenomena, there is an occult and subtle horror belonging to many aspects of the creation around us, calculated often to fill us with serious thought, even in our times of quietness and peace. I understand not the most dangerous, because most

attractive form of modern infidelity, which, pretending to exalt the beneficence of the Deity, degrades it into a reckless infinitude of mercy, and blind obliteration of the work of sin; and which does this chiefly by dwelling on the manifold appearances of God's kindness on the face of creation. Such kindness is indeed everywhere and always visible; but not alone. Wrath and threatening are invariably mingled with the love; and in the utmost solitudes of nature, the existence of Hell seems to me as legibly declared by a thousand spiritual utterances, as that of Heaven. It is well for us to dwell with thankfulness on the unfolding of the flower, and the falling of the dew, and the sleep of the green fields in the sunshine; but the blasted trunk, the barren rock, the moaning of the bleak winds, the roar of the black, perilous, merciless whirlpools of the mountain streams, the solemn solitudes of moors and seas, the continual fading of all beauty into darkness, and of all strength into dust, have these no language for us? We may seek to escape their teaching by reasonings touching the good which is wrought out of all evil; but it is vain sophistry. The good succeeds to the evil as day succeeds the night, but so also the evil to the good. Gerizim and Ebal, birth and death, light and darkness, heaven and hell, divide the existence of man, and his Futurity.*

§ XLIII. And because the thoughts of the choice we have to make between these two, ought to rule us continually, not so much in our own actions (for these should, for the most part, be governed by settled habit and principle) as in our manner of regarding the lives of other men, and our own responsibilities with respect to them; therefore, it seems to me that the healthiest state into which the human mind can be brought is that which is capable of the greatest love, and the greatest awe: and this we are taught even in our times of

* The Love of God is, however, always shown by the predominance, or greater sum, of good, in the end; but never by the annihilation of evil. The modern doubts of eternal punishment are not so much the consequence of benevolence as of feeble powers of reasoning. Every one admits that God brings finite good out of finite evil. Why not, therefore, infinite good out of infinite evil?

rest; for when our minds are rightly in tone, the merely pleasurable excitement which they seek with most avidity is that which rises out of the contemplation of beauty or of terribleness. We thirst for both, and, according to the height and tone of our feeling, desire to see them in noble or inferior forms. Thus there is a Divine beauty, and a terribleness or sublimity coequal with it in rank, which are the subjects of the highest art; and there is an inferior or ornamental beauty, and an inferior terribleness coequal with it in rank, which are the subjects of grotesque art. And the state of mind in which the terrible form of the grotesque is developed, is that which in some irregular manner, dwells upon certain conditions of terribleness, into the complete depth of which it does not enter for the time.

§ XLIV. Now the things which are the proper subjects of human fear are twofold; those which have the power of Death, and those which have the nature of Sin. Of which there are many ranks, greater or less in power and vice, from the evil angels themselves down to the serpent which is their type, and which though of a low and contemptible class, appears to unite the deathful and sinful natures in the most clearly visible and intelligible form; for there is nothing else which we know, of so small strength and occupying so unimportant a place in the economy of creation, which yet is so mortal and so malignant. It is, then, on these two classes of objects that the mind fixes for its excitement, in that mood which gives rise to the terrible grotesque; and its subject will be found always to unite some expression of vice and danger, but regarded in a peculiar temper; sometimes (A) of predetermined or involuntary apathy, sometimes (B) of mockery, sometimes (C) of diseased and ungoverned imaginativeness.

§ XLV. For observe, the difficulty which, as I above stated, exists in distinguishing the playful from the terrible grotesque arises out of this cause; that the mind, under certain phases of excitement, *plays* with *terror*, and summons images which, if it were in another temper, would be awful, but of which, either in weariness or in irony, it refrains for the time to acknowledge the true terribleness. And the mode in which

this refusal takes place distinguishes the noble from the ignoble grotesque. For the master of the noble grotesque knows the depth of all at which he seems to mock, and would feel it at another time, or feels it in a certain undercurrent of thought even while he jests with it; but the workman of the ignoble grotesque can feel and understand nothing, and mocks at all things with the laughter of the idiot and the cretin.

To work out this distinction completely is the chief difficulty in our present inquiry; and, in order to do so, let us consider the above-named three conditions of mind in succession, with relation to objects of terror.

§ XLVI. (A). Involuntary or predetermined apathy. We saw above that the grotesque was produced, chiefly in subordinate or ornamental art, by rude, and in some degree uneducated men, and in their times of rest. At such times, and in such subordinate work, it is impossible that they should represent any solemn or terrible subject with a full and serious entrance into its feeling. It is not in the languor of a leisure hour that a man will set his whole soul to conceive the means of representing some important truth, nor to the projecting angle of a timber bracket that he would trust its representation, if conceived. And yet, in this languor, and in this trivial work, he must find some expression of the serious part of his soul, of what there is within him capable of awe, as well as of love. The more noble the man is, the more impossible it will be for him to confine his thoughts to mere loveliness, and that of a low order. Were his powers and his time unlimited, so that, like Frà Angelico, he could paint the Seraphim, in that order of beauty he could find contentment, bringing down heaven to earth. But by the conditions of his being, by his hard-worked life, by his feeble powers of execution, by the meanness of his employment and the languor of his heart, he is bound down to earth. It is the world's work that he is doing, and world's work is not to be done without fear. And whatever there is of deep and eternal consciousness within him, thrilling his mind with the sense of the presence of sin and death around him, must be expressed in that slight work, and feeble way, come of it what will. He cannot

forget it, among all that he sees of beautiful in nature; he may not bury himself among the leaves of the violet on the rocks, and of the lily in the glen, and twine out of them garlands of perpetual gladness. He sees more in the earth than these,—misery and wrath, and discordance, and danger, and all the work of the dragon and his angels; this he sees with too deep feeling ever to forget. And though when he returns to his idle work,—it may be to gild the letters upon the page, or to carve the timbers of the chamber, or the stones of the pinnacle,—he cannot give his strength of thought any more to the woe or to the danger, there is a shadow of them still present with him: and as the bright colors mingle beneath his touch, and the fair leaves and flowers grow at his bidding, strange horrors and phantasms rise by their side; grisly beasts and venomous serpents, and spectral fiends and nameless inconsistencies of ghastly life, rising out of things most beautiful, and fading back into them again, as the harm and the horror of life do out of its happiness. He has seen these things; he wars with them daily; he cannot but give them their part in his work, though in a state of comparative apathy to them at the time. He is but carving and gilding, and must not turn aside to weep; but he knows that hell is burning on, for all that, and the smoke of it withers his oak-leaves.

§ XLVII. Now, the feelings which give rise to the false or ignoble grotesque, are exactly the reverse of these. In the true grotesque. a man of naturally strong feeling is accidentally or resolutely apathetic; in the false grotesque, a man naturally apathetic is forcing himself into temporary excitement. The horror which is expressed by the one, comes upon him whether he will or not; that which is expressed by the other, is sought out by him, and elaborated by his art. And therefore, also, because the fear of the one is true, and of true things, however fantastic its expression may be, there will be reality in it, and force. It is not a manufactured terribleness, whose author, when he had finished it, knew not if it would terrify any one else or not: but it is a terribleness taken from the life; a spectre which the workman indeed saw, and which, as it ap-

palled him, will appal us also. But the other workman never felt any Divine fear ; he never shuddered when he heard the cry from the burning towers of the earth,

"Venga Medusa ; sì lo farem di smalto."

He is stone already, and needs no gentle hand laid upon his eyes to save him.

§ XLVIII. I do not mean what I say in this place to apply to the creations of the imagination. It is not as the creating but as the *seeing* man, that we are here contemplating the master of the true grotesque. It is because the dreadfulness of the universe around him weighs upon his heart, that his work is wild ; and therefore through the whole of it we shall find the evidence of deep insight into nature. His beasts and birds, however monstrous, will have profound relations with the true. He may be an ignorant man, and little acquainted with the laws of nature ; he is certainly a busy man, and has not much time to watch nature ; but he never saw a serpent cross his path, nor a bird flit across the sky, nor a lizard bask upon a stone, without learning so much of the sublimity and inner nature of each as will not suffer him thenceforth to conceive them coldly. He may not be able to carve plumes or scales well ; but his creatures will bite and fly, for all that. The ignoble workman is the very reverse of this. He never felt, never looked at nature ; and if he endeavor to imitate the work of the other, all his touches will be made at random, and all his extravagances will be ineffective ; he may knit brows, and twist lips, and lengthen beaks, and sharpen teeth, but it will be all in vain. He may make his creatures disgusting, but never fearful.

§ XLIX. There is, however, often another cause of difference than this. The true grotesque being the expression of the *repose* or play or a *serious* mind, there is a false grotesque opposed to it, which is the result of the *full exertion* of a *frivolous* one. There is much grotesque which is wrought out with exquisite care and pains, and as much labor given to it as if it were of the noblest subject ; so that the workman is evidently no longer apathetic, and has no excuse for unconnect-

edness of thought, or sudden unreasonable fear. If he awakens horror now, it ought to be in some truly sublime form. His strength is in his work; and he must not give way to sudden humor, and fits of erratic fancy. If he does so, it must be because his mind is naturally frivolous, or is for the time degraded into the deliberate pursuit of frivolity. And herein lies the real distinction between the base grotesque of Raphael and the Renaissance, above alluded to, and the true Gothic grotesque. Those grotesques or arabesques of the Vatican, and other such work, which have become the patterns of ornamentation in modern times, are the fruit of great minds degraded to base objects. The care, skill, and science, applied to the distribution of the leaves, and the drawing of the figures, are intense, admirable, and accurate; therefore, they ought to have produced a grand and serious work, not a tissue of nonsense. If we can draw the human head perfectly, and are masters of its expression and its beauty, we have no business to cut it off, and hang it up by the hair at the end of a garland. If we can draw the human body in the perfection of its grace and movement, we have no business to take away its limbs, and terminate it with a bunch of leaves. Or rather our doing so will imply that there is something wrong with us; that, if we can consent to use our best powers for such base and vain trifling, there must be something wanting in the powers themselves; and that, however skilful we may be, or however learned, we are wanting both in the earnestness which can apprehend a noble truth, and in the thoughtfulness which can feel a noble fear. No Divine terror will ever be found in the work of the man who wastes a colossal strength in elaborating toys; for the first lesson which that terror is sent to teach us, is the value of the human soul, and the shortness of mortal time.

§ L. And are we never, then, it will be asked, to possess a refined or perfect ornamentation? Must all decoration be the work of the ignorant and the rude? Not so; but exactly in proportion as the ignorance and rudeness diminish, must the ornamentation become rational, and the grotesqueness disappear. The noblest lessons may be taught in ornamentation,

the most solemn truths compressed into it. The Book of Genesis, in all the fulness of its incidents, in all the depth of its meaning, is bound within the leaf-borders of the gates of Ghiberti. But Raphael's arabesque is mere elaborate idleness. It has neither meaning nor heart in it; it is an unnatural and monstrous abortion.

§ LI. Now, this passing of the grotesque into higher art, as the mind of the workman becomes informed with better knowledge, and capable of more earnest exertion, takes place in two ways. Either, as his power inceases, he devotes himself more and more to the beauty which he now feels himself able to express, and so the grotesqueness expands, and softens into the beautiful, as in the above-named instance of the gates of Ghiberti; or else, if the mind of the workman be naturally inclined to gloomy contemplation, the imperfection or apathy of his work rises into nobler terribleness, until we reach the point of the grotesque of Albert Durer, where, every now and then, the playfulness or apathy of the painter passes into perfect sublime. Take the Adam and Eve, for instance. When he gave Adam a bough to hold, with a parrot on it, and a tablet hung to it, with "Albertus Durer Noricus faciebat, 1504," thereupon, his mind was not in Paradise. He was half in play, half apathetic with respect to his subject, thinking how to do his work well, as a wise master-graver, and how to receive his just reward of fame. But he rose into the true sublime in the head of Adam, and in the profound truthfulness of every creature that fills the forest. So again in that magnificent coat of arms, with the lady and the satyr, as he cast the fluttering drapery hither and thither around the helmet, and wove the delicate crown upon the woman's forehead, he was in a kind of play; but there is none in the dreadful skull upon the shield. And in the "Knight and Death," and in the dragons of the illustrations to the Apocalypse, there is neither play nor apathy; but their grotesque is of the ghastly kind which best illustrates the nature of death and sin. And this leads us to the consideration of the second state of mind out of which the noble grotesque is developed: that is to say the temper of mockery.

§ LII. (B). Mockery, or Satire. In the former part of this chapter, when I spoke of the kinds of art which were produced in the recreation of the lower orders, I only spoke of forms of ornament, not of the expression of satire or humor. But it seems probable, that nothing is so refreshing to the vulgar mind as some exercise of this faculty, more especially on the failings of their superiors; and that, wherever the lower orders are allowed to express themselves freely, we shall find humor, more or less caustic, becoming a principal feature in their work. The classical and Renaissance manufacturers of modern times having silenced the independent language of the operative, his humor and satire pass away in the word-wit which has of late become the especial study of the group of authors headed by Charles Dickens; all this power was formerly thrown into noble art, and became permanently expressed in the sculptures of the cathedral. It was never thought that there was anything discordant or improper in such a position: for the builders evidently felt very deeply a truth of which, in modern times, we are less cognizant; that folly and sin are, to a certain extent, synonymous, and that it would be well for mankind in general, if all could be made to feel that wickedness is as contemptible as it is hateful. So that the vices were permitted to be represented under the most ridiculous forms, and all the coarsest wit of the workman to be exhausted in completing the degradation of the creatures supposed to be subjected to them.

§ LIII. Nor were even the supernatural powers of evil exempt from this species of satire. For with whatever hatred or horror the evil angels were regarded, it was one of the conditions of Christianity that they should also be looked upon as vanquished; and this not merely in their great combat with the King of Saints, but in daily and hourly combats with the weakest of His servants. In proportion to the narrowness of the powers of abstract conception in the workman, the nobleness of the idea of spiritual nature diminished, and the traditions of the encounters of men with fiends in daily temptations were imagined with less terrific circumstances, until the agencies which in such warfare were almost always

represented as vanquished with disgrace, became, at last, as much the objects of contempt as of terror.

The superstitions which represented the devil as assuming various contemptible forms of disguises in order to accomplish his purposes aided this gradual degradation of conception, and directed the study of the workman to the most strange and ugly conditions of animal form, until at last, even in the most serious subjects, the fiends are oftener ludicrous than terrible. Nor, indeed, is this altogether avoidable, for it is not possible to express intense wickedness without some condition of degradation. Malice, subtlety, and pride, in their extreme, cannot be written upon noble forms ; and I am aware of no effort to represent the Satanic mind in the angelic form, which has succeeded in painting. Milton succeeds only because he separately describes the movements of the mind, and therefore leaves himself at liberty to make the form heroic ; but that form is never distinct enough to be painted. Dante, who will not leave even external forms obscure, degrades them before he can feel them to be demoniacal ; so also John Bunyan : both of them, I think, having firmer faith than Milton's in their own creations, and deeper insight into the nature of sin. Milton makes his fiends too noble, and misses the foulness, inconstancy, and fury of wickedness. His Satan possesses some virtues, not the less virtues for being applied to evil purpose. Courage, resolution, patience, deliberation in council, this latter being eminently a wise and holy character, as opposed to the "Insania" of excessive sin : and all this, if not a shallow and false, is a smooth and artistical, conception. On the other hand, I have always felt that there was a peculiar grandeur in the indescribable, ungovernable fury of Dante's fiends, ever shortening its own powers, and disappointing its own purposes ; the deaf, blind, speechless, unspeakable rage, fierce as the lightning, but erring from its mark or turning senselessly against itself, and still further debased by foulness of form and action. Something is indeed to be allowed for the rude feelings of the time, but I believe all such men as Dante are sent into the world at the time when they can do their work best ; and that, it being appointed for him to give

to mankind the most vigorous realization possible both of Hell and Heaven, he was born both in the country and at the time which furnished the most stern opposition of Horror and Beauty, and permitted it to be written in the clearest terms. And, therefore, though there are passages in the "Inferno" which it would be impossible for any poet now to write, I look upon it as all the more perfect for them. For there can be no question but that one characteristic of excessive vice is indecency, a general baseness in its thoughts and acts concerning the body,* and that the full portraiture of it cannot be given without marking, and that in the strongest lines, this tendency to corporeal degradation ; which, in the time of Dante, could be done frankly, but cannot now. And, therefore, I think the twenty-first and twenty-second books of the "Inferno" the most perfect portraitures of fiendish nature which we possess ; and at the same time, in their mingling of the extreme of horror (for it seems to me that the silent swiftness of the first demon, "con l' ali aperte e sovra i pie leggiero," cannot be surpassed in dreadfulness) with ludicrous actions and images, they present the most perfect instances with which I am acquainted of the terrible grotesque. But the whole of the "Inferno" is full of this grotesque, as well as the "Faërie Queen ;" and these two poems, together with the works of Albert Durer, will enable the reader to study it in its noblest forms, without reference to Gothic cathedrals.

§ LIV. Now, just as there are base and noble conditions of the apathetic grotesque, so also are there of this satirical grotesque. The condition which might be mistaken for it is that above described as resulting from the malice of men given to pleasure, and in which the grossness and foulness are in the workman as much as in his subject, so that he chooses to represent vice and disease rather than virtue and beauty, having his chief delight in contemplating them ; though he still mocks at them with such dull wit as may be in him, because, as Young has said most truly,

"'Tis not in folly not to scorn a fool."

* Let the reader examine, with special reference to this subject, the general character of the language of Iago.

§ LV. Now it is easy to distinguish this grotesque from its noble counterpart, by merely observing whether any forms of beauty or dignity are mingled with it or not; for, of course, the noble grotesque is only employed by its master for good purposes, and to contrast with beauty: but the base workman cannot conceive anything but what is base; and there will be no loveliness in any part of his work, or, at the best, a loveliness measured by line and rule, and dependent on legal shapes of feature. But, without resorting to this test, and merely by examining the ugly grotesque itself, it will be found that, if it belongs to the base school, there will be, first, no Horror in it; secondly, no Nature in it; and, thirdly, no Mercy in it.

§ LVI. I say, first, no Horror. For the base soul has no fear of sin, and no hatred of it: and, however it may strive to make its work terrible, there will be no genuineness in the fear; the utmost it can do will be to make its work disgusting.

Secondly, there will be no Nature in it. It appears to be one of the ends proposed by Providence in the appointment of the forms of the brute creation, that the various vices to which mankind are liable should be severally expressed in them so distinctly and clearly as that men could not but understand the lesson; while yet these conditions of vice might, in the inferior animal, be observed without the disgust and hatred which the same vices would excite, if seen in men, and might be associated with features of interest which would otherwise attract and reward contemplation. Thus, ferocity, cunning, sloth, discontent, gluttony, uncleanness, and cruelty are seen, each in its extreme, in various animals; and are so vigorously expressed, that when men desire to indicate the same vices in connexion with human forms, they can do it no better than by borrowing here and there the features of animals. And when the workman is thus led to the contemplation of the animal kingdom, finding therein the expressions of vice which he needs, associated with power, and nobleness, and freedom from disease, if his mind be of right tone he becomes interested in this new study; and all noble grotesque is, therefore, full of the most admirable rendering of animal character. But the ignoble workman is capable of no interest of this kind;

and, being too dull to appreciate, and too idle to execute, the subtle and wonderful lines on which the expression of the lower animal depends, he contents himself with vulgar exaggeration, and leaves his work as false as it is monstrous, a mass of blunt malice and obscene ignorance.

§ LVII. Lastly, there will be no Mercy in it. Wherever the satire of the noble grotesque fixes upon human nature, it does so with much sorrow mingled amidst its indignation: in its highest forms there is an infinite tenderness, like that of the fool in Lear; and even in its more heedless or bitter sarcasm, it never loses sight altogether of the better nature of what it attacks, nor refuses to acknowledge its redeeming or pardonable features. But the ignoble grotesque has no pity: it rejoices in iniquity, and exists only to slander.

§ LVIII. I have not space to follow out the various forms of transition which exist between the two extremes of great and base in the satirical grotesque. The reader must always remember, that, although there is an infinite distance between the best and worst, in this kind the interval is filled by endless conditions more or less inclining to the evil or the good; impurity and malice stealing gradually into the nobler forms, and invention and wit elevating the lower, according to the countless minglings of the elements of the human soul.

§ LIX. (c). Ungovernableness of the imagination. The reader is always to keep in mind that if the objects of horror, in which the terrible grotesque finds its materials, were contemplated in their true light, and with the entire energy of the soul, they would cease to be grotesque, and become altogether sublime; and that therefore it is some shortening of the power, or the will, of contemplation, and some consequent distortion of the terrible image in which the grotesqueness consists. Now this distortion takes place, it was above asserted, in three ways: either through apathy, satire, or ungovernableness of imagination. It is this last cause of the grotesque which we have finally to consider; namely, the error and wildness of the mental impressions, caused by fear operating upon strong powers of imagination, or by the failure of the human faculties in the endeavor to grasp the highest truths.

§ LX. The grotesque which comes to all men in a disturbed dream is the most intelligible example of this kind, but also the most ignoble; the imagination, in this instance, being entirely deprived of all aid from reason, and incapable of self-government. I believe, however, that the noblest forms of imaginative power are also in some sort ungovernable, and have in them something of the character of dreams; so that the vision, of whatever kind, comes uncalled, and will not submit itself to the seer, but conquers him, and forces him to speak as a prophet, having no power over his words or thoughts.* Only, if the whole man be trained perfectly, and

* This opposition of art to inspiration is long and gracefully dwelt upon by Plato, in his "Phædrus," using, in the course of his argument, almost the words of St. Paul: καλλιον μαρτυροῦσιν οἱ παλαιοὶ μανίαν σωφροσυνης τὴν ἐκ Θεοῦ τῆς παρ' ἀνθρώπων γιγνομένης: "It is the testimony of the ancients, that *the madness which is of God is a nobler thing than the wisdom which is of men;*" and again, "He who sets himself to any work with which the Muses have to do," (i. e. to any of the fine arts,) "without madness, thinking that by art alone he can do his work sufficiently, will be found vain and incapable, and the work of temperance and rationalism will be thrust aside and obscured by that of inspiration.' The passages to the same effect, relating especially to poetry, are innumerable in nearly all ancient writers; but in this of Plato, the entire compass of the fine arts is intended to be embraced.

No one acquainted with other parts of my writings will suppose me to be an advocate of idle trust in the imagination. But it is in these days just as necessary to allege the supremacy of genius as the necessity of labor; for there never was, perhaps, a period in which the peculiar gift of the painter was so little discerned, in which so many and so vain efforts have been made to replace it by study and toil. This has been peculiarly the case with the German school, and there are few exhibitions of human error more pitiable than the manner in which the inferior members of it, men originally and for ever destitute of the painting faculty, force themselves into an unnatural, encumbered, learned fructification of tasteless fruit, and pass laborious lives in setting obscurely and weakly upon canvas the philosophy, if such it be, which ten minutes' work of a strong man would have put into healthy practice, or plain words. I know not anything more melancholy than the sight of the huge German cartoon, with its objective side, and subjective side; and mythological division, and symbolical division, and human and Divine division; its allegorical sense, and literal sense; and ideal point of view, and intellectual point of view; its heroism of well-made

his mind calm, consistent and powerful, the vision which comes to him is seen as in a perfect mirror, serenely, and in consistence with the rational powers; but if the mind be imperfect and ill trained, the vision is seen as in a broken mirror, with strange distortions and discrepancies, all the passions of the heart breathing upon it in cross ripples, till hardly a trace of it remains unbroken. So that, strictly speaking, the imagination is never governed; it is always the ruling and Divine power: and the rest of the man is to it only as an instrument which it sounds, or a tablet on which it writes; clearly and sublimely if the wax be smooth and the strings true, grotesquely and wildly if they are strained and broken. And thus the "Iliad," the "Inferno," the "Pilgrim's Progress," the "Faërie Queen," are all of them true dreams; only the sleep of the men to whom they came was the deep, living sleep which God sends, with a sacredness in it, as of death, the revealer of secrets.

armor and knitted brows; its heroinism of graceful attitude and braided hair; its inwoven web of sentiment, and piety, and philosophy, and anatomy, and history, all profound: and twenty innocent dashes of the hand of one God made painter, poor old Bassan or Bonifazio, were worth it all, and worth it ten thousand times over.

Not that the sentiment or the philosophy is base in itself. They will make a good man, but they will not make a good painter,—no, nor the millionth part of a painter. They would have been good in the work and words of daily life; but they are good for nothing in the cartoon, if they are there alone. And the worst result of the system is the intense conceit into which it cultivates a weak mind. Nothing is so hopeless, so intolerable, as the pride of a foolish man who has passed through a process of thinking, so as actually to have found something out. He believes there is nothing else to be found out in the universe. Whereas the truly great man, on whom the Revelations rain till they bear him to the earth with their weight, lays his head in the dust, and speaks thence—often in broken syllables. Vanity is indeed a very equally divided inheritance among mankind; but I think that among the first persons, no emphasis is altogether so strong as that on the German *Ich*. I was once introduced to a German philosopher-painter before Tintoret's "Massacre of the Innocents" He looked at it superciliously, and said it "wanted to be restored." He had been himself several years employed in painting a "Faust" in a red jerkin and blue fire; which made Tintoret appear somewhat dull to him.

§ LXI. Now, observe in this matter, carefully, the difference between a dim mirror and a distorted one; and do not blame me for pressing the analogy too far, for it will enable me to explain my meaning every way more clearly. Most men's minds are dim mirrors, in which all truth is seen, as St. Paul tells us, darkly: this is the fault most common and most fatal; dulness of the heart and mistiness of sight, increasing to utter hardness and blindness; Satan breathing upon the glass, so that if we do not sweep the mist laboriously away, it will take no image. But, even so far as we are able to do this, we have still the distortion to fear, yet not to the same extent, for we can in some sort allow for the distortion of an image, if only we can see it clearly. And the fallen human soul, at its best, must be as a diminishing glass, and that a broken one, to the mighty truths of the universe round it; and the wider the scope of its glance, and the vaster the truths into which it obtains an insight, the more fantastic their distortion is likely to be, as the winds and vapors trouble the field of the telescope most when it reaches farthest.

§ LXII. Now, so far as the truth is seen by the imagination * in its wholeness and quietness, the vision is sublime; but so far as it is narrowed and broken by the inconsistencies of the human capacity, it becomes grotesque: and it would seem to be rare that any very exalted truth should be impressed on the imagination without some grotesqueness in its aspect, proportioned to the degree of *diminution of breadth* in the grasp which is given of it. Nearly all the dreams recorded in the Bible,—Jacob's, Joseph's, Pharaoh's, Nebuchadnezzar's,—are grotesques; and nearly the whole of the accessory scenery in the books of Ezekiel and the Apocalypse. Thus, Jacob's dream revealed to him the ministry of angels; but because this ministry could not be seen or understood by him in its fulness, it was narrowed to him into a ladder between heaven and earth, which was a grotesque. Joseph's two dreams were evidently intended to be signs of the steadfastness of the Divine purpose towards him, by possessing the clearness of

* I have before stated ("Modern Painters" vol. ii) that the first function of the imagination is the apprehension of ultimate truth.

special prophecy ; yet were couched in such imagery, as not to inform him prematurely of his destiny, and only to be understood after their fulfilment. The sun, and moon, and stars were at the period, and are indeed throughout the Bible, the symbols of high authority. It was not revealed to Joseph that he should be lord over all Egypt ; but the representation of his family by symbols of the most magnificent dominion, and yet as subject to him, must have been afterwards felt by him as a distinctly prophetic indication of his own supreme power. It was not revealed to him that the occasion of his brethren's special humiliation before him should be their coming to buy corn ; but when the event took place, must he not have felt that there was prophetic purpose in the form of the sheaves of wheat which first imaged forth their subjection to him ? And these two images of the sun doing obeisance, and the sheaves bowing down,—narrowed and imperfect intimations of great truth which yet could not be otherwise conveyed,—are both grotesque. The kine of Pharaoh eating each other, the gold and clay of Nebuchadnezzar's image, the four beasts full of eyes, and other imagery of Ezekiel and the Apocalypse, are grotesques of the same kind, on which I need not further insist.

§ LXIII. Such forms, however, ought perhaps to have been arranged under a separate head, as Symbolical Grotesque ; but the element of awe enters into them so strongly, as to justify, for all our present purposes, their being classed with the other varieties of terrible grotesque. For even if the symbolic vision itself be not terrible, the sense of what may be veiled behind it becomes all the more awful in proportion to the insignificance or strangeness of the sign itself ; and, I believe, this thrill of mingled doubt, fear, and curiosity lies at the very root of the delight which mankind take in symbolism. It was not an accidental necessity for the conveyance of truth by pictures instead of words, which led to its universal adoption wherever art was on the advance ; but the Divine fear which necessarily follows on the understanding that a thing is other and greater than it seems ; and which, it appears probable, has been rendered peculiarly attractive to the human heart,

because God would have us understand that this is true not of invented symbols merely, but of all things amidst which we live ; that there is a deeper meaning within them than eye hath seen, or ear hath heard ; and that the whole visible creation is a mere perishable symbol of things eternal and true. It cannot but have been sometimes a subject of wonder with thoughtful men, how fondly, age after age, the Church has cherished the belief that the four living creatures which surrounded the Apocalyptic throne were symbols of the four Evangelists, and rejoiced to use those forms in its picture-teaching ; that a calf, a lion, an eagle, and a beast with a man's face, should in all ages have been preferred by the Christian world, as expressive of Evangelistic power and inspiration, to the majesty of human forms ; and that quaint grotesques, awkward and often ludicrous caricatures even of the animals represented, should have been regarded by all men, not only with contentment, but with awe, and have superseded all endeavors to represent the characters and persons of the Evangelistic writers themselves (except in a few instances, confined principally to works undertaken without a definite religious purpose) ;—this, I say, might appear more than strange to us, were it not that we ourselves share the awe, and are still satisfied with the symbol, and that justly. For, whether we are conscious of it or not, there is in our hearts, as we gaze upon the brutal forms that have so holy a signification, an acknowledgement that it was not Matthew, nor Mark, nor Luke, nor John, in whom the Gospel of Christ was unsealed : but that the invisible things of Him from the beginning of the creation are clearly seen, being understood by the things that are made ; that the whole world, and all that is therein, be it low or high, great or small, is a continual Gospel ; and that as the heathen, in their alienation from God, changed His glory into an image made like unto corruptible man, and to birds, and four-footed beasts, the Christian, in his approach to God, is to undo this work, and to change the corruptible things into the image of His glory ; believing that there is nothing so base in creation, but that our faith may give it wings which shall raise us into companionship with heaven ; and that, on

the other hand, there is nothing so great or so goodly in creation, but that it is a mean symbol of the Gospel of Christ, and of the things He has prepared for them that love Him.'

§ LXIV. And it is easy to understand, if we follow out this thought, how, when once the symbolic language was familiarized to the mind, and its solemnity felt in all its fulness, there was no likelihood of offence being taken at any repulsive or feeble characters in execution or conception. There was no form so mean, no incident so commonplace, but, if regarded in this light, it might become sublime ; the more vigorous the fancy and the more faithful the enthusiasm, the greater would be the likelihood of their delighting in the contemplation of symbols whose mystery was enhanced by apparent insignificance, or in which the sanctity and majesty of meaning were contrasted with the utmost uncouthness of external form : nor with uncouthness merely, but even with every appearance of malignity or baseness ; the beholder not being revolted even by this, but comprehending that, as the seeming evil in the framework of creation did not invalidate its Divine authorship, so neither did the evil or imperfection in the symbol invalidate its Divine message. And thus, sometimes, the designer at last became wanton in his appeal to the piety of his interpreter, and recklessly poured out the impurity and the savageness of his own heart, for the mere pleasure of seeing them overlaid with the fine gold of the sanctuary, by the religion of their beholder.

§ LXV. It is not, however, in every symbolical subject that the fearful grotesque becomes embodied to the full. The element of distortion which affects the intellect when dealing with subjects above its proper capacity, is as nothing compared with that which it sustains from the direct impressions of terror. It is the trembling of the human soul in the presence of death which most of all disturbs the images on the intellectual mirror, and invests them with the fitfulness and ghastliness of dreams. And from the contemplation of death, and of the pangs which follow his footsteps, arise in men's hearts the troop of strange and irresistible superstitions which, more or less melancholy or majestic according to the dignity of the

mind they impress, are yet never without a certain grotesqueness, following on the paralysis of the reason and over-excitement of the fancy. I do not mean to deny the actual existence of spiritual manifestations; I have never weighed the evidence upon the subject; but with these, if such exist, we are not here concerned. The grotesque which we are examining arises out of that condition of mind which appears to follow naturally upon the contemplation of death, and in which the fancy is brought into morbid action by terror, accompanied by the belief in spiritual presence, and in the possibility of spiritual apparition. Hence are developed its most sublime, because its least voluntary, creations, aided by the fearfulness of the phenomena of nature which are in any wise the ministers of death, and primarily directed by the peculiar ghastliness of expression in the skeleton, itself a species of terrible grotesque in its relation to the perfect human frame.

§ LXVI. Thus, first born from the dusty and dreadful whiteness of the charnel house, but softened in their forms by the holiest of human affections, went forth the troop of wild and wonderful images, seen through tears, that had the mastery over our Northern hearts for so many ages. The powers of sudden destruction lurking in the woods and waters, in the rocks and clouds;—kelpie and gnome, Lurlei and Hartz spirits; the wraith and foreboding phantom; the spectra of second sight; the various conceptions of avenging or tormented ghost, haunting the perpetrator of crime, or expiating its commission; and the half fictitious and contemplative, half visionary and believed images of the presence of death itself, doing its daily work in the chambers of sickness and sin, and waiting for its hour in the fortalices of strength and the high places of pleasure;—these, partly degrading us by the instinctive and paralyzing terror with which they are attended, and partly ennobling us by leading our thoughts to dwell in the eternal world, fill the last and the most important circle in that great kingdom of dark and distorted power, of which we all must be in some sort the subjects until mortality shall be swallowed up of life; until the waters of the last fordless river cease to roll their untransparent volume

between us and the light of heaven, and neither death stand between us and our brethren, nor symbols between us and our God.

§ LXVII. We have now, I believe, obtained a view approaching to completeness of the various branches of human feeling which are concerned in the development of this peculiar form of art. It remains for us only to note, as briefly as possible, what facts in the actual history of the grotesque bear upon our immediate subject.

From what we have seen to be its nature, we must, I think, be led to one most important conclusion; that wherever the human mind is healthy and vigorous in all its proportions, great in imagination and emotion no less than in intellect, and not overborne by an undue or hardened preëminence of the mere reasoning faculties, there the grotesque will exist in full energy. And, accordingly, I believe that there is no test of greatness in periods, nations, or men, more sure than the development, among them or in them, of a noble grotesque, and no test of comparative smallness or limitation, of one kind or another, more sure than the absence of grotesque invention, or incapability of understanding it. I think that the central man of all the world, as representing in perfect balance the imaginative, moral, and intellectual faculties, all at their highest, is Dante; and in him the grotesque reaches at once the most distinct and the most noble development to which it was ever brought in the human mind. The two other greatest men whom Italy has produced, Michael Angelo and Tintoret, show the same element in no less original strength, but oppressed in the one by his science, and in both by the spirit of the age in which they lived; never, however, absent even in Michael Angelo, but stealing forth continually in a strange and spectral way, lurking in folds of raiment and knots of wild hair, and mountainous confusions of craggy limb and cloudy drapery: and, in Tintoret, ruling the entire conceptions of his greatest works to such a degree that they are an enigma or an offence, even to this day, to all the petty disciples of a formal criticism. Of the grotesque in our own Shakspeare I need hardly speak, nor of its intolerableness to

his French critics; nor of that of Æschylus and Homer, as opposed to the lower Greek writers; and so I believe it will be found, at all periods, in all minds of the first order.

§ LXVIII. As an index of the greatness of nations, it is a less certain test, or, rather, we are not so well agreed on the meaning of the term "greatness" respecting them. A nation may produce a great effect, and take up a high place in the world's history, by the temporary enthusiasm or fury of its multitudes, without being truly great; or, on the other hand, the discipline of morality and common sense may extend its physical power or exalt its well-being, while yet its creative and imaginative powers are continually diminishing. And again: a people may take so definite a lead over all the rest of the world in one direction, as to obtain a respect which is not justly due to them if judged on universal grounds. Thus the Greeks perfected the sculpture of the human body; threw their literature into a disciplined form, which has given it a peculiar power over certain conditions of modern mind; and were the most carefully educated race that the world has seen; but a few years hence, I believe, we shall no longer think them a greater people than either the Egyptians or Assyrians.

§ LXIX. If, then, ridding ourselves as far as possible of prejudices owing merely to the school-teaching which remains from the system of the Renaissance, we set ourselves to discover in what races the human soul, taken all in all, reached its highest magnificence, we shall find, I believe, two great families of men, one of the East and South, the other of the West and North: the one including the Egyptians, Jews, Arabians, Assyrians, and Persians; the other, I know not whence derived, but seeming to flow forth from Scandinavia, and filling the whole of Europe with its Norman and Gothic energy. And in both these families, wherever they are seen in their utmost nobleness, there the grotesque is developed in its utmost energy; and I hardly know whether most to admire the winged bulls of Nineveh, or the winged dragons of Verona.

§ LXX. The reader who has not before turned his attention

to this subject may, however, at first have some difficulty in distinguishing between the noble grotesque of these great nations, and the barbarous grotesque of mere savages, as seen in the work of the Hindoo and other Indian nations; or, more grossly still, in that of the complete savage of the Pacific islands; or if, as is to be hoped, he instinctively feels the difference, he may yet find difficulty in determining wherein that difference consists. But he will discover, on consideration, that the noble grotesque *involves the true appreciation of beauty*, though the mind may wilfully turn to other images or the hand resolutely stop short of the perfection which it must fail, if it endeavored, to reach; while the grotesque of the Sandwich islander involves no perception or imagination of anything above itself. He will find that in the exact proportion in which the grotesque results from an incapability of perceiving beauty, it becomes savage or barbarous; and that there are many stages of progress to be found in it even in its best times, much truly savage grotesque occurring in the fine Gothic periods, mingled with the other forms of the ignoble grotesque resulting from vicious inclinations or base sportiveness. Nothing is more mysterious in the history of the human mind, than the manner in which gross and ludicrous images are mingled with the most solemn subjects in the work of the middle ages, whether of sculpture or illumination; and although, in great part, such incongruities are to be accounted for on the various principles which I have above endeavored to define, in many instances they are clearly the result of vice and sensuality. The general greatness of seriousness of an age does not affect the restoration of human nature; and it would be strange, if, in the midst of the art even of the best periods, when that art was entrusted to myriads of workmen, we found no manifestations of impiety, folly, or impurity.

§ LXXI. It needs only to be added that in the noble grotesque, as it is partly the result of a morbid state of the imaginative power, that power itself will be always seen in a high degree; and that therefore our power of judging of the rank of a grotesque work will depend on the degree in which we are in general sensible of the presence of invention. The reader

may partly test this power in himself by referring to the Plate given in the opening of this chapter, in which, on the left, is a piece of noble and inventive grotesque, a head of the lion-symbol of St. Mark, from the Veronese Gothic; the other is a head introduced as a boss on the foundation of the Palazzo Corner della Regina at Venice, utterly devoid of invention, made merely monstrous by exaggerations of the eyeballs and cheeks, and generally characteristic of that late Renaissance grotesque of Venice, with which we are at present more immediately concerned.*

§ LXXII. The development of that grotesque took place under different laws from those which regulate it in any other European city. For, great as we have seen the Byzantine mind show itself to be in other directions, it was marked as that of a declining nation by the absence of the grotesque element; and, owing to its influence, the early Venetian Gothic remained inferior to all other schools in this particular character. Nothing can well be more wonderful than its instant failure in any attempt at the representation of ludicrous or fearful images, more especially when it is compared with the magnificent grotesque of the neighboring city of Verona, in which the Lombard influence had full sway. Nor was it until the last links of connexion with Constantinople had been dissolved, that the strength of the Venetian mind could manifest itself in this direction. But it had then a new enemy to encounter. The Renaissance laws altogether checked its imagination in architecture; and it could only obtain permission to express itself by starting forth in the work of the Venetian painters, filling them with monkeys and dwarfs, even amidst

* Note especially, in connexion with what was advanced in Vol. II. respecting our English neatness of execution, how the base workman has cut the lines of the architecture neatly and precisely round the abominable head: but the noble workman has used his chisel like a painter's pencil, and sketched the glory with a few irregular lines, anything rather than circular; and struck out the whole head in the same frank and fearless way, leaving the sharp edges of the stone as they first broke, and flinging back the crest of hair from the forehead with half a dozen hammer-strokes, while the poor wretch who did the other was half a day in smoothing its vapid and vermicular curls.

the most serious subjects, and leading Veronese and Tintoret to the most unexpected and wild fantasies of form and color.

§ LXXIII. We may be deeply thankful for this peculiar reserve of the Gothic grotesque character to the last days of Venice. All over the rest of Europe it had been strongest in the days of imperfect art; magnificently powerful throughout the whole of the thirteenth century, tamed gradually in the fourteenth and fifteenth, and expiring in the sixteenth amidst anatomy and laws of art. But at Venice, it had not been received when it was elsewhere in triumph, and it fled to the lagoons for shelter when elsewhere it was oppressed. And it was arrayed by the Venetian painters in robes of state, and advanced by them to such honor as it had never received in its days of widest dominion; while, in return, it bestowed upon their pictures that fulness, piquancy, decision of parts, and mosaic-like intermingling of fancies, alternately brilliant and sublime, which were exactly what was most needed for the development of their unapproachable color-power.

§ LXXIV. Yet, observe, it by no means follows that because the grotesque does not appear in the art of a nation, the sense of it does not exist in the national mind. Except in the form of caricature, it is hardly traceable in the English work of the present day; but the minds of our workmen are full of it, if we would only allow them to give it shape. They express it daily in gesture and gibe, but are not allowed to do so where it would be useful. In like manner, though the Byzantine influence repressed it in the early Venetian architecture, it was always present in the Venetian mind, and showed itself in various forms of national custom and festival; *acted* grotesques, full of wit, feeling, and good-humor. The ceremony of the hat and the orange, described in the beginning of this chapter, is one instance out of multitudes. Another, more rude, and exceedingly characteristic, was that instituted in the twelfth century in memorial of the submission of Woldaric, the patriarch of Aquileia, who, having taken up arms against the patriarch of Grado, and being defeated and taken prisoner by the Venetians, was sentenced, not to death, but to send every year on "Fat Thursday" sixty-two large loaves, twelve

fat pigs, and a bull, to the Doge ; the bull being understood to represent the patriarch, and the twelve pigs his clergy : and the ceremonies of the day consisting in the decapitation of these representatives, and a distribution of their joints among the senators ; together with a symbolic record of the attack upon Aquileia, by the erection of a wooden castle in the rooms of the Ducal Palace, which the *Doge and the Senate* attacked and demolished with clubs. As long as the Doge and the Senate were truly kingly and noble, they were content to let this ceremony be continued ; but when they became proud and selfish, and were destroying both themselves and the state by their luxury, they found it inconsistent with their dignity, and it was abolished, as far as the Senate was concerned, in 1549.*

§ LXXV. By these and other similar manifestations, the grotesque spirit is traceable through all the strength of the Venetian people. But again : it is necessary that we should carefully distinguish between it and the spirit of mere levity. I said, in the fifth chapter, that the Venetians were distinctively a serious people, serious, that is to say, in the sense in which the English are a more serious people than the French ; though the habitual intercourse of our lower classes in London has a tone of humor in it which I believe is untraceable in that of the Parisian populace. It is one thing to indulge in playful rest, and another to be devoted to the pursuit of pleasure : and gaiety of heart during the reaction after hard labor, and quickened by satisfaction in the accomplished duty or perfected result, is altogether compatible with, nay, even in some sort arises naturally out of, a deep internal seriousness of disposition ; this latter being exactly the condition of mind which, as we have seen, leads to the richest developments of the playful grotesque ; while, on the contrary, the continual pursuit of pleasure deprives the soul of all alacrity and elasticity, and leaves it incapable of happy jesting, capable only of that which is bitter, base, and foolish. Thus, throughout the whole of the early career of the Venetians, though there is much jesting, there is no levity ; on the contrary there is an

* The decree is quoted by Mutinelli, lib. i. p. 46.

intense earnestness both in their pursuit of commercial and political successes, and in their devotion to religion,* which led gradually to the formation of that highly wrought mingling of immovable resolution with secret thoughtfulness, which so strangely, sometimes so darkly, distinguishes the Venetian character at the time of their highest power, when the seriousness was left, but the conscientiousness destroyed. And if there be any one sign by which the Venetian countenance, as it is recorded for us, to the very life, by a school of portraiture which has never been equalled (chiefly because no portraiture ever had subjects so noble),—I say, if there be one thing more notable than another in the Venetian features, it is this deep pensiveness and solemnity. In other districts of Italy, the dignity of the heads which occur in the most celebrated compositions is clearly owing to the feeling of the painter. He has visibly raised or idealized his models, and appears always to be veiling the faults or failings of the human nature around him, so that the best of his work is that which has most perfectly taken the color of his own mind ; and the least impressive, if not the least valuable, that which appears to have been unaffected and unmodified portraiture. But at Venice, all is exactly the reverse of this. The tone of mind in the painter appears often in some degree frivolous or sensual ; delighting in costume, in domestic and grotesque incident, and in studies of the naked form. But the moment he gives himself definitely to portraiture, all is noble and grave ; the more literally true his work, the more majestic ; and the same artist who will produce little beyond what is commonplace in painting a Madonna or an apostle, will rise into unapproachable sublimity when his subject is a member of the Forty, or a Master of the Mint.

Such, then, were the general tone and progress of the Venetian mind, up to the close of the seventeenth century. First, serious, religious, and sincere ; then, though serious still, comparatively deprived of conscientiousness, and apt to decline into stern and subtle policy : in the first case, the spirit of the noble grotesque not showing itself in art at all, but only in

* See Appendix 9.

speech and action; in the second case, developing itself in painting, through accessories and vivacities of composition, while perfect dignity was always preserved in portraiture. A third phase rapidly developed itself.

§ LXXVI. Once more, and for the last time, let me refer the reader to the important epoch of the death of the Doge Tomaso Mocenigo in 1423, long ago indicated as the commencement of the decline of the Venetian power. That commencement is marked, not merely by the words of the dying Prince, but by a great and clearly legible sign. It is recorded, that on the accession of his successor, Foscari, to the throne, "SI FESTEGGIO DALLA CITTA UNO ANNO INTERO:". "The city kept festival for a whole year." Venice had in her childhood sown, in tears, the harvest she was to reap in rejoicing. She now sowed in laughter the seeds of death.

Thenceforward, year after year, the nation drank with deeper thirst from the fountains of forbidden pleasure, and dug for springs, hitherto unknown, in the dark places of the earth. In the ingenuity of indulgence, in the varieties of vanity, Venice surpassed the cities of Christendom, as of old she surpassed them in fortitude and devotion; and as once the powers of Europe stood before her judgment-seat, to receive the decisions of her justice, so now the youth of Europe assembled in the halls of her luxury, to learn from her the arts of delight.

It is as needless, as it is painful, to trace the steps of her final ruin. That ancient curse was upon her, the curse of the cities of the plain, "Pride, fulness of bread, and abundance of idleness." By the inner burning of her own passions, as fatal as the fiery reign of Gomorrah, she was consumed from her place among the nations; and her ashes are choking the channels of the dead salt sea.

CHAPTER IV.

CONCLUSION.

§ I. I FEAR this chapter will be a rambling one, for it must be a kind of supplement to the preceding pages, and a general recapitulation of the things I have too imperfectly and feebly said.

The grotesques of the seventeenth and eighteenth centuries, the nature of which we examined in the last chapter, close the career of the architecture of Europe. They were the last evidences of any feeling consistent with itself, and capable of directing the efforts of the builder to the formation of anything worthy the name of a style or school. From that time to this, no resuscitation of energy has taken place, nor does any for the present appear possible. How long this impossibility may last, and in what direction with regard to art in general, as well as to our lifeless architecture, our immediate efforts may most profitably be directed, are the questions I would endeavor briefly to consider in the present chapter.

§ II. That modern science, with all its additions to the comforts of life, and to the fields of rational contemplation, has placed the existing races of mankind on a higher platform than any that preceded them, none can doubt for an instant; and I believe the position in which we find ourselves is somewhat analogous to that of thoughtful and laborious youth succeeding a restless and heedless infancy. Not long ago, it was said to me by one of the masters of modern science: "When men invented the locomotive, the child was learning to go; when they invented the telegraph, it was learning to speak." He looked forward to the manhood of mankind, as assuredly the nobler in proportion to the slowness of its development. What might not be expected from the prime and middle strength of the order of existence whose infancy had lasted six thousand years? And, indeed, I think this the truest, as well as the most cheering, view that we can take of the world's history. Little progress has been made as yet. Base war, lying policy

thoughtless cruelty, senseless improvidence,—all things which, in nations, are analogous to the petulance, cunning, impatience, and carelessness of infancy,—have been, up to this hour, as characteristic of mankind as they were in the earliest periods; so that we must either be driven to doubt of human progress at all, or look upon it as in its very earliest stage. Whether the opportunity is to be permitted us to redeem the hours that we have lost; whether He, in whose sight a thousand years are as one day, has appointed us to be tried by the continued possession of the strange powers with which He has lately endowed us; or whether the periods of childhood and of probation are to cease together, and the youth of mankind is to be one which shall prevail over death, and bloom for ever in the midst of a new heaven and a new earth, are questions with which we have no concern. It is indeed right that we should look for, and hasten, so far as in us lies, the coming of the Day of God; but not that we should check any human efforts by anticipations of its approach. We shall hasten it best by endeavoring to work out the tasks that are appointed for us here; and, therefore, reasoning as if the world were to continue under its existing dispensation, and the powers which have just been granted to us were to be continued through myriads of future ages.

§ III. It seems to me, then, that the whole human race, so far as their own reason can be trusted, may at present be regarded as just emergent from childhood; and beginning for the first time to feel their strength, to stretch their limbs, and explore the creation around them. If we consider that, till within the last fifty years, the nature of the ground we tread on, of the air we breathe, and of the light by which we see, were not so much as conjecturally conceived by us; that the duration of the globe, and the races of animal life by which it was inhabited, are just beginning to be apprehended; and that the scope of the magnificent science which has revealed them, is as yet so little received by the public mind, that presumption and ignorance are still permitted to raise their voices against it unrebuked; that perfect veracity in the representation of general nature by art has never been attempted

until the present day, and has in the present day been resisted with all the energy of the popular voice ;* that the simplest problems of social science are yet so little understood, as that doctrines of liberty and equality can be openly preached, and so successfully as to affect the whole body of the civilized world with apparently incurable disease ; that the first principles of commerce were acknowledged by the English Parliament only a few months ago, in its free trade measures, and are still so little understood by the million, that no nation dares to abolish its custom-houses ;† that the simplest principles of policy are still not so much as stated, far less received, and that civilized nations persist in the belief that the subtlety and dishonesty which they know to be ruinous in dealings between man and man, are serviceable in dealings between multitude and multitude ; finally, that the scope of the Christian religion, which we have been taught for two thousand years, is still so little conceived by us, that we suppose the laws of charity and of self-sacrifice bear upon individuals in all their social relations, and yet do not bear upon nations in any of their political relations ;—when, I say, we thus review the depth of simplicity in which the human race are still plunged with respect to all that it most profoundly concerns them to know, and which might, by them, with most ease have been ascertained, we can hardly determine how far back on the narrow path of human progress we ought to place the generation to which we belong, how far the swad-

* In the works of Turner and the Pre-Raphelites.

† Observe, I speak of these various principles as self-evident, only under the present circumstances of the world, not as if they had always been so ; and I call them now self-evident, not merely because they seem so to myself, but because they are felt to be so likewise by all the men in whom I place most trust. But granting that they are not so, then their very disputability proves the state of infancy above alleged. as characteristic of the world. For I do not suppose that any Christian reader will doubt the first great truth, that whatever facts or laws are important to mankind, God has made ascertainable by mankind ; and that as the decision of all these questions is of vital importance to the race, that decision must have been long ago arrived at, unless they were still in a state of childhood.

dling clothes are unwound from us, and childish things beginning to be put away.

On the other hand, a power of obtaining veracity in the representation of material and tangible things, which, within certain limits and conditions, is unimpeachable, has now been placed in the hands of all men,* almost without labor. The foundation of every natural science is now at last firmly laid, not a day passing without some addition of buttress and pinnacle to their already magnificent fabric. Social theorems, if fiercely agitated, are therefore the more likely to be at last determined, so that they never can be matters of question more. Human life has been in some sense prolonged by the increased powers of locomotion, and an almost limitless power of converse. Finally, there is hardly any serious mind in Europe but is occupied, more or less, in the investigation of the questions which have so long paralyzed the strength of religious feeling, and shortened the dominion of religious faith. And we may therefore at least look upon ourselves as so far in a definite state of progress, as to justify our caution in guarding against the dangers incident to every period of change, and especially to that from childhood into youth.

§ IV. Those dangers appear, in the main, to be twofold; consisting partly in the pride of vain knowledge, partly in the pursuit of vain pleasure. A few points are still to be noticed with respect to each of these heads.

Enough, it might be thought, had been said already, touching the pride of knowledge; but I have not yet applied the principles, at which we arrived in the third chapter, to the practical questions of modern art. And I think those principles, together with what were deduced from the consideration

* I intended to have given a sketch in this place (above referred to) of the probable results of the daguerreotype and calotype within the next few years, in modifying the application of the engraver's art, but I have not had time to complete the experiments necessary to enable me to speak with certainty. Of one thing, however, I have little doubt, that an infinite service will soon be done to a large body of our engravers; namely, the making them draughtsmen (in black and white) on paper instead of steel.

of the nature of Gothic in the second volume, so necessary and vital, not only with respect to the progress of art, but even to the happiness of society, that I will rather run the risk of tediousness than of deficiency, in their illustration and enforcement.

In examining the nature of Gothic, we concluded that one of the chief elements of power in that, and in *all good* architecture, was the acceptance of uncultivated and rude energy in the workman. In examining the nature of Renaissance, we concluded that its chief element of weakness was that pride of knowledge which not only prevented all rudeness in expression, but gradually quenched all energy which could only be rudely expressed ; nor only so, but, for the motive and matter of the work itself, preferred science to emotion, and experience to perception.

§ v. The modern mind differs from the Renaissance mind in that its learning is more substantial and extended, and its temper more humble ; but its errors, with respect to the cultivation of art, are precisely the same,—nay, as far as regards execution, even more aggravated. We require, at present, from our general workmen, more perfect finish than was demanded in the most skilful Renaissance periods, except in their very finest productions ; and our leading principles in teaching, and in the patronage which necessarily gives tone to teaching, are, that the goodness of work consists primarily in firmness of handling and accuracy of science, that is to say, in hand-work and head-work ; whereas heart-work, which is the *one* work we want, is not only independent of both, but often, in great degree, inconsistent with either.

§ vi. Here, therefore, let me finally and firmly enunciate the great principle to which all that has hitherto been stated is subservient :—that art is valuable or otherwise, only as it expresses the personality, activity, and living perception of a good and great human soul ; that it may express and contain this with little help from execution, and less from science ; and that if it have not this, if it show not the vigor, perception, and invention of a mighty human spirit, it is worthless. Worthless, I mean, as *art ;* it may be precious in some other way, but, as art, it is nugatory. Once let this be well under-

stood among us, and magnificent consequences will soon follow. Let me repeat it in other terms, so that I may not be misunderstood. All art is great, and good, and true, only so far as it is distinctively the work of *manhood* in its entire and highest sense; that is to say, not the work of limbs and fingers, but of the soul, aided, according to her necessities, by the inferior powers; and therefore distinguished in essence from all products of those inferior powers unhelped by the soul. For as a photograph is not a work of art, though it requires certain delicate manipulations of paper and acid, and subtle calculations of time, in order to bring out a good result; so, neither would a drawing *like* a photograph, made directly from nature, be a work of art, although it would imply many delicate manipulations of the pencil and subtle calculations of effects of color and shade. It is no more art* to manipulate a camel's hair pencil, than to manipulate a china tray and a glass vial. It is no more art to lay on color delicately, than to lay on acid delicately. It is no more art to use the cornea and retina for the reception of an image, than to use a lens and a piece of silvered paper. But the moment that inner part of the man, or rather that entire and only being of the man, of which cornea and retina, fingers and hands, pencils and colors, are all the mere servants and instruments; † that

* I mean art in its highest sense. All that men do ingeniously is art, in one sense. In fact, we want a definition of the word "art" much more accurate than any in our minds at present. For, strictly speaking, there is no such thing as "fine" or "high" art. All *art* is a low and common thing, and what we indeed respect is not art at all, but *instinct* or *inspiration* expressed by the help of art.

† "*Socrates.* This, then, was what I asked you; whether that which puts anything else to service, and the thing which is put to service by it, are always two different things?

Alcibiades. I think so.

Socrates. What shall we then say of the leather-cutter? Does he cut his leather with his instruments only, or with his hands also?

Alcibiades. With his hands also.

Socrates. Does he not use his eyes as well as his hands?

Alcibiades. Yes.

Socrates. And we agreed that the thing which uses and the thing which is used, were different things?

manhood which has light in itself, though the eyeball be sightless, and can gain in strength when the hand and the foot are hewn off and cast into the fire; the moment this part of the man stands forth with its solemn "Behold, it is I," then the work becomes art indeed, perfect in honor, priceless in value, boundless in power.

§ VII. Yet observe, I do not mean to speak of the body and soul as separable. The man is made up of both: they are to be raised and glorified together, and all art is an expression of the one, by and through the other. All that I would insist upon is, the necessity of the whole man being in his work; the body *must* be in it. Hands and habits must be in it, whether we will or not; but the nobler part of the man may often not be in it. And that nobler part acts principally in love, reverence, and admiration, together with those conditions of thought which arise out of them. For we usually fall into much error by considering the intellectual powers as having dignity in themselves, and separable from the heart; whereas the truth is, that the intellect becomes noble and ignoble according to the food we give it, and the kind of subjects with which it is conversant. It is not the reasoning power which, of itself, is noble, but the reasoning power occupied with its proper objects. Half of the mistakes of metaphysicians have arisen from their not observing this; namely, that the intellect, going through the same processes, is yet mean or noble according to the matter it deals with, and wastes itself away in mere rotatory motion, if it be set to grind straws and dust. If we reason only respecting words, or lines, or any trifling and finite things, the reason becomes a contemptible faculty;

Alcibiades. Yes.

Socrates. Then the leather-cutter is not the same thing as his eyes or hands?

Alcibiades. So it appears.

Socrates. Does not, then, man make use of his whole body?

Alcibiades. Assuredly.

Socrates. Then the man is not the same thing as his body?

Alcibiades. It seems so.

Socrates. What, then, *is* the man?

Alcibiades. I know not." *Plato*, Alcibiades I.

but reason employed on holy and infinite things, becomes herself holy and infinite. So that, by work of the soul, I mean the reader always to understand the work of the entire immortal creature, proceeding from a quick, perceptive, and eager heart, perfected by the intellect, and finally dealt with by the hands, under the direct guidance of these higher powers.

§ VIII. And now observe, the first important consequence of our fully understanding this preëminence of the soul, will be the due understanding of that subordination of knowledge respecting which so much has already been said. For it must be felt at once, that the increase of knowledge, merely as such, does not make the soul larger or smaller; that, in the sight of God, all the knowledge man can gain is as nothing: but that the soul, for which the great scheme of redemption was laid, be it ignorant or be it wise, is all in all; and in the activity, strength, health, and well-being of this soul, lies the main difference, in His sight, between one man and another. And that which is all in all in God's estimate is also, be assured, all in all in man's labor; and to have the heart open, and the eyes clear, and the emotions and thoughts warm and quick, and not the knowing of this or the other fact, is the state needed for all mighty doing in this world. And therefore finally, for this, the weightiest of all reasons, let us take no pride in our knowledge. We may, in a certain sense, be proud of being immortal; we may be proud of being God's children; we may be proud of loving, thinking, seeing, and of all that we are by no human teaching: but not of what we have been taught by rote; not of the ballast and freight of the ship of the spirit, but only of its pilotage, without which all the freight will only sink it faster, and strew the sea more richly with its ruin. There is not at this moment a youth of twenty, having received what we moderns ridiculously call education, but he knows more of everything, except the soul, than Plato or St. Paul did; but he is not for that reason a greater man, or fitter for his work, or more fit to be heard by others, than Plato or St. Paul. There is not at this moment a junior student in our schools of painting, who does not know fifty times as much about the art as Giotto did; but he is not for that reason greater than

Giotto ; no, nor his work better, nor fitter for our beholding. Let him go on to know all that the human intellect can discover and contain in the term of a long life, and he will not be one inch, one line, nearer to Giotto's feet. But let him leave his academy benches, and, innocently, as one knowing nothing, go out into the highways and hedges, and there rejoice with them that rejoice, and weep with them that weep ; and in the next world, among the companies of the great and good, Giotto will give his hand to him, and lead him into their white circle, and say, "This is our brother."

§ IX. And the second important consequence of our feeling the soul's preëminence will be our understanding the soul's language, however broken, or low, or feeble, or obscure in its words ; and chiefly that great symbolic language of past ages, which has now so long been unspoken. It is strange that the same cold and formal spirit which the Renaissance teaching has raised amongst us, should be equally dead to the languages of imitation and of symbolism ; and should at once disdain the faithful rendering of real nature by the modern school of the Pre-Raphaelites, and the symbolic rendering of imagined nature in the work of the thirteenth century. But so it is ; and we find the same body of modern artists rejecting Pre-Raphaelitism because it is not ideal ! and thirteenth century work, because it is not real !—their own practice being at once false and un-ideal, and therefore equally opposed to both.

§ X. It is therefore, at this juncture, of much importance to mark for the reader the exact relation of healthy symbolism and of healthy imitation ; and, in order to do so, let us return to one of our Venetian examples of symbolic art, to the central cupola of St. Mark's. On that cupola, as has been already stated, there is a mosaic representing the Apostles on the Mount of Olives, with an olive-tree separating each from the other ; and we shall easily arrive at our purpose, by comparing the means which would have been adopted by a modern artist bred in the Renaissance schools,—that is to say, under the influence of Claude and Poussin, and of the common teaching of the present day,—with those adopted by the Byzantine mosaicist to express the nature of these trees.

§ XI. The reader is doubtless aware that the olive is one of the most characteristic and beautiful features of all Southern scenery. On the slopes of the northern Apennines, olives are the usual forest timber ; the whole of the Val d'Arno is wooded with them, every one of its gardens is filled with them, and they grow in orchard-like ranks out of its fields of maize, or corn, or vine ; so that it is physically impossible, in most parts of the neighborhood of Florence, Pistoja, Lucca, or Pisa, to choose any site of landscape which shall not owe its leading character to the foliage of these trees. What the elm and oak are to England, the olive is to Italy ; nay, more than this, its presence is so constant, that, in the case of at least four fifths of the drawings made by any artist in North Italy, he must have been somewhat impeded by branches of olive coming between him and the landscape. Its classical associations double its importance in Greece ; and in the Holy Land the remembrances connected with it are of course more touching than can ever belong to any other tree of the field. Now, for many years back, at least one third out of all the landscapes painted by English artists have been chosen from Italian scenery ; sketches in Greece and in the Holy Land have become as common as sketches on Hampstead Heath ; our galleries also are full of sacred subjects, in which, if any background be introduced at all, the foliage of the olive ought to have been a prominent feature.

And here I challenge the untravelled English reader to tell me what an olive-tree is like ?

§ XII. I know he cannot answer my challenge. He has no more idea of an olive-tree than if olives grew only in the fixed stars. Let him meditate a little on this one fact, and consider its strangeness, and what a wilful and constant closing of the eyes to the most important truths it indicates on the part of the modern artist. Observe, a want of perception, not of science. I do not want painters to tell me any scientific facts about olive-trees. But it had been well for them to have felt and seen the olive-tree ; to have loved it for Christ's sake, partly also for the helmed Wisdom's sake which was to the heathen in some sort as that nobler Wisdom which stood at

God's right hand, when He founded the earth and established the heavens. To have loved it, even to the hoary dimness of its delicate foliage, subdued and faint of hue, as if the ashes of the Gethsemane agony had been cast upon it for ever; and to have traced, line by line, the gnarled writhing of its intricate branches, and the pointed fretwork of its light and narrow leaves, inlaid on the blue field of the sky, and the small rosy-white stars of its spring blossoming, and the beads of sable fruit scattered by autumn along its topmost boughs—the right, in Israel, of the stranger, the fatherless, and the widow,—and, more than all, the softness of the mantle, silver grey, and tender like the down on a bird's breast, with which, far away, it veils the undulation of the mountains;—these it had been well for them to have seen and drawn, whatever they had left unstudied in the gallery.

§ XIII. And if the reader would know the reason why this has not been done (it is one instance only out of the myriads which might be given of sightlessness in modern art), and will ask the artists themselves, he will be informed of another of the marvellous contradictions and inconsistencies in the base Renaissance art; for it will be answered him, that it is not right, nor according to law, to draw trees so that one should be known from another, but that trees ought to be generalized into a universal idea of a tree: that is to say, that the very school which carries its science in the representation of man down to the dissection of the most minute muscle, refuses so much science to the drawing of a tree as shall distinguish one species from another; and also, while it attends to logic, and rhetoric, and perspective, and atmosphere, and every other circumstance which is trivial, verbal, external, or accidental, in what it either says or sees, it will *not* attend to what is essential and substantial,—being intensely solicitous, for instance, if it draws two trees, one behind the other, that the farthest off shall be as much smaller as mathematics show that it should be, but totally unsolicitous to show, what to the spectator is a far more important matter, whether it is an apple or an orange-tree.

§ XIV. This, however, is not to our immediate purpose. Let

it be granted that an idea of an olive-tree is indeed to be given us in a special manner; how, and by what language, this idea is to be conveyed, are questions on which we shall find the world of artists again divided; and it was this division which I wished especially to illustrate by reference to the mosaics of St. Mark's.

Now the main characteristics of an olive-tree are these. It has sharp and slender leaves of a greyish green, nearly grey on the under surface, and resembling, but somewhat smaller than, those of our common willow. Its fruit, when ripe, is black and lustrous; but of course so small, that, unless in great quantity, it is not conspicuous upon the tree. Its trunk and branches are peculiarly fantastic in their twisting, showing their fibres at every turn; and the trunk is often hollow, and even rent into many divisions like separate stems, but the extremities are exquisitely graceful, especially in the setting on of the leaves; and the notable and characteristic effect of the tree in the distance is of a rounded and soft mass or ball of downy foliage.

§ xv. Supposing a modern artist to address himself to the rendering of this tree with his best skill: he will probably draw accurately the twisting of the branches, but yet this will hardly distinguish the tree from an oak: he will also render the color and intricacy of the foliage, but this will only confuse the idea of an oak with that of a willow. The fruit, and the peculiar grace of the leaves at the extremities, and the fibrous structure of the stems, will all be too minute to be rendered consistently with his artistical feeling of breadth, or with the amount of labor which he considers it dexterous and legitimate to bestow upon the work: but, above all, the rounded and monotonous form of the head of the tree will be at variance with his ideas of "composition;" he will assuredly disguise or break it, and the main points of the olive-tree will all at last remain untold.

§ xvi. Now observe, the old Byzantine mosaicist begins his work at enormous disadvantage. It is to be some one hundred and fifty feet above the eye, in a dark cupola; executed not with free touches of the pencil, but with square pieces

of glass ; not by his own hand, but by various workmen under his superintendence ; finally, not with a principal purpose of drawing olive-trees, but mainly as a decoration of the cupola. There is to be an olive-tree beside each apostle, and their stems are to be the chief lines which divide the dome. He therefore at once gives up the irregular twisting of the boughs hither and thither, but he will not give up their fibres. Other trees have irregular and fantastic branches, but the knitted cordage of fibres is the olive's own. Again, were he to draw the leaves of their natural size, they would be so small that their forms would be invisible in the darkness ; and were he to draw them so large as that their shape might be seen, they would look like laurel instead of olive. So he arranges them in small clusters of five each, nearly of the shape which the Byzantines give to the petals of the lily, but elongated so as to give the idea of leafage upon a spray ; and these clusters,—his object always, be it remembered, being *decoration* not less than *representation*,—he arranges symmetrically on each side of his branches, laying the whole on a dark ground most truly suggestive of the heavy rounded mass of the tree, which, in its turn, is relieved against the gold of the cupola. Lastly, comes the question respecting the fruit. The whole power and honor of the olive is in its fruit ; and, unless that be represented, nothing is represented. But if the berries were colored black or green, they would be totally invisible ; if of any other color, utterly unnatural, and violence would be done to the whole conception. There is but one conceivable means of showing them, namely to represent them as golden. For the idea of golden fruit of various kinds was already familiar to the mind, as in the apples of the Hesperides, without any violence to the distinctive conception of the fruit itself.* So

* Thus the grapes pressed by Excesse are partly golden (Spenser book ii. cant. 12.):

> "Which did themselves amongst the leaves enfold,
> As lurking from the view of covetous guest,
> That the weake boughes, with so rich load opprest
> Did bow adowne as overburdened."

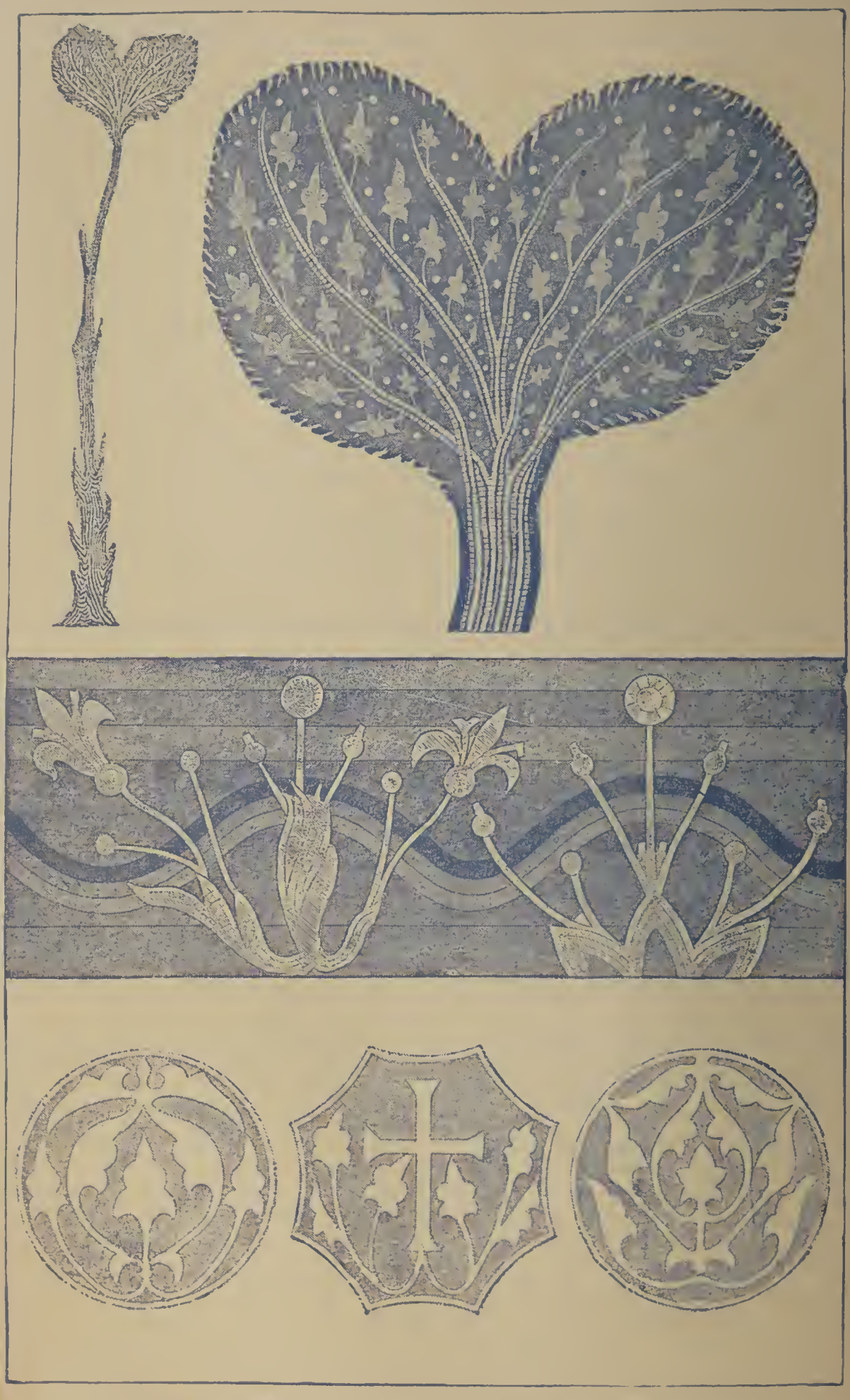


PLATE IV.—MOSAICS OF OLIVE-TREE AND FLOWERS

the mosaicist introduced small round golden berries into the dark ground between each leaf, and his work was done.

§ XVII. On the opposite plate, the uppermost figure on the left is a tolerably faithful representation of the general effect of one of these decorative olive-trees; the figure on the right is the head of the tree alone, showing the leaf clusters, berries, and *interlacing* of the boughs as they leave the stem. Each bough is connected with a separate line of fibre in the trunk, and the junctions of the arms and stem are indicated, down to the very root of the tree, with a truth in structure which may well put to shame the tree anatomy of modern times.

§ XVIII. The white branching figures upon the serpentine band below are two of the clusters of flowers which form the foreground of a mosiac in the atrium. I have printed the whole plate in blue, because that color approaches more nearly than black to the distant effect of the mosaics, of which the darker portions are generally composed of blue, in greater quantity than any other color. But the waved background in this instance, is of various shades of blue and green alternately, with one narrow black band to give it force; the whole being intended to represent the distant effect and color of deep grass, and the wavy line to *express its bending motion*, just as the same symbol is used to represent the waves of water. Then the two white clusters are representative of the distinctly visible herbage close to the spectator, having buds and flowers of two kinds, springing in one case out of the midst of twisted grass, and in the other out of their own proper leaves; the clusters being kept each so distinctly symmetrical, as to form, when set side by side, an ornamental border of perfect architectural severity; and yet each cluster different from the next, and every flower, and bud, and knot of grass, varied in form and thought. The way the mosaic tesseræ are arranged, so as to give the writhing of the grass blades round the stalks of the flowers, is exceedingly fine.

The tree circles below are examples of still more severely conventional forms, adopted, on principle, when the decoration is to be in white and gold, instead of color; these ornaments being cut in white marble on the outside of the church, and

the ground laid in with gold, though necessarily here represented, like the rest of the plate, in blue. And it is exceedingly interesting to see how the noble workman, the moment he is restricted to more conventional materials, retires into more conventional forms, and reduces his various leafage into symmetry, now nearly perfect; yet observe, in the central figure, where the symbolic meaning of the vegetation beside the cross required it to be more distinctly indicated, he has given it life and growth by throwing it into unequal curves on the opposite sides.

§ XIX. I believe the reader will now see, that in these mosaics, which the careless traveller is in the habit of passing by with contempt, there is a depth of feeling and of meaning greater than in most of the best sketches from nature of modern times; and, without entering into any question whether these conventional representations are as good as, under the required limitations, it was possible to render them, they are at all events good enough completely to illustrate that mode of symbolical expression which appeals altogether to thought, and in no wise trusts to realization. And little as, in the present state of our schools, such an assertion is likely to be believed, the fact is that this kind of expression is the *only one allowable in noble art.*

§ XX. I pray the reader to have patience with me for a few moments. I do not mean that no art is noble but Byzantine mosaic; but no art is noble which in any wise depends upon direct imitation for its effect upon the mind. This was asserted in the opening chapters of "Modern Painters," but not upon the highest grounds; the results at which we have now arrived in our investigation of early art, will enable me to place it on a loftier and firmer foundation.

§ XXI. We have just seen that all great art is the work of the whole living creature, body and soul, and chiefly of the soul. But it is not only *the work* of the whole creature, it likewise *addresses* the whole creature. That in which the perfect being speaks, must also have the perfect being to listen. I am not to spend my utmost spirit, and give all my strength and life to my work, while you, spectator or hearer,

will give me only the attention of half your soul. You must be all mine, as I am all yours; it is the only condition on which we can meet each other. All your faculties, all that is in you of greatest and best, must be awake in you, or I have no reward. The painter is not to cast the entire treasure of his human nature into his labor, merely to please a part of the beholder; not merely to delight his senses, not merely to amuse his fancy, not merely to beguile him into emotion, not merely to lead him into thought, but to do *all* this. Senses, fancy, feeling, reason, the whole of the beholding spirit, must be stilled in attention or stirred with delight; else the laboring spirit has not done its work well. For observe, it is not merely its *right* to be thus met, face to face, heart to heart; but it is its *duty* to evoke its answering of the other soul; its trumpet call must be so clear, that though the challenge may by dulness or indolence be unanswered, there shall be no error as to the meaning of the appeal; there must be a summons in the work, which it shall be our own fault if we do not obey. We require this of it, we beseech this of it. Most men do not know what is in them, till they receive this summons from their fellows: their hearts die within them, sleep settles upon them, the lethargy of the world's miasmata; there is nothing for which they are so thankful as for that cry, "Awake, thou that sleepest." And this cry must be most loudly uttered to their noblest faculties; first of all to the imagination, for that is the most tender, and the soonest struck into numbness by the poisoned air; so that one of the main functions of art in its service to man, is to arouse the imagination from its palsy, like the angel troubling the Bethesda pool; and the art which does not do this is false to its duty, and degraded in its nature. It is not enough that it be well imagined, it must task the beholder also to imagine well; and this so imperatively, that if he does not choose to rouse himself to meet the work, he shall not taste it, nor enjoy it in any wise. Once that he is well awake, the guidance which the artist gives him should be full and authoritative: the beholder's imagination must not be suffered to take its own way, or wander hither and thither; but neither must it

be left at rest; and the right point of realization, for any given work of art, is that which will enable the spectator to complete it for himself, in the exact way the artist would have him, but not that which will save him the trouble of effecting the completion. So soon as the idea is entirely conveyed, the artist's labor should cease; and every touch which he adds beyond the point when, with the help of the beholder's imagination, the story ought to have been told, is a degradation to his work. So that the art is wrong, which either realizes its subject completely, or fails in giving such definite aid as shall enable it to be realized by the beholding imagination.

§ XXII. It follows, therefore, that the quantity of finish or detail which may rightly be bestowed upon any work, depends on the number and kind of ideas which the artist wishes to convey, much more than on the amount of realization necessary to enable the imagination to grasp them. It is true that the differences of judgment formed by one or another observer are in great degree dependent on their unequal imaginative powers, as well as their unequal efforts in following the artist's intention; and it constantly happens that the drawing which appears clear to the painter in whose mind the thought is formed, is slightly inadequate to suggest it to the spectator. These causes of false judgment, or imperfect achievement, must always exist, but they are of no importance. For, in nearly every mind, the imaginative power, however unable to act independently, is so easily helped and so brightly animated by the most obscure suggestion, that there is no form of artistical language which will not readily be seized by it, if once it set itself intelligently to the task; and even without such effort there are few hieroglyphics of which, once understanding that it is to take them as heiroglyphics, it cannot make itself a pleasant picture.

§ XXIII. Thus, in the case of all sketches, etchings, unfinished engravings, &c., no one ever supposes them to be imitations. Black outlines on white paper cannot produce a deceptive resemblance of anything; and the mind, understanding at once that it is to depend on its own powers for great part of its pleasure, sets itself so actively to the task that it can completely

enjoy the rudest outline in which meaning exists. Now, when it is once in this temper, the artist is infinitely to be blamed who insults it by putting anything into his work which is not suggestive : having summoned the imaginative power, he must turn it to account and keep it employed, or it will run against him in indignation. Whatever he does merely to realize and substantiate an idea is impertinent ; he is like a dull story-teller, dwelling on points which the hearer anticipates or disregards. The imagination will say to him : "I knew all that before ; I don't want to be told that. Go on ; or be silent, and let me go on in my own way. I can tell the story better than you."

Observe, then, whenever finish is given for the sake of realization, it is wrong ; whenever it is given for the sake of adding ideas it is right. All true finish consists in the addition of ideas, that is to say, in giving the imagination more food ; for once well awaked, it is ravenous for food : but the painter who finishes in order to substantiate takes the food out of its mouth, and it will turn and rend him.

§ xxiv. Let us go back, for instance, to our olive grove,—or, lest the reader should be tired of olives, let it be an oak copse,—and consider the difference between the substantiating and the imaginative methods of finish in such a subject. A few strokes of the pencil, or dashes of color, will be enough to enable the imagination to conceive a tree ; and in those dashes of color Sir Joshua Reynolds would have rested, and would have suffered the imagination to paint what more it liked for itself, and grow oaks, or olives, or apples, out of the few dashes of color at its leisure. On the other hand, Hobbima, one of the worst of the realists, smites the imagination on the mouth, and bids it be silent, while he sets to work to paint his oak of the right green, and fill up its foliage laboriously with jagged touches, and furrow the bark all over its branches, so as, if possible, to deceive us into supposing that we are looking at a real oak ; which, indeed, we had much better do at once, without giving any one the trouble to deceive us in the matter.

§ xxv. Now, the truly great artist neither leaves the imagi-

nation to itself, like Sir Joshua, nor insults it by realization, like Hobbima, but finds it continual employment of the happiest kind. Having summoned it by his vigorous first touches, he says to it: "Here is a tree for you, and it is to be an oak. Now I know that you can make it green and intricate for yourself, but that is not enough: an oak is not only green and intricate, but its leaves have most beautiful and fantastic forms which I am very sure you are not quite able to complete without help; so I will draw a cluster or two perfectly for you, and then you can go on and do all the other clusters. So far so good: but the leaves are not enough; the oak is to be full of acorns, and you may not be quite able to imagine the way they grow, nor the pretty contrast of their glossy almond-shaped nuts with the chasing of their cups; so I will draw a bunch or two of acorns for you, and you can fill up the oak with others like them. Good: but that is not enough; it is to be a bright day in summer, and all the outside leaves are to be glittering in the sunshine as if their edges were of gold: I cannot paint this, but you can; so I will really gild some of the edges nearest you,* and you can turn the gold into sunshine, and cover the tree with it. Well done: but still this is not enough; the tree is so full foliaged and so old that the wood birds come in crowds to build there; they are singing, two or three under the shadow of every bough. I cannot show you them all; but here is a large one on the outside spray, and you can fancy the others inside."

§ XXVI. In this way the calls upon the imagination are multiplied as a great painter finishes; and from these larger incidents he may proceed into the most minute particulars, and lead the companion imagination to the veins in the leaves and the mosses on the trunk, and the shadows of the dead leaves upon the grass, but always multiplying thoughts, or subjects of thought, never working for the sake of realization; the amount of realization actually reached depending on his space, his

* The reader must not suppose that the use of gold, in this manner, is confined to early art. Tintoret, the greatest master of pictorial effect that ever existed, has gilded the ribs of the fig-leaves in his "Resurrection," in the Scuola di San Rocco.

materials, and the nature of the thoughts he wishes to suggest In the sculpture of an oak-tree, introduced above an Adoration of the Magi on the tomb of the Doge Marco Dolfino (fourteenth century), the sculptor has been content with a few leaves, a single acorn, and a bird; while, on the other hand, Millais' willow-tree with the robin, in the background of his "Ophelia," or the foreground of Hunt's "Two Gentlemen of Verona," carries the appeal to the imagination into particulars so multiplied and minute, that the work nearly reaches realization. But it does not matter how near realization the work may approach in its fulness, or how far off it may remain in its slightness, so long as realization is not the end proposed, but the informing one spirit of the thoughts of another. And in this greatness and simplicity of purpose all noble art is alike, however slight its means, or however perfect, from the rudest mosaics of St. Mark's to the most tender finishing of the "Huguenot" or the "Ophelia."

§ XXVII. Only observe, in this matter, that a greater degree of realization is often allowed, for the sake of color, than would be right without it. For there is not any distinction between the artists of the inferior and the nobler schools more definite than this; that the first *color for the sake of realization*, and the second *realize for the sake of color*. I hope that, in the fifth chapter, enough has been said to show the nobility of color, though it is a subject on which I would fain enlarge whenever I approach it: for there is none that needs more to be insisted upon, chiefly on account of the opposition of the persons who have no eye for color, and who, being therefore unable to understand that it is just as divine and distinct in its power as music (only infinitely more varied in its harmonies), talk of it as if it were inferior and servile with respect to the other powers of art;* whereas it is so far from being this, that

* Nothing is more wonderful to me than to hear the pleasure of the eye, in color, spoken of with disdain as "sensual," while people exalt that of the ear in music. Do they really suppose the eye is a less noble bodily organ than the ear,—that the organ by which nearly all our knowledge of the external universe is communicated to us, and through which we learn the wonder and the love, can be less exalted in its own

wherever it enters it must take the mastery, and, whatever else is sacrificed for its sake, *it*, at least, must be right. This is partly the case even with music: it is at our choice, whether we will accompany a poem with music, or not; but, if we do, the music *must* be right, and neither discordant nor inexpressive. The goodness and sweetness of the poem cannot save it, if the music be harsh or false; but, if the music be right, the poem may be insipid or inharmonious, and still saved by the notes to which it is wedded. But this is far more true of color. If that be wrong, all is wrong. No amount of expression or invention can redeem an ill-colored picture; while, on the other hand, if the color be right, there is nothing it will not raise or redeem; and, therefore, wherever color enters at all, anything *may* be sacrificed to it, and, rather than it should be false or feeble, everything *must* be sacrificed to it: so that, when an artist touches color, it is the same thing as when a poet takes up a musical instrument; he implies, in so doing, that he is a master, up to a certain point, of that instrument, and can produce sweet sounds from it, and is able to fit the course and measure of his words to its tones, which, if he be not able to do, he had better not have touched it. In like manner, to add color to a drawing is to undertake for the perfection of a visible music, which, if it be false, will utterly and assuredly mar the whole work; if true, proportionately elevate it, according to its power and sweetness. But, in no case ought the color to be added in order to increase the realization. The drawing or engraving is all that the imagination needs. To "paint" the subject merely to make it more real, is only to insult the imaginative power, and to vulgarize the whole. Hence the common, though little understood feeling, among men of

peculiar delight than the ear, which is only for the communication of the ideas which owe to the eye their very existence? I do not mean to depreciate music: let it be loved and reverenced as is just; only let the delight of the eye be reverenced more. The great power of music over the multitude is owing, not to its being less but *more* sensual than color: it is so distinctly and so richly sensual, that it can be idly enjoyed; it is exactly at the point where the lower and higher pleasures of the senses and imagination are balanced; so that pure and great minds love it for its invention and emotion, and lower minds for its sensual power.

ordinary cultivation, that an inferior sketch is always better than a bad painting ; although, in the latter, there may verily be more skill than in the former. For the painter who has presumed to touch color without perfectly understanding it, not for the color's sake, nor because he loves it, but for the sake of completion merely, has committed two sins against us ; he has dulled the imagination by not trusting it far enough, and then, in this languid state, he oppresses it with base and false color ; for all color that is not lovely, is discordant ; there is no mediate condition. So, therefore, when it is permitted to enter at all, it must be with the predetermination that, cost what it will, the color shall be right and lovely : and I only wish that, in general, it were better understood that a *painter's* business is *to paint*, primarily ; and that all expression, and grouping, and conceiving, and what else goes to constitute design, *are of less importance than color, in a colored work.* And so they were always considered in the noble periods ; and sometimes all resemblance to nature whatever (as in painted windows, illuminated manuscripts, and such other work) is sacrificed to the brilliancy of color ; sometimes distinctness of form to its richness, as by Titian, Turner, and Reynolds ; and, which is the point on which we are at present insisting, sometimes, in the pursuit of its utmost refinements on the surfaces of objects, an amount of realization becomes consistent with noble art, which would otherwise be altogether inadmissible, that is to say, which no great mind could otherwise have either produced or enjoyed. The extreme finish given by the Pre-Raphaelites is rendered noble chiefly by their love of color.

§ XXVIII. So then, whatever may be the means, or whatever the more immediate end of any kind of art, all of it that is good agrees in this, that it is the expression of one soul talking to another, and is precious according to the greatness of the soul that utters it. And consider what mighty consequences follow from our acceptance of this truth ! what a key we have herein given us for the interpretation of the art of all time ! For, as long as we held art to consist in any high manual skill, or successful imitation of natural objects, or any scien-

tific and legalized manner of performance whatever, it was necessary for us to limit our admiration to narrow periods and to few men. According to our own knowledge and sympathies, the period chosen might be different, and our rest might be in Greek statues, or Dutch landscapes, or Italian Madonnas; but, whatever our choice, we were therein captive, barred from all reverence but of our favorite masters, and habitually using the language of contempt towards the whole of the human race to whom it had not pleased Heaven to reveal the arcana of the particular craftsmanship we admired, and who. it might be, had lived their term of seventy years upon the earth, and fitted themselves therein for the eternal world, without any clear understanding, sometimes even with an insolent disregard, of the laws of perspective and chiaroscuro.

But let us once comprehend the holier nature of the art of man, and begin to look for the meaning of the spirit, however syllabled, and the scene is changed; and we are changed also. Those small and dexterous creatures whom once we worshipped, those fur-capped divinities with sceptres of camel's hair, peering and poring in their one-windowed chambers over the minute preciousness of the labored canvas; how are they swept away and crushed into unnoticeable darkness! And in their stead, as the walls of the dismal rooms that enclosed them, and us, are struck by the four winds of Heaven, and rent away, and as the world opens to our sight, lo! far back into all the depths of time, and forth from all the fields that have been sown with human life, how the harvest of the dragon's teeth is springing! how the companies of the gods are ascending out of the earth! The dark stones that have so long been the sepulchres of the thoughts of nations, and the forgotten ruins wherein their faith lay charnelled, give up the dead that were in them; and beneath the Egyptian ranks of sultry and silent rock, and amidst the dim golden lights of the Byzantine dome, and out of the confused and cold shadows of the Northern cloister, behold, the multitudinous souls come forth with singing, gazing on us with the soft eyes of newly comprehended sympathy, and stretching their white

arms to us across the grave, in the solemn gladness of everlasting brotherhood.

§ XXIX. The other danger to which, it was above said, we were primarily exposed under our present circumstances of life, is the pursuit of vain pleasure, that is to say, false pleasure; delight, which is not indeed delight; as knowledge vainly accumulated, is not indeed knowledge. And this we are exposed to chiefly in the fact of our ceasing to be children. For the child does not seek false pleasure; its pleasures are true, simple, and instinctive: but the youth is apt to abandon his early and true delight for vanities,—seeking to be like men, and sacrificing his natural and pure enjoyments to his pride. In like manner, it seems to me that modern civilization sacrifices much pure and true pleasure to various forms of ostentation from which it can receive no fruit. Consider, for a moment, what kind of pleasures are open to human nature, undiseased. Passing by the consideration of the pleasures of the higher affections, which lie at the root of everything, and considering the definite and practical pleasures of daily life, there is, first, the pleasure of doing good; the greatest of all, only apt to be despised from not being often enough tasted: and then, I know not in what order to put them, nor does it matter,—the pleasure of gaining knowledge; the pleasure of the excitement of imagination and emotion (or poetry and passion); and, lastly, the gratification of the senses, first of the eye, then of the ear, and then of the others in their order.

§ XXX. All these we are apt to make subservient to the desire of praise; nor unwisely, when the praise sought is God's and the conscience's: but if the sacrifice is made for man's admiration, and knowledge is only sought for praise, passion repressed or affected for praise, and the arts practised for praise, we are feeding on the bitterest apples of Sodom, suffering always ten mortifications for one delight. And it seems to me, that in the modern civilized world we make such sacrifice doubly: first, by laboring for merely ambitious purposes; and secondly, which is the main point in question, by being ashamed of simple pleasures, more especially of the pleasure in sweet color and form, a pleasure evidently so neo-

essary to man's perfectness and virtue, that the beauty of color and form has been given lavishly throughout the whole of creation, so that it may become the food of all, and with such intricacy and subtlety that it may deeply employ the thoughts of all. If we refuse to accept the natural delight which the Deity has thus provided for us, we must either become ascetics, or we must seek for some base and guilty pleasures to replace those of Paradise, which we have denied ourselves.

Some years ago, in passing through some of the cells of the Grand Chartreuse, noticing that the window of each apartment looked across the little garden of its inhabitant to the wall of the cell opposite, and commanded no other view, I asked the monk beside me, why the window was not rather made on the side of the cell whence it would open to the solemn fields of the Alpine valley. "We do not come here," he replied, "to look at the mountains."

§ XXXI. The same answer is given, practically, by the men of this century, to every such question; only the walls with which they enclose themselves are those of pride, not of prayer. But in the middle ages it was otherwise. Not, indeed, in landscape itself, but in the art which can take the place of it, in the noble color and form with which they illumined, and into which they wrought, every object around them that was in any wise subjected to their power, they obeyed the laws of their inner nature, and found its proper food. The splendor and fantasy even of dress, which in these days we pretend to despise, or in which, if we even indulge, it is only for the sake of vanity, and therefore to our infinite harm, were in those early days studied for love of their true beauty and honorableness, and became one of the main helps to dignity of character, and courtesy of bearing. Look back to what we have been told of the dress of the early Venetians, that it was so invented "that in clothing themselves with it, they might clothe themselves also with modesty and honor;" * consider what nobleness of expression there is in the dress of any of the portrait figures of the great times, nay, what perfect beauty, and more

* Vol. II. Appendix 7.

than beauty, there is in the folding of the robe round the imagined form even of the saint or of the angel; and then consider whether the grace of vesture be indeed a thing to be despised. We cannot despise it if we would; and in all our highest poetry and happiest thought we cling to the magnificence which in daily life we disregard. The essence of modern romance is simply the return of the heart and fancy to the things in which they naturally take pleasure; and half the influence of the best romances, of Ivanhoe, or Marmion, or the Crusaders, or the Lady of the Lake, is completely dependent upon the accessories of armor and costume. Nay, more than this, deprive the Iliad itself of its costume, and consider how much of its power would be lost. And that delight and reverence which we feel in, and by means of, the mere imagination of these accessories, the middle ages had in the vision of them; the nobleness of dress exercising, as I have said, a perpetual influence upon character, tending in a thousand ways to increase dignity and self-respect, and together with grace of gesture, to induce serenity of thought.

§ XXXII. I do not mean merely in its magnificence; the most splendid time was not the best time. It was still in the thirteenth century,—when, as we have seen, simplicity and gorgeousness were justly mingled, and the "leathern girdle and clasp of bone" were worn, as well as the embroidered mantle, —that the manner of dress seems to have been noblest. The chain mail of the knight, flowing and falling over his form in lapping waves of gloomy strength, was worn under full robes of one color in the ground, his crest quartered on them, and their borders enriched with subtle illumination. The women wore first a dress close to the form in like manner, and then long and flowing robes, veiling them up to the neck, and delicately embroidered around the hem, the sleeves, and the girdle. The use of plate armor gradually introduced more fantastic types; the nobleness of the form was lost beneath the steel; the gradually increasing luxury and vanity of the age strove for continual excitement in more quaint and extravagant devices; and in the fifteenth century, dress reached its point of utmost splendor and fancy, being in many cases

still exquisitely graceful, but now, in its morbid magnificence, devoid of all wholesome influence on manners. From this point, like architecture, it was rapidly degraded; and sank through the buff coat, and lace collar, and jack-boot, to the bag-wig, tailed coat, and high-heeled shoes; and so to what it is now.

§ xxxiii. Precisely analogous to this destruction of beauty in dress, has been that of beauty in architecture; its color, and grace, and fancy, being gradually sacrificed to the base forms of the Renaissance, exactly as the splendor of chivalry has faded into the paltriness of fashion. And observe the form in which the necessary reaction has taken place; necessary, for it was not possible that one of the strongest instincts of the human race could be deprived altogether of its natural food. Exactly in the degree that the architect withdrew from his buildings the sources of delight which in early days they had so richly possessed, demanding, in accordance with the new principles of taste, the banishment of all happy color and healthy invention, in that degree the minds of men began to turn to landscape as their only resource. The picturesque school of art rose up to address those capacities of enjoyment for which, in sculpture, architecture, or the higher walks of painting, there was employment no more; and the shadows of Rembrandt, and savageness of Salvator, arrested the admiration which was no longer permitted to be rendered to the gloom or the grotesqueness of the Gothic aisle. And thus the English school of landscape, culminating in Turner, is in reality nothing else than a healthy effort to fill the void which the destruction of Gothic architecture has left.

§ xxxiv. But the void cannot thus be completely filled; no, nor filled in any considerable degree. The art of landscape-painting will never become thoroughly interesting or sufficing to the minds of men engaged in active life, or concerned principally with practical subjects. The sentiment and imagination necessary to enter fully into the romantic forms of art are chiefly the characteristics of youth; so that nearly all men as they advance in years, and some even from their childhood upwards, must be appealed to, if at all, by a direct and sub

stantial art, brought before their daily observation and connected with their daily interests. No form of art answers these conditions so well as architecture, which, as it can receive help from every character of mind in the workman, can address every character of mind in the spectator; forcing itself into notice even in his most languid moments, and possessing this chief and peculiar advantage, that it is the property of all men. Pictures and statues may be jealously withdrawn by their possessors from the public gaze, and to a certain degree their safety requires them to be so withdrawn; but the outsides of our houses belong not so much to us as to the passer-by, and whatever cost and pains we bestow upon them, though too often arising out of ostentation, have at least the effect of benevolence.

§ xxxv. If, then, considering these things, any of my readers should determine, according to their means, to set themselves to the revival of a healthy school of architecture in England, and wish to know in few words how this may be done, the answer is clear and simple. First, let us cast out utterly whatever is connected with the Greek, Roman, or Renaissance architecture, in principle or in form. We have seen above, that the whole mass of the architecture, founded on Greek and Roman models, which we have been in the habit of building for the last three centuries, is utterly devoid of all life, virtue, honorableness, or power of doing good. It is base, unnatural, unfruitful, unenjoyable, and impious. Pagan in its origin, proud and unholy in its revival, paralyzed in its old age, yet making prey in its dotage of all the good and living things that were springing around it in their youth, as the dying and desperate king, who had long fenced himself so strongly with the towers of it, is said to have filled his failing veins with the blood of children;* an architecture invented,

* Louis the Eleventh. "In the month of March, 1481, Louis was seized with a fit of apoplexy at *St. Bénoit-du-lac-mort*, near Chinon. He remained speechless and bereft of reason three days; and then but very imperfectly restored, he languished in a miserable state. . . To cure him," says a contemporary historian, "wonderful and terrible medicines were compounded. It was reported among the people that

as it seems, to make plagiarists of its architects, slaves of its workmen, and Sybarites of its inhabitants; an architecture in which intellect is idle, invention impossible, but in which all luxury is gratified, and all insolence fortified;—the first thing we have to do is to cast it out, and shake the dust of it from our feet for ever. Whatever has any connexion with the five orders, or with any one of the orders,—whatever is Doric, or Ionic, or Tuscan, or Corinthian, or Composite, or in any way Grecized or Romanized; whatever betrays the smallest respect for Vitruvian laws, or conformity with Palladian work, —that we are to endure no more. To cleanse ourselves of these "cast clouts and rotten rags" is the first thing to be done in the court of our prison.

§ xxxvi. Then, to turn our prison into a palace is an easy thing. We have seen above, that exactly in the degree in which Greek and Roman architecture is lifeless, unprofitable, and unchristian, in that same degree our own ancient Gothic is animated, serviceable and faithful. We have seen that it is flexible to all duty, enduring to all time, instructive to all hearts, honorable and holy in all offices. It is capable alike of all lowliness and all dignity, fit alike for cottage porch or castle gateway; in domestic service familiar, in religious, sublime; simple, and playful, so that childhood may read it, yet clothed with a power that can awe the mightiest, and exalt the loftiest of human spirits: an architecture that kindles every faculty in its workman, and addresses every emotion in its beholder; which, with every stone that is laid on its solemn walls, raises some human heart a step nearer heaven, and which from its birth has been incorporated with the existence, and in all its form is symbolical of the faith, of Christianity. In this architecture let us henceforward build, alike the church, the palace, and the cottage; but chiefly let us use it for our civil and domestic buildings. These once ennobled, our ecclesiastical work will be exalted together with them: but churches are not the proper scenes for experiments in untried

his physicians opened the veins of little children, and made him drink their blood, to correct the poorness of his own."—*Bussey's History of France.* London, 1850.

architecture, nor for exhibitions of unaccustomed beauty. It is certain that we must often fail before we can again build a natural and noble Gothic : let not our temples be the scenes of our failures. It is certain that we must offend many deep-rooted prejudices, before ancient Christian architecture * can be again received by all of us : let not religion be the first source of such offence. We shall meet with difficulties in applying Gothic architecture to churches, which would in no wise affect the designs of civil buildings, for the most beautiful forms of Gothic chapels are not those which are best fitted for Protestant worship. As it was noticed in the second volume, when speaking of the Cathedral of Torcello it seems not unlikely, that as we study either the science of sound, or the practice of the early Christians, we may see reason to place the pulpit generally at the extremity of the apse or chancel ; an arrangement entirely destructive of the beauty of a Gothic church, as seen in existing examples, and requiring modifications of its design in other parts with which we should be unwise at present to embarrass ourselves ; besides, that the effort to introduce the style exclusively for ecclesiastical purposes, excites against it the strong prejudices of many persons who might otherwise be easily enlisted among its most ardent advocates. I am quite sure, for instance, that if such noble architecture as has been employed for the interior of the church just built in Margaret Street † had been seen in a civil building, it would have decided the question with many men at once ; whereas, at present, it will be looked upon with fear and suspicion, as the expression of the ecclesiastical prin-

* Observe, I call Gothic "Christian" architecture, not "ecclesiastical." There is a wide difference. I believe it is the only architecture which Christian men should build, but not at all an architecture necessarily connected with the services of their church.

† Mr. Hope's Church, in Margaret Street, Portland Place. I do not altogether like the arrangements of color in the brickwork ; but these will hardly attract the eye, where so much has been already done with precious and beautiful marble, and is yet to be done in fresco. Much will depend, however, upon the coloring of this latter portion. I wish that either Holman Hunt or Millais could be prevailed upon to do at least some of these smaller frescoes.

ciples of a particular party. But, whether thus regarded or not, this church assuredly decides one question conclusively, that of our present capability of Gothic design. It is the first piece of architecture I have seen, built in modern days, which is free from all signs of timidity or incapacity. In general proportion of parts, in refinement and piquancy of mouldings, above all, in force, vitality, and grace of floral ornament, worked in a broad and masculine manner, it challenges fearless comparison with the noblest work of any time. Having done this, we may do anything; there need be no limits to our hope or our confidence; and I believe it to be possible for us, not only to equal, but far to surpass, in some respects, any Gothic yet seen in Northern countries. In the introduction of figure-sculpture, we must, indeed, for the present, remain utterly inferior, for we have no figures to study from. No architectural sculpture was ever good for anything which did not represent the dress and persons of the people living at the time; and our modern dress will *not* form decorations for spandrils and niches. But in floral sculpture we may go far beyond what has yet been done, as well as in refinement of inlaid work and general execution. For, although the glory of Gothic architecture is to receive the rudest work, it refuses not the best; and, when once we have been content to admit the handling of the simplest workman, we shall soon be rewarded by finding many of our simple workmen become cunning ones: and, with the help of modern wealth and science, we may do things like Giotto's campanile, instead of like our own rude cathedrals; but better than Giotto's campanile, insomuch as we may adopt the pure and perfect forms of the Northern Gothic, and work them out with the Italian refinement. It is hardly possible at present to imagine what may be the splendor of buildings designed in the forms of English and French thirteenth century *surface* Gothic, and wrought out with the refinement of Italian art in the details, and with a deliberate resolution, since we cannot have figure sculpture, to display in them the beauty of every flower and herb of the English fields, each by each; doing as much for every tree that roots itself in our rocks, and every blossom that drinks

our summer rains, as our ancestors did for the oak, the ivy, and the rose. Let this be the object of our ambition, and let us begin to approach it, not ambitiously, but in all humility, accepting help from the feeblest hands ; and the London of the nineteenth century may yet become as Venice without her despotism, and as Florence without her dispeace.

APPENDIX.

1. ARCHITECT OF THE DUCAL PALACE.

Popular tradition and a large number of the chroniclers ascribe the building of the Ducal Palace to that Filippo Calendario who suffered death for his share in the conspiracy of Faliero. He was certainly one of the leading architects of the time, and had for several years the superintendence of the works of the Palace; but it appears, from the documents collected by the Abbé Cadorin, that the first designer of the Palace, the man to whom we owe the adaptation of the Frari traceries to civil architecture, was Pietro Baseggio, who is spoken of expressly as "formerly the Chief Master of our New Palace," * in the decree of 1361, quoted by Cadorin, and who, at his death, left Calendario his executor. Other documents collected by Zanotto, in his work on "Venezia e le sue Lagune," show that Calendario was for a long time at sea, under the commands of the Signory, returning to Venice only three or four years before his death; and that therefore the entire management of the works of the Palace, in the most important period, must have been entrusted to Baseggio.

It is quite impossible, however, in the present state of the Palace, to distinguish one architect's work from another in the older parts; and I have not in the text embarrassed the reader by any attempt at close definition of epochs before the great junction of the Piazzetta Façade with the older palace in the fifteenth century. Here, however, it is necessary that I should briefly state the observations I was able to make on the relative dates of the earlier portions.

* "Olim *magistri* prothi palatii nostri novi."—*Cadorin*, p. 127.

In the description of the Fig-tree angle, given in the eighth chapter of Vol. II., I said that it seemed to me somewhat earlier than that of the Vine, and the reader might be surprised at the apparent opposition of this statement to my supposition that the Palace was built gradually round from the Rio Façade to the Piazzetta. But in the two great open arcades there is no succession of work traceable; from the Vine angle to the junction with the fifteenth century work, above and below, all seems nearly of the same date, the only question being of the accidental precedence of workmanship of one capital or another; and I think, from its style, that the Fig-tree angle must have been first completed. But in the upper stories of the Palace there are enormous differences of style. On the Rio Façade, in the upper story, are several series of massive windows of the third order, corresponding exactly in mouldings and manner of workmanship to those of the chapter-house of the Frari, and consequently carrying us back to a very early date in the fourteenth century: several of the capitals of these windows, and two richly sculptured string-courses in the wall below, are of Byzantine workmanship, and in all probability fragments of the Ziani Palace. The traceried windows on the Rio Façade, and the two eastern windows on the Sea Façade, are all of the finest early fourteenth century work, masculine and noble in their capitals and bases to the highest degree, and evidently contemporary with the very earliest portions of the lower arcades. But the moment we come to the windows of the Great Council Chamber the style is debased. The mouldings are the same, but they are coarsely worked, and the heads set amidst the leafage of the capitals quite valueless and vile.

I have not the least doubt that these window-jambs and traceries were restored after the great fire; * and various other restorations have taken place since, beginning with the removal of the traceries from all the windows except the north-

* A print, dated 1585, barbarously inaccurate, as all prints were at that time, but still in some respects to be depended upon, represents all the windows on the Façade full of traceries; and the circles above, between them, occupied by quartrefoils.

ern one of the Sala del Scrutinio, behind the Porta della Carta, where they are still left. I made out four periods of restoration among these windows, each baser than the preceding. It is not worth troubling the reader about them, but the traveller who is interested in the subject may compare two of them in the same window; the one nearer the sea of the two belonging to the little room at the top of the Palace on the Piazzetta Façade, between the Sala del Gran Consiglio and that of the Scrutinio. The seaward jamb of that window is of the first, and the opposite jamb of the second, period of these restorations. These are all the points of separation in date which I could discover by internal evidence. But much more might be made out by any Venetian antiquary whose time permitted him thoroughly to examine any existing documents which allude to or describe the parts of the Palace spoken of in the important decrees of 1340, 1342, and 1344; for the first of these decrees speaks of certain "columns looking towards the Canal" * or sea, as then existing, and I presume these columns to have been part of the Ziani Palace, corresponding to the part of that palace on the Piazzetta where were the "red columns" between which Calendario was executed; and a great deal more might be determined by any one who would thoroughly unravel the obscure language of those decrees.

Meantime, in order to complete the evidence respecting the main dates stated in the text, I have collected here such notices of the building of the Ducal Palace as appeared to me of most importance in the various chronicles I examined. I could not give them all in the text, as they repeat each other, and would have been tedious; but they will be interesting to the antiquary, and it is to be especially noted in all of them how the Palazzo *Vecchio* is invariably distinguished, either directly or by implication, from the Palazzo Nuovo. I shall first translate the piece of the Zancarol Chronicle given by Cadorin, which has chiefly misled the Venetian antiquaries. I wish I could put the rich old Italian into old English, but must be

* "Lata tanto, quantum est ambulum existens super columnis versus canale respicientibus."

content to lose its raciness, as it is necessary that the reader should be fully acquainted with its facts.

"It was decreed that none should dare to propose to the Signory of Venice to ruin the *old* palace and rebuild it new and more richly, and there was a penalty of one thousand ducats against any one who should break it. Then the Doge, wishing to set forward the public good, said to the Signory, . . . that they ought to rebuild the façades of the *old* palace, and that it ought to be restored, to do honor to the nation: and so soon as he had done speaking, the Avogadori demanded the penalty from the Doge, for having disobeyed the law; and the Doge with ready mind paid it, remaining in his opinion that the said fabric ought to be built. And so, in the year 1422, on the 20th day of September, it was passed in the Council of the Pregadi that the said new palace should be begun, and the expense should be borne by the Signori del Sal; and so, on the 24th day of March, 1424, it was begun to throw down the *old* palace, and to build it anew."—*Cadorin*, p. 129.

The day of the month, and the council in which the decree was passed, are erroneously given by this Chronicle. Cadorin has printed the words of the decree itself, which passed in the Great Council on the 27th September: and these words are, fortunately, much to our present purpose. For as more than one façade is spoken of in the above extract, the Marchese Selvatico was induced to believe that both the front to the sea and that to the Piazzetta had been destroyed; whereas, the "façades" spoken of are evidently those of the Ziani Palace. For the words of the decree (which are much more trustworthy than those of the Chronicle, even if there were any inconsistency between them) run thus: "Palatium nostrum fabricetur et fiat in forma decora et convenienti, quod respondeat *solemnissimo principio palatii nostri novi.*" Thus the new council chamber and façade to the sea are called the most "venerable beginning of our *New* Palace;" and the rest was ordered to be designed in accordance with these, as was actually the case as far as the Porta della Carta. But the Renaissance architects who thenceforward proceeded with the fabric, broke through the design, and built everything else according to their own humors.

The question may be considered as set at rest by these words of the decree, even without any internal or any farther documentary evidence. But rather for the sake of impressing the facts thoroughly on the reader's mind, than of any additional proof, I shall quote a few more of the best accredited Chronicles.

The passage given by Bettio, from the Sivos Chronicle, is a very important parallel with that from the Zancarol above :

"Essendo molto vecchio, e quasi rovinoso el Palazzo sopra la piazza, fo deliberato di far quella parte tutta da novo, et continuarla com' è quella della Sala grande, et cosi il Lunedi 27 Marzo 1424 fu dato principio a ruinare detto Palazzo vecchio dalla parte, ch' è verso panateria cioè della Giustizia, ch' è nelli occhi di sopra le colonne fino alla Chiesa et fo fatto anco la porta grande, com' è al presente, con la sala che si addimanda la Libraria." *

We have here all the facts told us in so many words : the "old palace" is definitely stated to have been "on the piazza," and it is to be rebuilt "like the part of the great saloon." The very point from which the newer buildings commenced is told us ; but here the chronicler has carried his attempt at accuracy too far. The point of junction is, as stated above, at the third pillar beyond the medallion of Venice ; and I am much at a loss to understand what could have been the disposition of these three pillars where they joined the Ziani Palace, and how they were connected with the arcade of the inner cortile. But with these difficulties, as they do not bear on the immediate question, it is of no use to trouble the reader.

The next passage I shall give is from a Chronicle in the Marcian Library, bearing title, "Supposta di Zancaruol ;" but in which I could not find the passage given by Cadorin from, I believe, a manuscript of this Chronicle at Vienna. There occurs instead of it the following thus headed :—

"Come *la parte nova* del Palazzo fuo hedificata *novamente.*

"El Palazzo novo de Venesia quella parte che xe verso la Chiesia de S. Marcho fuo prexo chel se fesse del 1422 e fosse

* Bettio, p. 28.

pagado la spexa per li officiali del sal. E fuo fatto per sovrastante G. Nicolo Barberigo cum provision de ducati X doro al mexe e fuo fabricado e fatto nobelissimo. Come fin ancho di el sta e fuo grande honor a la Signoria de Venesia e a la sua Citta."

This entry, which itself bears no date, but comes between others dated 22d July and 27th December, is interesting, because it shows the first transition of the idea of *newness*, from the Grand Council Chamber to the part built under Foscari. For when Mocenigo's wishes had been fulfilled, and the old palace of Ziani had been destroyed, and another built in its stead, the Great Council Chamber, which was "the new palace" compared with Ziani's, became "the old palace" compared with Foscari's; and thus we have, in the body of the above extract, the whole building called "the new palace of Venice;" but in the heading of it, we have "the new *part* of the palace" applied to the part built by Foscari, in contradistinction to the Council Chamber.

The next entry I give is important, because the writing of the MS. in which it occurs, No. 53 in the Correr Museum, shows it to be probably not later than the end of the fifteenth century:

"El palazo nuovo de Venixia zoe quella parte che se sora la piazza verso la giesia di Miss. San Marcho del 1422 fo principiado, el qual fo fato e finito molto belo, chome al presente se vede nobilissimo, et a la fabricha de quello fo deputado Miss. Nicolo Barberigo, soprastante con ducati dieci doro al mexe."

We have here the part built by Foscari distinctly called the Palazzo Nuovo, as opposed to the Great Council Chamber, which had now completely taken the position of the Palazzo Vecchio, and is actually so called by Sansovino. In the copy of the Chronicle of Paolo Morosini, and in the MSS. numbered respectively 57, 59, 74, and 76 in the Correr Museum, the passage above given from No. 53 is variously repeated with slight modifications and curtailments; the entry in the Morosini Chronicle being headed "Come fu principiato il palazo che guarda sopra la piaza grande di S. Marco," and proceeding in the words, "El Palazo Nuovo di Venetia, cioe

quella parte che e sopra la piaza," &c., the writers being cautious, in all these instances, to *limit their statement* to the part facing the Piazza, that no reader might suppose the Council Chamber to have been built or begun at the same time; though, as long as to the end of the sixteenth century, we find the Council Chamber still included in the expression "Palazzo Nuovo." Thus, in the MS. No. 75 in the Correr Museum, which is about that date, we have "Del 1422, a di 20 Settembre fu preso nel consegio grando de dover *compir* el Palazo Novo, e dovesen fare la spessa li officialli del Sal (61. M. 2. B.)." And, so long as this is the case, the "Palazzo Vecchio" always means the Ziani Palace. Thus, in the next page of this same MS. we have "a di 27 Marzo (1424 by context) fo principia a butar zosso, el *Palazzo Vecchio* per refarlo da novo, e poi se he" (and so it is done); and in the MS. No. 81, "Del 1424, fo gittado zoso el *Palazzo Vecchio* per refarlo de nuovo, a di 27 Marzo." But in the time of Sansovino the Ziani Palace was quite forgotten; the Council Chamber was then the *old* palace, and Foscari's part was the new. His account of the "Palazzo Publico" will now be perfectly intelligible; but, as the work itself is easily accessible, I shall not burden the reader with any farther extracts, only noticing that the chequering of the façade with red and white marbles, which he ascribes to Foscari, may or may not be of so late a date, as there is nothing in the style of the work which can be produced as evidence.

2. THEOLOGY OF SPENSER.

The following analysis of the first books of the "Faërie Queen," may be interesting to readers who have been in the habit of reading the noble poem too hastily to connect its parts completely together; and may perhaps induce them to more careful study of the rest of the poem.

The Redcrosse Knight is Holiness,—the "Pietas" of St. Mark's, the "Devotio" of Orcagna,—meaning, I think, in general, Reverence and Godly Fear.

This Virtue, in the opening of the book, has Truth (or Una)

at its side, but presently enters the Wandering Wood, and encounters the serpent Error; that is to say, Error in her universal form, the first enemy of Reverence and Holiness; and more especially Error as founded on learning; for when Holiness strangles her,

> "Her vomit *full of bookes and papers was*,
> With loathly frogs and toades, which eyes did lacke."

Having vanquished this first open and palpable form of Error, as Reverence and Religion must always vanquish it, the Knight encounters Hypocrisy, or Archimagus: Holiness cannot detect Hypocrisy, but believes him, and goes home with him; whereupon Hypocrisy succeeds in separating Holiness from Truth; and the Knight (Holiness) and Lady (Truth) go forth separately from the house of Archimagus.

Now observe: the moment Godly Fear, or Holiness, is separated from Truth, he meets Infidelity, or the Knight Sans Foy; Infidelity having Falsehood, or Duessa, riding behind him. The instant the Redcrosse Knight is aware of the attack of Infidelity, he

> "Gan fairly couch his speare, and towards ride."

He vanquishes and slays Infidelity; but is deceived by his companion, Falsehood, and takes her for his lady: thus showing the condition of Religion, when, after being attacked by Doubt, and remaining victorious, it is nevertheless seduced, by any form of Falsehood, to pay reverence where it ought not. This, then, is the first fortune of Godly Fear separated from Truth. The poet then returns to Truth, separated from Godly Fear. She is immediately attended by a lion, or Violence, which makes her dreaded wherever she comes; and when she enters the mart of Superstition, this Lion tears Kirkrapine in pieces: showing how Truth, separated from Godliness, does indeed put an end to the abuses of Superstition, but does so violently and desperately. She then meets again with Hypocrisy, whom she mistakes for her own lord, or Godly Fear, and travels a little way under his guardian-

ship (Hypocrisy thus not unfrequently appearing to defend the Truth), until they are both met by Lawlessness, or the Knight Sans Loy, whom Hypocrisy cannot resist. Lawlessness overthrows Hypocrisy, and seizes upon Truth, first slaying her lion attendant: showing that the first aim of license is to destroy the force and authority of Truth. Sans Loy then takes Truth captive, and bears her away. Now this Lawlessness is the "unrighteousness," or "adikia," of St. Paul; and his bearing Truth away captive, is a type of those "who hold the truth in unrighteousness,"—that is to say, generally, of men who, knowing what is true, make the truth give way to their own purposes, or use it only to forward them, as is the case with so many of the popular leaders of the present day. Una is then delivered from Sans Loy by the satyrs, to show that Nature, in the end, must work out the deliverance of the truth, although, where it has been captive to Lawlessness, that deliverance can only be obtained through Savageness, and a return to barbarism. Una is then taken from among the satyrs by Satyrane, the son of a satyr and a "lady myld, fair Thyamis," (typifying the early steps of renewed civilization, and its rough and hardy character "nousled up in life and manners wilde,") who, meeting again with Sans Loy, enters instantly into rough and prolonged combat with him: showing how the early organization of a hardy nation must be wrought out through much discouragement from Lawlessness. This contest the poet leaving for the time undecided, returns to trace the adventures of the Redcrosse Knight, or Godly Fear, who, having vanquished Infidelity, presently is led by Falsehood to the house of Pride: thus showing how religion, separated from truth, is first tempted by doubts of God, and then by the pride of life. The description of this house of Pride is one of the most elaborate and noble pieces in the poem; and here we begin to get at the proposed system of Virtues and Vices. For Pride, as queen, has six other vices yoked in her chariot; namely, first, Idleness, then Gluttony, Lust, Avarice, Envy, and Anger, all driven on by "Sathan, with a smarting whip in hand." From these lower vices and their company, Godly Fear, though lodging in the

house of Pride, holds aloof; but he is challenged, and has a hard battle to fight with Sans Joy, the brother of Sans Foy: showing, that though he has conquered Infidelity, and does not give himself up to the allurements of Pride, he is yet exposed, so long as he dwells in her house, to distress of mind and loss of his accustomed rejoicing before God. He, however, having partly conquered Despondency, or Sans Joy, Falsehood goes down to Hades in order to obtain drugs to maintain the power or life of Despondency; but, meantime, the Knight leaves the house of Pride: Falsehood pursues and overtakes him, and finds him by a fountain side, of which the waters are

"Dull and slow,
And all that drinke thereof do faint and feeble grow."

Of which the meaning is, that Godly Fear, after passing through the house of Pride, is exposed to drowsiness and feebleness of watch; as, after Peter's boast, came Peter's sleeping, from weakness of the flesh, and then, last of all, Peter's fall. And so it follows: for the Redcrosse Knight, being overcome with faintness by drinking of the fountain, is thereupon attacked by the giant Orgoglio, overcome and thrown by him into a dungeon. This Orgoglio is Orgueil, or Carnal Pride; not the pride of life, spiritual and subtle, but the common and vulgar pride in the power of this world: and his throwing the Redcrosse Knight into a dungeon, is a type of the captivity of true religion under the temporal power of corrupt churches, more especially of the Church of Rome; and of its gradually wasting away in unknown places, while carnal pride has the preëminence over all things. That Spenser means, especially, the pride of the Papacy, is shown by the 16th stanza of the book; for there the giant Orgoglio is said to have taken Duessa, or Falsehood, for his "deare," and to have set upon her head a triple crown, and endowed her with royal majesty, and made her to ride upon a seven-headed beast.

In the meantime, the dwarf, the attendant of the Redcrosse Knight, takes his arms, and finding Una tells her of the captivity of her lord. Una, in the midst of her mourning, meets Prince Arthur, in whom, as Spenser himself tells us, is set

forth generally Magnificence; but who, as is shown by the choice of the hero's name, is more especially the magnificence, or literally, "great doing" of the kingdom of England. This power of England, going forth with Truth, attacks Orgoglio, or the Pride of Papacy, slays him; strips Duessa, or Falsehood, naked; and liberates the Redcrosse Knight. The magnificent and well-known description of Despair follows, by whom the Redcrosse Knight is hard bested, on account of his past errors and captivity, and is only saved by Truth, who, perceiving him to be still feeble, brings him to the house of Cœlia, called, in the argument of the canto, Holiness, but properly, Heavenly Grace, the mother of the Virtues. Her "three daughters, well upbrought," are Faith, Hope, and Charity. Her porter is Humility; because Humility opens the door of Heavenly Grace. Zeal and Reverence are her chamberlains, introducing the new comers to her presence; her groom, or servant, is Obedience; and her physician, Patience. Under the commands of Charity, the matron Mercy rules over her hospital, under whose care the Knight is healed of his sickness; and it is to be especially noticed how much importance Spenser, though never ceasing to chastise all hypocrisies and mere observances of form, attaches to true and faithful *penance* in effecting this cure. Having his strength restored to him, the Knight is trusted to the guidance of Mercy, who, leading him forth by a narrow and thorny way, first instructs him in the seven works of Mercy, and then leads him to the hill of Heavenly Contemplation; whence, having a sight of the New Jerusalem, as Christian of the Delectable Mountains, he goes forth to the final victory over Satan, the old serpent, with which the book closes.

3. AUSTRIAN GOVERNMENT IN ITALY.

I cannot close these volumes without expressing my astonishment and regret at the facility with which the English allow themselves to be misled by any representations, however openly groundless or ridiculous, proceeding from the Italian Liberal party, respecting the present administration of the Austrian Government. I do not choose here to enter into

any political discussion, or express any political opinion; but it is due to justice to state the simple facts which came under my notice during my residence in Italy. I was living at Venice through two entire winters, and in the habit of familiar association both with Italians and Austrians, my own antiquarian vocations rendering such association possible without exciting the distrust of either party. During this whole period, I never once was able to ascertain, from any liberal Italian, that he had a single *definite* ground of complaint against the Government. There was much general grumbling and vague discontent; but I never was able to bring one of them to the point, or to discover what it was that they wanted, or in what way they felt themselves injured; nor did I ever myself witness an instance of oppression on the part of the Government, though several of much kindness and consideration. The indignation of those of my own countrymen and countrywomen whom I happened to see during their sojourn in Venice was always vivid, but by no means large in its grounds. English ladies on their first arrival invariably began the conversation with the same remark: "What a dreadful thing it was to be ground under the iron heel of despotism!" Upon closer inquiries it always appeared that being "ground under the heel of despotism" was a poetical expression for being asked for one's passport at San Juliano, and required to fetch it from San Lorenzo, full a mile and a quarter distant. In like manner, travellers, after two or three days' residence in the city, used to return with pitiful lamentations over "the misery of the Italian people." Upon inquiring what instances they had met with of this misery, it invariably turned out that their gondoliers, after being paid three times their proper fare, had asked for something to drink, and had attributed the fact of their being thirsty to the Austrian Government. The misery of the Italians consists in having three festa days a week, and doing in their days of exertion about one fourth as much work as an English laborer.

There is, indeed, much true distress occasioned by the measures which the Government is sometimes compelled to take in order to repress sedition; but the blame of this lies with

those whose occupation is the excitement of sedition. So also there is much grievous harm done to works of art by the occupation of the country by so large an army; but for the mode in which that army is quartered, the Italian municipalities are answerable, not the Austrians. Whenever I was shocked by finding, as above-mentioned at Milan, a cloister, or a palace, occupied by soldiery, I always discovered, on investigation, that the place had been given by the municipality; and that, beyond requiring that lodging for a certain number of men should be found in such and such a quarter of the town, the Austrians had nothing to do with the matter. This does not, however, make the mischief less: and it is strange, if we think of it, to see Italy, with all her precious works of art, made a continual battle-field; as if no other place for settling their disputes could be found by the European powers, than where every random shot may destroy what a king's ransom cannot restore.* It is exactly as if the tumults in Paris could be settled no otherwise than by fighting them out in the Gallery of the Louvre.

4. DATE OF THE PALACES OF THE BYZANTINE RENAISSANCE.

In the sixth article of the Appendix to the first volume, the question of the date of the Casa Dario and Casa Trevisan was deferred until I could obtain from my friend Mr. Rawdon Brown, to whom the former palace once belonged, some more distinct data respecting this subject than I possessed myself.

Speaking first of the Casa Dario, he says: "Fontana dates it from about the year 1450, and considers it the earliest specimen of the architecture founded by Pietro Lombardo, and followed by his sons, Tullio and Antonio. In a Sanuto autograph miscellany, purchased by me long ago, and which I gave to St. Mark's Library, are two letters from Giovanni Dario, dated

* In the bombardment of Venice in 1848, hardly a single palace escaped without three or four balls through its roof: three came into the Scuola di San Rocco, tearing their way through the pictures of Tintoret, of which the ragged fragments were still hanging from the ceiling in 1851; and the shells had reached to within a hundred yards of St. Mark's Church itself, at the time of the capitulation.

10th and 11th July, 1485, in the neighborhood of Adrianople; where the Turkish camp found itself, and Bajazet II. received presents from the Soldan of Egypt, from the Schah of the Indies (query Grand Mogul), and from the King of Hungary: of these matters, Dario's letters give many curious details. Then, in the *printed* Malipiero Annals, page 136 (which err, I think, by a year), the Secretary Dario's negotiations at the Porte are alluded to; and in date of 1484 he is stated to have returned to Venice, having quarrelled with the Venetian bailiff at Constantinople: the annalist adds, that 'Giovanni Dario was a native of Candia, and that the Republic was so well satisfied with him for having concluded peace with Bajazet, that he received, as a gift from his country, an estate at Noventa, in the Paduan territory, worth 1500 ducats, and 600 ducats in cash for the dower of one of his daughters.' These largesses probably enabled him to build his house about the year 1486, and are doubtless hinted at in the inscription, which I restored A.D. 1837; *it had no date*, and ran thus, URBIS . GENIO . JOANNES . DARIVS. In the Venetian history of Paolo Morosini, page 594, it is also mentioned, that Giovanni Dario, was, moreover, the Secretary who concluded the peace between Mahomet, the conqueror of Constantinople, and Venice, A.D. 1478; but, unless he build his house by proxy, that date has nothing to do with it; and in my mind, the fact of the present, and the inscription, warrant one's dating it 1486, and not 1450.

"The Trevisan-Cappello House, in Canonica, was once the property (A.D. 1578) of a Venetian dame, fond of cray-fish, according to a letter of hers in the archives, whereby she thanks one of her lovers for some which he had sent her from Treviso to Florence, of which she was then Grand Duchess. Her name has perhaps found its way into the English annuals. Did you ever hear of Bianca Cappello? She bought that house of the Trevisana family, by whom Selva (in Cicognara) and Fontana (following Selva) say it was ordered of the Lombardi, at the commencement of the sixteenth century: but the inscription on its façade, thus,

SOLI || || HONOR. ET
DEO || || GLORIA.

reminding one both of the Dario House, and of the words NON NOBIS DOMINE inscribed on the façade of the Loredano Vendramin Palace at S. Marcuola (now the property of the Duchess of Berri), of which Selva found proof in the Vendramin Archives that it was commenced by Sante Lombardo, A.D. 1481, is in favor of its being classed among the works of the fifteenth century."

5. RENAISSANCE SIDE OF DUCAL PALACE.

In passing along the Rio del Palazzo the traveller ought especially to observe the base of the Renaissance building, formed by alternately depressed and raised pyramids, the depressed portions being *casts* of the projecting ones, which are truncated on the summits. The work cannot be called rustication, for it is cut as sharply and delicately as a piece of ivory, but it thoroughly answers the end which rustication proposes, and misses: it gives the base of the building a look of crystalline hardness, actually resembling, and that very closely, the appearance presented by the fracture of a piece of cap quartz; while yet the light and shade of its alternate recesses and projections are so varied as to produce the utmost possible degree of delight to the eye, attainable by a geometrical pattern so simple. Yet, with all this high merit, it is not a base which could be brought into general use. Its brilliancy and piquancy are here set off with exquisite skill by its opposition to mouldings, in the upper part of the building, of an almost effeminate delicacy, and its complexity is rendered delightful by its contrast with the ruder bases of the other buildings of the city; but it would look meagre if it were employed to sustain bolder masses above, and would become wearisome if the eye were once thoroughly familiarized with it by repetition.

6. CHARACTER OF THE DOGE MICHELE MOROSINI.

The following extracts from the letter of Count Charles Morosini, above mentioned, appear to set the question at rest.

"It is our unhappy destiny that, during the glory of the Venetian republic, no one took the care to leave us a faithful and conscientious history: but I hardly know whether this

misfortune should be laid to the charge of the historians themselves, or of those commentators who have destroyed their trustworthiness by new accounts of things, invented by themselves. As for the poor Morosini, we may perhaps save his honor by assembling a conclave of our historians, in order to receive their united sentence ; for, in this case, he would have the absolute majority on his side, nearly all the authors bearing testimony to his love for his country and to the magnanimity of his heart. I must tell you that the history of Daru is not looked upon with esteem by well-informed men ; and it is said that he seems to have no other object in view than to obscure the glory of all actions. I know not on what authority the English writer depends ; but he has, perhaps, merely copied the statement of Daru. . . . . I have consulted an ancient and authentic MS. belonging to the Venieri family, a MS. well known, and certainly better worthy of confidence than Daru's history, and it says nothing of M. Morosini but that he was elected Doge to the delight and joy of all men. Neither do the Savina or Dolfin Chronicles say a word of the shameful speculation ; and our best informed men say that the reproach cast by some historians against the Doge perhaps arose from a mistaken interpretation of the words pronounced by him, and reported by Marin Sanuto, that 'the speculation would sooner or later have been advantageous to the country.' But this single consideration is enough to induce us to form a favorable conclusion respecting the honor of this man, namely, that he was not elected Doge until after he had been entrusted with many honorable embassies to the Genoese and Carrarese, as well as to the King of Hungary and Amadeus of Savoy ; and if in these embassies he had not shown himself a true lover of his country, the republic not only would not again have entrusted him with offices so honorable, but would never have rewarded him with the dignity of Doge, therein to succeed such a man as Andrea Contarini ; and the war of Chioggia, during which it is said that he tripled his fortune by speculations, took place during the reign of Contarini, 1379, 1380, while Morosini was absent on foreign embassies."

7. MODERN EDUCATION.

The following fragmentary notes on this subject have been set down at different times. I have been accidentally prevented from arranging them properly for publication, but there are one or two truths in them which it is better to express insufficiently than not at all.

By a large body of the people of England and of Europe a man is called educated if he can write Latin verses and construe a Greek chorus. By some few more enlightened persons it is confessed that the construction of hexameters is not in itself an important end of human existence; but they say, that the general discipline which a course of classical reading gives to the intellectual powers, is the final object of our scholastical institutions.

But it seems to me, there is no small error even in this last and more philosophical theory. I believe, that what it is most honorable to know, it is also most profitable to learn; and that the science which it is the highest power to possess, it is also the best exercise to acquire.

And if this be so, the question as to what should be the material of education, becomes singularly simplified. It might be matter of dispute what processes have the greatest effect in developing the intellect; but it can hardly be disputed what facts it is most advisable that a man entering into life should accurately know.

I believe, in brief, that he ought to know three things:

First. Where he is.

Secondly. Where he is going.

Thirdly. What he had best do, under those circumstances.

First. Where he is.—That is to say, what sort of a world he has got into; how large it is; what kind of creatures live in it, and how; what it is made of, and what may be made of it.

Secondly. Where he is going.—That is to say, what chances or reports there are of any other world besides this; what seems to be the nature of that other world; and whether, for information respecting it, he had better consult the Bible, Koran, or Council of Trent.

Thirdly. What he had best do under those circumstances —That is to say, what kind of faculties he possesses; what are the present state and wants of mankind; what is his place in society; and what are the readiest means in his power of attaining happiness and diffusing it. The man who knows these things, and who has had his will so subdued in the learning them, that he is ready to do what he knows he ought, I should call educated; and the man who knows them not,— uneducated, though he could talk all the tongues of Babel.

Our present European system of so-called education ignores, or despises, not one, nor the other, but all the three, of these great branches of human knowledge.

First: It despises Natural History.—Until within the last year or two, the instruction in the physical sciences given at Oxford consisted of a course of twelve or fourteen lectures on the Elements of Mechanics or Pneumatics, and permission to ride out to Shotover with the Professor of Geology. I do not know the specialties of the system pursued in the academies of the Continent; but their practical result is, that unless a man's natural instincts urge him to the pursuit of the physical sciences too strongly to be resisted, he enters into life utterly ignorant of them. I cannot, within my present limits, even so much as count the various directions in which this ignorance does evil. But the main mischief of it is, that it leaves the greater number of men without the natural food which God intended for their intellects. For one man who is fitted for the study of words, fifty are fitted for the study of things, and were intended to have a perpetual, simple, and religious delight in watching the processes, or admiring the creatures, of the natural universe. Deprived of this source of pleasure, nothing is left to them but ambition or dissipation; and the vices of the upper classes of Europe are, I believe, chiefly to be attributed to this single cause.

Secondly: It despises Religion.—I do not say it despises "Theology," that is to say, *Talk* about God. But it despises "Religion;" that is to say, the "binding" or training to God's service. There is much talk and much teaching in all our academies, of which the effect is not to bind, but to loosen, the

elements of religious faith. Of the ten or twelve young men who, at Oxford, were my especial friends, who sat with me under the same lectures on Divinity, or were punished with me for missing lecture by being sent to evening prayers,* four are now zealous Romanists,—a large average out of twelve; and while thus our own universities profess to teach Protestantism, and do not, the universities on the Continent profess to teach Romanism, and do not,—sending forth only rebels and infidels. During long residence on the Continent, I do not remember meeting with above two or three young men, who either believed in revelation, or had the grace to hesitate in the assertion of their infidelity.

Whence, it seems to me, we may gather one of two things; either that there is nothing in any European form of religion so reasonable or ascertained, as that it can be taught securely to our youth, or fastened in their minds by any rivets of proof which they shall not be able to loosen the moment they begin to think; or else, that no means are taken to train them in such demonstrable creeds.

It seems to me the duty of a rational nation to ascertain (and to be at some pains in the matter) which of these suppositions is true; and, if indeed no proof can be given of any supernatural fact, or Divine doctrine, stronger than a youth just out of his teens can overthrow in the first stirrings of serious thought, to confess this boldly; to get rid of the expense of an Establishment, and the hypocrisy of a Liturgy; to exhibit its cathedrals as curious memorials of a by-gone superstition, and, abandoning all thoughts of the next world, to set itself to make the best it can of this.

But if, on the other hand, there *does* exist any evidence by which the probability of certain religious facts may be shown, as clearly, even, as the probabilities of things not absolutely ascertained in astronomical or geological science, let this evidence be set before all our youth so distinctly, and the facts for which it appears inculcated upon them so steadily, that although it may be possible for the evil conduct of after life to

* A *Mohammedan* youth is punished, I believe, for such misdemeanors, by being *kept away* from prayers.

efface, or for its earnest and protracted meditation to modify, the impressions of early years, it may not be possible for our young men, the instant they emerge from their academies, to scatter themselves like a flock of wild fowl risen out of a marsh, and drift away on every irregular wind of heresy and apostasy.

Lastly: Our system of European education despises Politics. —That is to say, the science of the relations and duties of men to each other. One would imagine, indeed, by a glance at the state of the world, that there was no such science. And, indeed, it is one still in its infancy.

It implies, in its full sense, the knowledge of the operations of the virtues and vices of men upon themselves and society; the understanding of the ranks and offices of their intellectual and bodily powers in their various adaptations to art, science, and industry; the understanding of the proper offices of art, science, and labor themselves, as well as of the foundations of jurisprudence, and broad principles of commerce; all this being coupled with practical knowledge of the present state and wants of mankind.

What, it will be said, and is all this to be taught to schoolboys? No; but the first elements of it, all that are necessary to be known by an individual in order to his acting wisely in any station of life, might be taught, not only to every schoolboy, but to every peasant. The impossibility of equality among men; the good which arises from their inequality; the compensating circumstances in different states and fortunes; the honorableness of every man who is worthily filling his appointed place in society, however humble; the proper relations of poor and rich, governor and governed; the nature of wealth, and mode of its circulation; the difference between productive and unproductive labor; the relation of the products of the mind and hand; the true value of works of the higher arts, and the possible amount of their production; the meaning of "Civilization," its advantages and dangers; the meaning of the term "Refinement;" the possibilities of possessing refinement in a low station, and of losing it in a high one; and, above all, the significance of almost every act of a man's daily life, in its ultimate operation upon himself and others;—all this might be,

and ought to be, taught to every boy in the kingdom, so completely, that it should be just as impossible to introduce an absurd or licentious doctrine among our adult population, as a new version of the multiplication table. Nor am I altogether without hope that some day it may enter into the heads of the tutors of our schools to try whether it is not as easy to make an Eton boy's mind as sensitive to falseness in policy, as his ear is at present to falseness in prosody.

I know that this is much to hope. That English ministers of religion should ever come to desire rather to make a youth acquainted with the powers of nature and of God, than with the powers of Greek particles; that they should ever think it more useful to show him how the great universe rolls upon its course in heaven, than how the syllables are fitted in a tragic metre; that they should hold it more advisable for him to be fixed in the principles of religion than in those of syntax; or, finally, that they should ever come to apprehend that a youth likely to go straight out of college into parliament, might not unadvisably know as much of the Peninsular as of the Peloponnesian War, and be as well acquainted with the state of Modern Italy as of old Etruria;—all this however unreasonably, I *do* hope, and mean to work for. For though I have not yet abandoned all expectation of a better world than this, I believe this in which we live is not so good as it might be. I know there are many people who suppose French revolutions, Italian insurrections, Caffre wars, and such other scenic effects of modern policy, to be among the normal conditions of humanity. I know there are many who think the atmosphere of rapine, rebellion, and misery which wraps the lower orders of Europe more closely every day, is as natural a phenomenon as a hot summer. But God forbid! There are ills which flesh is heir to, and troubles to which man is born; but the troubles which he is born to are as sparks which fly *upward*, not as flames burning to the nethermost Hell. The Poor we must have with us always, and sorrow is inseparable from any hour of life; but we may make their poverty such as shall inherit the earth, and the sorrow, such as shall be hallowed by the hand of the Comforter, with everlasting comfort. We *can*, if we

will but shake off this lethargy and dreaming that is upon us, and take the pains to think and act like men, we can, I say, make kingdoms to be like well-governed households, in which, indeed, while no care or kindness can prevent occasional heart-burnings, nor any foresight or piety anticipate all the vicissitudes of fortune, or avert every stroke of calamity, yet the unity of their affection and fellowship remains unbroken, and their distress is neither embittered by division, prolonged by imprudence, nor darkened by dishonor.

* * * * * * *

The great leading error of modern times is the mistaking erudition for education. I call it the leading error, for I believe that, with little difficulty, nearly every other might be shown to have root in it; and, most assuredly, the worst that are fallen into on the subject of art.

Education then, briefly, is the leading human souls to what is best, and making what is best out of them; and these two objects are always attainable together, and by the same means; the training which makes men happiest in themselves, also makes them most serviceable to others. True education, then, has respect, first to the ends which are proposable to the man, or attainable by him; and, secondly, to the material of which the man is made. So far as it is able, it chooses the end according to the material: but it cannot always choose the end, for the position of many persons in life is fixed by necessity; still less can it choose the material; and, therefore, all it can do, is to fit the one to the other as wisely as may be.

But the first point to be understood, is that the material is as various as the ends; that not only one man is unlike another, but *every* man is essentially different from *every* other, so that no training, no forming, nor informing, will ever make two persons alike in thought or in power. Among all men, whether of the upper or lower orders, the differences are eternal and irreconcilable, between one individual and another, born under absolutely the same circumstances. One man is made of agate, another of oak; one of slate, another of clay. The education of the first is polishing; of the second, seasoning; of the third, rending; of the fourth, moulding. It is of no use to season

the agate ; it is vain to try to polish the slate ; but both are fitted, by the qualities they possess, for services in which they may be honored.

Now the cry for the education of the lower classes, which is heard every day more widely and loudly, is a wise and a sacred cry, provided it be extended into one for the education of *all* classes, with definite respect to the work each man has to do, and the substance of which he is made. But it is a foolish and vain cry, if it be understood, as in the plurality of cases it is meant to be, for the expression of mere craving after knowledge, irrespective of the simple purposes of the life that now is, and blessings of that which is to come.

One great fallacy into which men are apt to fall when they are reasoning on this subject is: that light, as such, is always good ; and darkness, as such, always evil. Far from it. Light untempered would be annihilation. It is good to them that sit in darkness and in the shadow of death ; but, to those that faint in the wilderness, so also is the shadow of the great rock in a weary land. If the sunshine is good, so also the cloud of the latter rain. Light is only beautiful, only available for life, when it is tempered with shadow ; pure light is fearful, and unendurable by humanity. And it is not less ridiculous to say that the light, as such, is good in itself, than to say that the darkness is good in itself. Both are rendered safe, healthy, and useful by the other ; the night by the day, the day by the night ; and we could just as easily live without the dawn as without the sunset, so long as we are human. Of the celestial city we are told that there shall be "no night there," and then we shall know even as also we are known : but the night and the mystery have both their service here ; and our business is not to strive to turn the night into day, but to be sure that we are as they that watch for the morning.

Therefore, in the education either of lower or upper classes, it matters not the least how much or how little they know, provided they know just what will fit them to do their work, and to be happy in it. What the sum or the nature of their knowledge ought to be at a given time or in a given case, is a totally different question : the main thing to be understood is,

that a man is not educated, in any sense whatsoever, because he can read Latin, or write English, or can behave well in a drawing-room; but that he is only educated if he is happy, busy, beneficent, and effective in the world; that millions of peasants are therefore at this moment better educated than most of those who call themselves gentlemen; and that the means taken to "educate" the lower classes in any other sense may very often be productive of a precisely opposite result.

Observe: I do not say, nor do I believe, that the lower classes ought not to be better educated, in millions of ways, than they are. I believe *every man in a Christian kingdom ought to be equally well educated.* But I would have it education to purpose; stern, practical, irresistible, in moral habits, in bodily strength and beauty, in all faculties of mind capable of being developed under the circumstances of the individual, and especially in the technical knowledge of his own business; but yet, infinitely various in its effort, directed to make one youth humble, and another confident; to tranquillize this mind, to put some spark of ambition into that; now to urge, and now to restrain: and in the doing of all this, considering knowledge as one only out of myriads of means in its hands, or myriads of gifts at its disposal; and giving it or withholding it as a good husbandman waters his garden, giving the full shower only to the thirsty plants, and at times when they are thirsty, whereas at present we pour it upon the heads of our youth as the snow falls on the Alps, on one and another alike, till they can bear no more, and then take honor to ourselves because here and there a river descends from their crests into the valleys, not observing that we have made the loaded hills themselves barren for ever.

Finally: I hold it for indisputable, that the first duty of a state is to see that every child born therein shall be well housed, clothed, fed, and educated, till it attain years of discretion. But in order to the effecting this, the government must have an authority over the people of which we now do not so much as dream; and I cannot in this place pursue the subject farther.

8. EARLY VENETIAN MARRIAGES.

Galliciolli, lib. ii. § 1757, insinuates a doubt of the general custom, saying "it would be more reasonable to suppose that only twelve maidens were married in public on St. Mark's day;" and Sandi also speaks of twelve only. All evidence, however, is clearly in favor of the popular tradition; the most curious fact connected with the subject being the mention, by Herodotus, of the mode of marriage practised among the Illyrian "Veneti" of his time, who presented their maidens for marriage on one day in each year; and, with the price paid for those who were beautiful, gave dowries to those who had no personal attractions.

It is very curious to find the traces of this custom existing, though in a softened form, in Christian times. Still, I admit that there is little confidence to be placed in the mere concurrence of the Venetian Chroniclers, who, for the most part, copied from each other: but the best and most complete account I have read, is that quoted by Galliciolli from the "Matricolo de' Casseleri," written in 1449; and, in that account, the words are quite unmistakable. "It was anciently the custom of Venice, that *all the brides* (novizze) of Venice, when they married, should be married by the bishop, in the Church of S. Pietro di Castello, on St. Mark's day, which is the 31st of January. Rogers quotes Navagiero to the same effect; and Sansovino is more explicit still. "It was the custom to contract marriages openly; and when the deliberations were completed, the damsels assembled themselves in St. Pietro di Castello, for the feast of St. Mary, in February."

9. CHARACTER OF THE VENETIAN ARISTOCRACY.

The following noble answer of a Venetian ambassador, Giustiniani, on the occasion of an insult offered him at the court of Henry the Eighth, is as illustrative of the dignity which there yet remained in the character and thoughts of the Venetian noble, as descriptive, in few words, of the early faith and deeds of his nation. He writes thus to the Doge, from London, on the 15th of April, 1516:

"By my last, in date of the 30th ult., I informed you that the countenances of some of these lords evinced neither friendship nor goodwill, and that much language had been used to me of a nature bordering not merely on arrogance, but even on outrage; and not having specified this in the foregoing letters, I think fit now to mention it in detail. Finding myself at the court, and talking familiarly about other matters, two lay lords, great personages in this kingdom, inquired of me 'whence it came that your Excellency was of such slippery faith, now favoring one party and then the other?' Although these words ought to have irritated me, I answered them with all discretion, 'that you did keep, and ever had kept your faith; the maintenance of which has placed you in great trouble, and subjected you to wars of longer duration than you would otherwise have experienced; descending to particulars in justification of your Sublimity.' Whereupon one of them replied, '*Isti Veneti sunt piscatores.*'* Marvellous was the command I then had over myself in not giving vent to expressions which might have proved injurious to your Signory; and with extreme moderation I rejoined, 'that had he been at Venice, and seen our Senate, and the Venetian nobility, he perhaps would not speak thus; and moreover, were he well read in our history, both concerning the origin of our city and the grandeur of your Excellency's feats, neither the one nor the other would seem to him those of fishermen; yet,' said I, 'did fishermen found the Christian faith, and we have been those fishermen who defended it against the forces of the Infidel, our fishing-boats being galleys and ships, our hooks the treasure of St. Mark, and our bait the life-blood of our citizens, who died for the Christian faith.'"

I take this most interesting passage from a volume of despatches addressed from London to the Signory of Venice, by the ambassador Giustiniani, during the years 1516–1519; despatches not only full of matters of historical interest, but of the most delightful every-day description of all that went on at the English court. They were translated by Mr. Brown from the original letters, and will, I believe, soon be published,

* "Those Venetians are fishermen."

and I hope also, read and enjoyed: for I cannot close these volumes without expressing a conviction, which has long been forcing itself upon my mind, that *restored* history is of little more value than restored painting or architecture; that the only history worth reading is that written at the time of which it treats, the history of what was done and seen, heard out of the mouths of the men who did and saw. One fresh draught of such history is worth more than a thousand volumes of abstracts, and reasonings, and suppositions, and theories; and I believe that, as we get wiser, we shall take little trouble about the history of nations who have left no distinct records of themselves, but spend our time only in the examination of the faithful documents which, in any period of the world, have been left, either in the form of art or literature, portraying the scenes, or recording the events, which in those days were actually passing before the eyes of men.

10. FINAL APPENDIX.

The statements respecting the dates of Venetian buildings made throughout the preceding pages, are founded, as above stated, on careful and personal examination of all the mouldings, or other features available as evidence, of every palace of importance in the city. Three parts, at least, of the time occupied in the completion of the work have been necessarily devoted to the collection of these evidences, of which it would be quite useless to lay the mass before the reader; but of which the leading points must be succinctly stated, in order to show the nature of my authority for any of the conclusions expressed in the text.

I have therefore collected in the plates which illustrate this article of the Appendix, for the examination of any reader who may be interested by them, as many examples of the evidence-bearing details as are sufficient for the proof required, especially including all the exceptional forms; so that the reader may rest assured that if I had been able to lay before him all the evidence in my possession, it would have been still more conclusive than the portion now submitted to him.

We must examine in succession the Bases, Doorways and Jambs, Capitals, Archivolts, Cornices, and Tracery Bars, of Venetian architecture.

I. Bases.

The principal points we have to notice are the similarity and simplicity of the Byzantine bases in general, and the distinction between those of Torcello and Murano, and of St. Mark's, as tending to prove the early dates attributed in the text to the island churches. I have sufficiently illustrated the forms of the Gothic bases in Plates X., XI., and XIII. of the first volume, so that I here note chiefly the Byzantine or Romanesque ones, adding two Gothic forms for the sake of comparison.

The most characteristic examples, then, are collected in Plate V. opposite ; namely :

1, 2, 3, 4. In the upper gallery of apse of Murano.
5. Lower shafts of apse. Murano.
6. Casa Falier.
7. Small shafts of panels. Casa Farsetti.
8. Great shafts and plinth. Casa Farsetti.
9. Great lower shafts. Fondaco de' Turchi.
10. Ducal Palace, upper arcade.

PLATE V. 11. General late Gothic form.

VOL. III. 12. Tomb of Dogaressa Vital Michele, in St. Mark's atrium.
13. Upper arcade of Madonnetta House.
14. Rio-Foscari House.
15. Upper arcade. Terraced House.
16, 17, 18. Nave. Torcello.
19, 20. Transepts. St. Mark's.
21. Nave. St. Mark's.
22. External pillars of northern portico. St. Mark's.
23, 24. Clustered pillars of northern portico. St Mark's.
25, 26. Clustered pillars of southern portico. St. Mark's.

PLATE V.—BYZANTINE BASES.

Now, observe, first, the enormous difference in style between the bases 1 to 5, and the rest in the upper row, that is to say, between the bases of Murano and the twelfth and thirteenth century bases of Venice; and, secondly, the difference between the bases 16 to 20 and the rest in the lower row, that is to say, between the bases of Torcello (with those of St. Mark's which belong to the nave, and which may therefore be supposed to be part of the earlier church), and the later ones of the St. Mark's Façade.

Secondly: Note the fellowship between 5 and 6, one of the evidences of the early date of the Casa Falier.

Thirdly: Observe the slurring of the upper roll into the cavetto, in 13, 14, and 15, and the consequent relationship established between three most important buildings, the Rio-Foscari House, Terraced House, and Madonnetta House.

Fourthly: Byzantine bases, if they have an incision between the upper roll and cavetto, are very apt to approach the form of fig. 23, in which the upper roll is cut out of the flat block, and the ledge beneath it is sloping. Compare Nos. 7, 8, 9, 21, 22, 23, 24, 25, 26. On the other hand, the later Gothic base, 11, has always its upper roll well developed, and, generally, the fillet between it and the cavetto vertical. The sloping fillet is indeed found down to late periods; and the vertical fillet, as in No. 12, in Byzantine ones; but still, when a base has such a sloping fillet and peculiarly graceful sweeping cavetto, as those of No. 10, looking as if they would run into one line with each other, it is strong presumptive evidence of its belonging to an early, rather than a late period.

The base 12 is the boldest example I could find of the exceptional form in early times; but observe, in this, that the upper roll is larger than the lower. This is *never* the case in late Gothic, where the proportion is always as in fig. 11. Observe that in Nos. 8 and 9 the upper rolls are at least as large as the lower, an important evidence of the dates of the Casa Farsetti and Fondaco de' Turchi.

Lastly: Note the peculiarly steep profile of No. 22. with reference to what is said of this base in Vol. II. Appendix 9.

II. Doorways and Jambs.

The entrances to St. Mark's consist, as above mentioned, of great circular or ogee porches; underneath which the real open entrances, in which the valves of the bronze doors play, are square-headed.

The mouldings of the jambs of these doors are highly curious, and the most characteristic are therefore represented in one view. The outsides of the jambs are lowest.

a. Northern lateral door.
b. First northern door of the façade.
c. Second door of the façade.
d. Fourth door of the façade.
e. Central door of the façade.

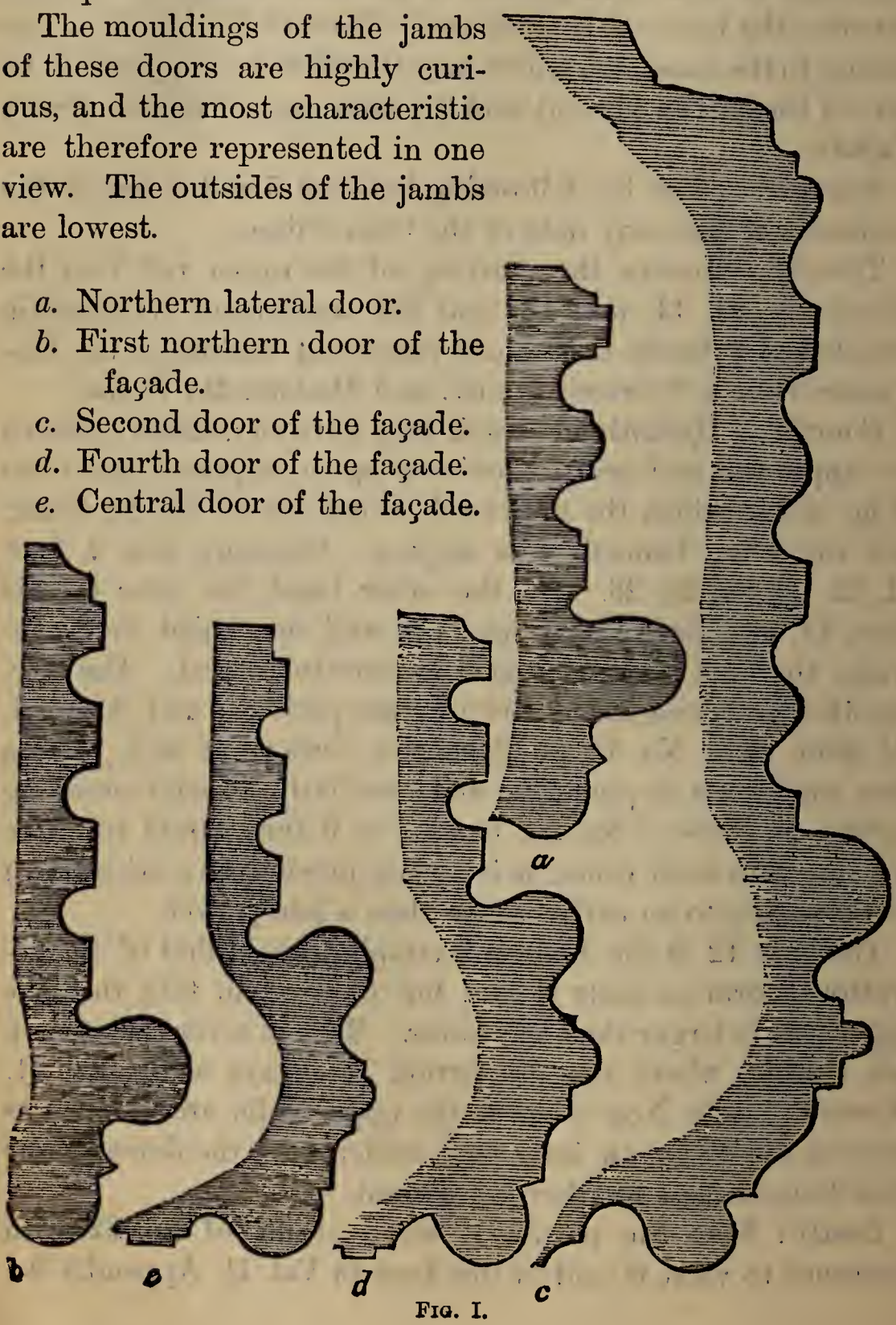


FIG. I.

I wish the reader especially to note the arbitrary character of the curves and incisions; all evidently being drawn by hand, none being segments of circles, none like another, none influenced by any visible law. I do not give these mouldings as beautiful; they are, for the most part, very poor in effect, but they are singularly characteristic of the free work of the time.

The kind of door to which these mouldings belong, is shown, with the other groups of doors, in Plate XIV. Vol. II. fig. 6 *a*. Then 6 *b*, 6 *c*, 6 *d* represent the groups of doors in which the Byzantine influence remained energetic, admitting slowly the forms of the pointed Gothic; 7 *a*, with the gable above, is the intermediate group between the Byzantine and Gothic schools; 7 *b*, 7 *c*, 7 *d*, 7 *e* are the advance guards of the Gothic and Lombardic invasions, representative of a large number of thirteenth century arcades and doors. Observe that 6 *d* is shown to be of a late school by its finial, and 6 *e* of the latest school by its finial, complete ogee arch (instead of round or pointed), and abandonment of the lintel.

These examples, with the exception of 6 *a*, which is a general form, are all actually existing doors; namely:

6 *b*. In the Fondamenta Venier, near St. Maria della Salute.
6 *c*. In the Calle delle Botteri, between the Rialto and San Cassan.
6 *d*. Main door of San Gregorio.
6 *e*. Door of a palace in Rio San Paternian.
7 *a*. Door of a small courtyard near house of Marco Polo.
7 *b*. Arcade in narrow canal, at the side of Casa Barbaro.
7 *c*. At the turn of the canal, close to the Ponte dell' Angelo.
7 *d*. In Rio San Paternian (a ruinous house).
7 *e*. At the turn of the canal on which the Sotto Portico della Stua opens, near San Zaccaria.

If the reader will take a magnifying glass to the figure 6 *d*, he will see that its square ornaments, of which, in the real door, each contains a rose, diminish to the apex of the arch;

a very interesting and characteristic circumstance, showing the subtle feeling of the Gothic builders. They must needs diminish the ornamentation, in order to sympathize with the delicacy of the point of the arch. The magnifying glass will also show the Bondumieri shield in No. 7 *d*, and the Leze shield in No. 7 *e*, both introduced on the keystones in the grand early manner. The mouldings of these various doors will be noticed under the head Archivolt.

Now, throughout the city we find a number of doors resembling the square doors of St. Mark, and occurring with rare exceptions either in buildings of the Byzantine period, or imbedded in restored houses; never, in a single instance, forming a connected portion of any late building; and they therefore furnish a most important piece of evidence, wherever they are part of the original structure of a *Gothic* building, that such building is one of the advanced guards of the Gothic school, and belongs to its earliest period.

On Plate VI., opposite, are assembled all the important examples I could find in Venice of these mouldings. The reader will see at a glance their peculiar character, and unmistakable likeness to each other. The following are the references:

1. Door in Calle Mocenigo.
2. Angle of tomb of Dogaressa Vital Michele.
3. Door in Sotto Portico, St. Apollonia (near Ponte di Canonica).
4. Door in Calle della Verona (another like it is close by).
5. Angle of tomb of Doge Marino Morosini.
6, 7. Door in Calle Mocenigo.
8. Door in Campo S. Margherita.

PLATE VI. Vol. III.

9. Door at Traghetto San Samuele, on south side of Grand Canal.
10. Door at Ponte St. Toma.
11. Great door of Church of Servi.
12. In Calle della Chiesa, Campo San Filippo é Giacomo.
13. Door of house in Calle di Rimedio (Vol. II.).

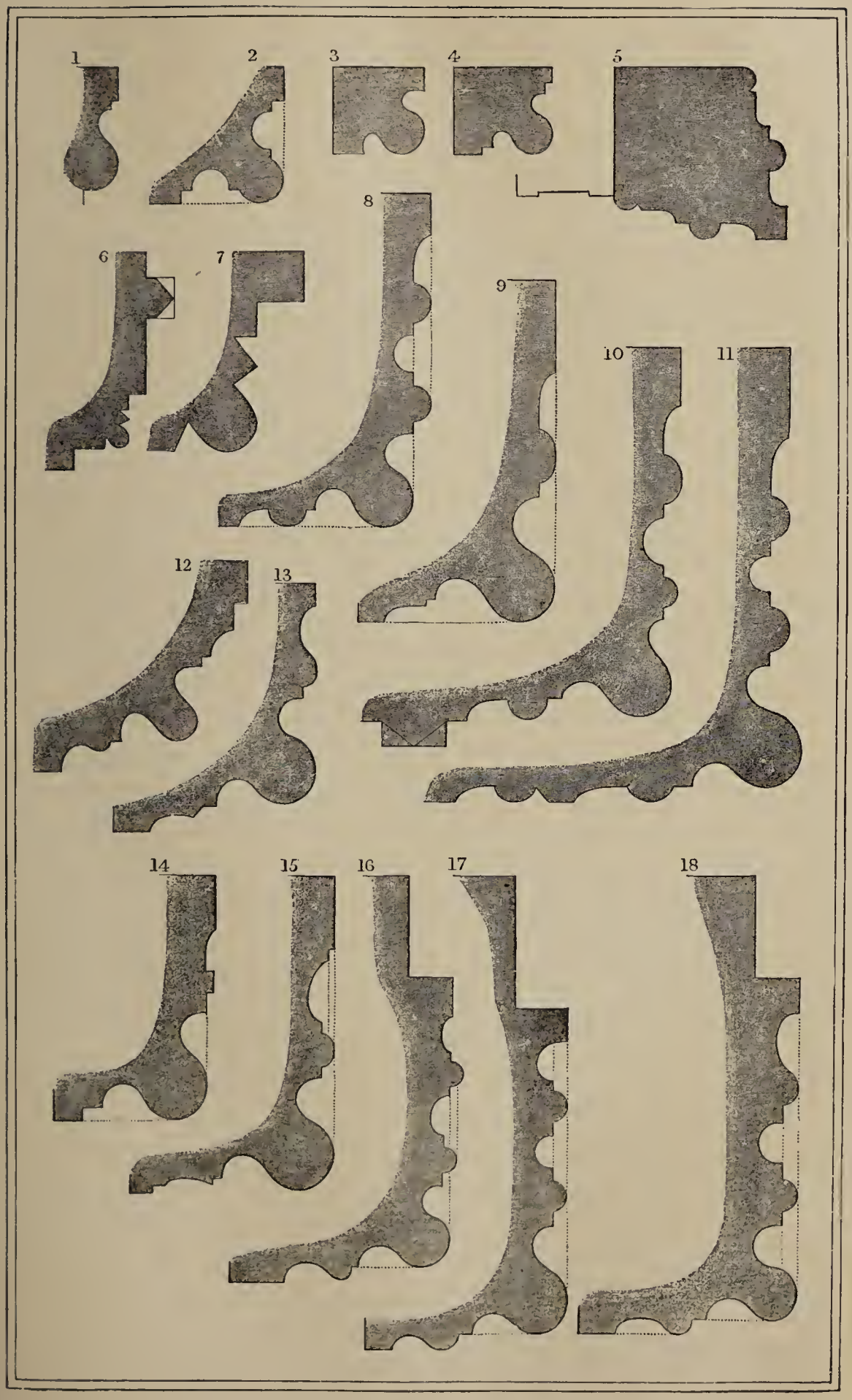


PLATE VI.—BYZANTINE JAMBS.

14. Door in Fondaco de' Turchi.
15. Door in Fondamenta Malcanton, near Campo S. Margherita.
16. Door in south side of Canna Reggio.
17, 18. Doors in Sotto Portico dei Squellini.

The principal points to be noted in these mouldings are their curious differences of level, as marked by the dotted lines, more especially in 14, 15, 16, and the systematic projection of the outer or lower mouldings in 16, 17, 18. Then, as points of evidence, observe that 1 is the jamb and 6 the archivolt (7 the angle on a larger scale) of the brick door given in my folio work from Ramo di rimpetto Mocenigo, one of the evidences of the early date of that door ; 8 is the jamb of the door in Campo Santa Margherita (also given in my folio work), fixing the early date of that also ; 10 is from a Gothic door opening off the Ponte St. Toma ; and 11 is also from a Gothic building. All the rest are from Byzantine work, or from ruins. The angle of the tomb of Marino Morosini (5) is given for comparison only.

The doors with the mouldings 17, 18, are from the two ends of a small dark passage, called the Sotto Portico dei Squellini, opening near Ponte Cappello, on the Rio-Marin : 14 is the outside one, arranged as usual, and at *a*, in the rough stone, are places for the staples of the door valve ; 15, at the other end of the passage, opening into the little Corte dei Squellini, is set with the part *a* outwards, it also having places for hinges ; but it is curious that the rich moulding should be set in towards the dark passage, though natural that the doors should both open one way.

The next Plate, VII., will show the principal characters of the Gothic jambs, and the total difference between them and the Byzantines ones. Two more Byzantine forms, 1 and 2, are given here for the sake of comparison ; then 3, 4, and 5 are the common profiles of simple jambs of doors in the Gothic period ; 6 is one of the jambs of the Frari windows, continuous into the archivolt, and meeting the traceries, where the line is set upon it at the extremity of its main slope ; 7 and 8

are jambs of the Ducal Palace windows, in which the great semicircle is the half shaft which sustains the traceries, and the rest of the profile is continuous in the archivolt; 17, 18, and 19 are the principal piers of the Ducal Palace; and 20, from St. Fermo of Verona, is put with them in order to show the step of transition from the Byzantine form 2 to the Gothic chamfer, which is hardly represented at Venice. The other profiles on the plate are all late Gothic, given to show the gradual increase of complexity without any gain of power. The open lines in 12, 14, 16, etc., are the parts of the profile cut into flowers or cable mouldings; and so much incised as to show the constant outline of the cavetto or curve beneath them. The following are the references:

1. Door in house of Marco Polo.
2. Old door in a restored church of St. Cassan.
3, 4, 5. Common jambs of Gothic doors.
6. Frari windows.
7, 8. Ducal Palace windows.
9. Casa Priuli, great entrance.
10. San Stefano, great door.

PLATE VII. VOL. III.

11. San Gregorio, door opening to the water.
12. Lateral door, Frari.
13. Door of Campo San Zaccaria.
14. Madonna dell' Orto.
15. San Gregorio, door in the façade.
16. Great lateral door, Frari.
17. Pilaster at Vine angle, Ducal Palace.
18. Pier, inner cortile, Ducal Palace.
19. Pier, under the medallion of Venice, on the Piazetta façade of the Ducal Palace.

III. Capitals.

I shall here notice the various facts I have omitted in the text of the work.

First, with respect to the Byzantine Capitals represented in Plate VII. Vol. II., I omitted to notice that figs. 6 and 7 represent two sides of the same capital at Murano (though one is

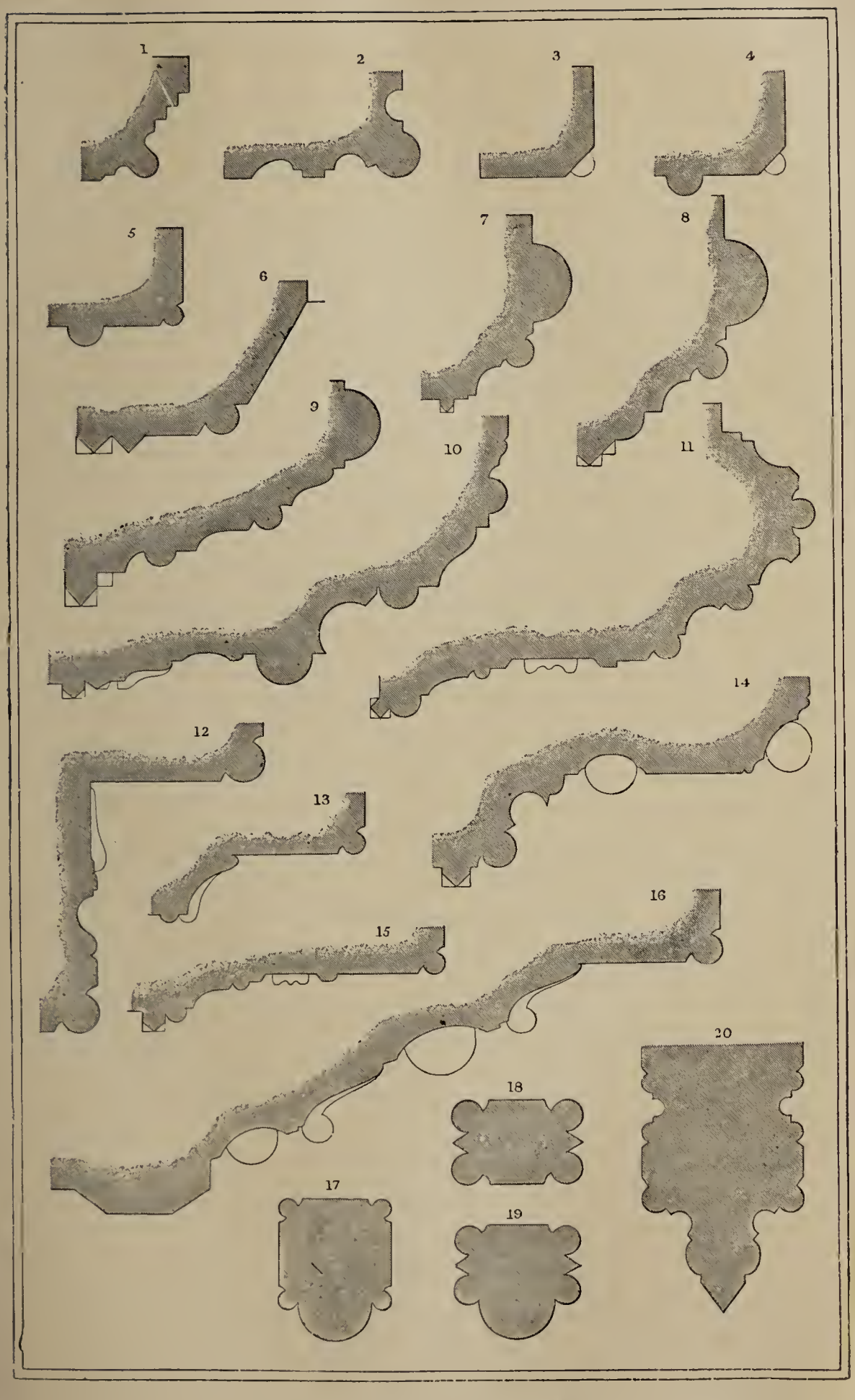


PLATE VII.—GOTHIC JAMBS.

necessarily drawn on a smaller scale than the other). Fig. 7 is the side turned to the light, and fig. 6 to the shade, the inner part, which is quite concealed, not being touched at all.

We have here a conclusive proof that these capitals were cut for their place in the apse; therefore I have always considered them as tests of Venetian workmanship, and, on the strength of that proof, have occasionally spoken of capitals as of true Venetian work, which M. Lazari supposes to be of the Lower Empire. No. 11, from St. Mark's, was not above noticed. The way in which the cross is gradually left in deeper relief as the sides slope inwards and away from it, is highly picturesque and curious.

No. 9 has been reduced from a larger drawing, and some of the life and character of the curves lost in consequence. It is chiefly given to show the irregular and fearless freedom of the Byzantine designers, no two parts of the foliage being correspondent; in the original it is of white marble, the ground being colored blue.

Plate X. Vol. II. represents the four principal orders of Venetian capitals in their greatest simplicity, and the profiles of the most interesting examples of each. The figures 1 and 4 are the two great concave and convex groups, and 2 and 3 the transitional. Above each type of form I have put also an example of the group of flowers which represent it in nature: fig. 1 has a lily; fig. 2 a variety of the Tulipa sylvestris; figs. 3 and 4 forms of the magnolia. I prepared this plate in the early spring, when I could not get any other examples,* or I would rather have had two different species for figs. 3 and 4; but the half-open magnolia will answer the purpose, showing the beauty of the triple curvature in the sides.

I do not say that the forms of the capitals are actually taken from flowers, though assuredly so in some instances, and partially so in the decoration of nearly all. But they were designed by men of pure and natural feeling for beauty, who

* I am afraid that the kind friend, Lady Trevelyan, who helped me to finish this plate, will not like to be thanked here; but I cannot let her send into Devonshire for magnolias, and draw them for me, *without* thanking her.

therefore instinctively adopted the forms represented, which are afterwards proved to be beautiful by their frequent occurrence in common flowers.

The convex forms, 3 and 4, are put lowest in the plate only because they are heaviest; they are the earliest in date, and have already been enough examined.

I have added a plate to this volume (Plate XII.), which should have appeared in illustration of the fifth chapter of Vol. II., but was not finished in time. It represents the central capital and two of the lateral ones of the Fondaco de' Turchi, the central one drawn very large, in order to show the excessive simplicity of its chiselling, together with the care and sharpness of it, each leaf being expressed by a series of sharp furrows and ridges. Some slight errors in the large tracings from which the engraving was made have, however, occasioned a loss of spring in the curves, and the little fig. 4 of Plate X. Vol. II. gives a truer idea of the distant effect of the capital.

The profiles given in Plate X. Vol. II. are the following:

1. *a.* Main capitals, upper arcade, Madonnetta House.
   b. Main capitals, upper arcade, Casa Falier.
   c. Lateral capitals, upper arcade, Fondaco de' Turchi.
   d. Small pillars of St. Mark's Pulpit.
   e. Casa Farsetti.
   f. Inner capitals of arcade of Ducal Palace.
   g. Plinth of the house * at Apostoli.
   h. Main capitals of house at Apostoli.
   i. Main capitals, upper arcade, Fondaco de' Turchi.
   a. Lower arcade, Fondaco de' Turchi.
   b, c. Lower pillars, house at Apostoli.
   d. San Simeon Grande.

PLATE X. VOL. II. 2. *e.* Restored house on Grand Canal. Three of the old arches left.
   f. Upper arcade, Ducal Palace.
   g. Windows of third order, central shaft, Ducal Palace

* That is, the house in the parish of the Apostoli, on the Grand Canal, noticed in Vol. II.; and see also the Venetian Index under head "Apostoli."

h. Windows of third order, lateral shaft, Ducal Palace.
i. Ducal Palace, main shafts.
k. Piazzetta shafts.
3. *a.* St. Mark's Nave.
b, c. Lily capitals, St. Mark's.
a. Fondaco de' Turchi, central shaft, upper arcade.
b. Murano, upper arcade.
c. Murano, lower arcade.
d. Tomb of St. Isidore.
e. General late Gothic profile.

The last two sections are convex in effect, though not in reality; the bulging lines being carved into bold flower-work.

The capitals belonging to the groups 1 and 2, in the Byzantine times, have already been illustrated in Plate VIII. Vol. II.; we have yet to trace their succession in the Gothic times. This is done in Plate II. of this volume, which we will now examine carefully. The following are the capitals represented in that plate:

1. Small shafts of St. Mark's Pulpit.
2. From the transitional house in the Calle di Rimedio (conf. Vol. II.).
3. General simplest form of the middle Gothic capital.
4. Nave of San Giacomo de Lorio.
5. Casa Falier.
6. Early Gothic house in Campo Sta. M^a^ Mater Domini.

PLATE II. 7. House at the Apostoli.
VOL. III. 8. Piazzetta shafts.
9. Ducal Palace, upper arcade.
10. Palace of Marco Querini.
11. Fondaco de' Turchi.
12. Gothic palaces in Campo San Polo.
13. Windows of fourth order, Plate XVI. Vol. II.
14. Nave of Church of San Stefano.
15. Late Gothic Palace at the Miracoli.

The two lateral columns form a consecutive series: the central column is a group of exceptional character, running parallel with both. We will take the lateral ones first. 1. Capital of pulpit of St. Mark's (representative of the simplest concave forms of the Byzantine period). Look back to Plate VIII. Vol. II., and observe that while all the forms in that plate are contemporaneous, we are now going to follow a series *consecutive* in time, which begins from fig. 1, either in that plate or in this; that is to say, with the simplest possible condition to be found at the time; and which proceeds to develope itself into gradually increasing richness, while the *already rich* capitals of the old school die at its side. In the forms 14 and 15 (Plate VIII.) the Byzantine school expired; but from the Byzantine simple capital (1, Plate II. above) which was coexistent with them, sprang another hardy race of capitals, whose succession we have now to trace.

The form 1, Plate II. is evidently the simplest conceivable condition of the truncated capital, long ago represented generally in Vol. I., being only rounded a little on its side to fit it to the shaft. The next step was to place a leaf beneath each of the truncations (fig. 4, Plate II., San Giacomo de Lorio), the end of the leaf curling over at the top in a somewhat formal spiral, partly connected with the traditional volute of the Corinthian capital. The sides are then enriched by the addition of some ornament, as a shield (fig. 7) or rose (fig. 10), and we have the formed capital of the early Gothic. Fig. 10, being from the palace of Marco Querini, is certainly not later than the middle of the thirteenth century (see Vol. II.), and fig. 7, is, I believe, of the same date; it is one of the bearing capitals of the lower story of the palace at the Apostoli, and is remarkably fine in the treatment of its angle leaves, which are not deeply under-cut, but show their magnificent sweeping under surface all the way down, not as a leaf surface, but treated like the gorget of a helmet, with a curved line across it like that where the gorget meets the mail. I never saw anything finer in simple design. Fig. 10 is given chiefly as a certification of date, and to show the treatment of the capitals of this school on a small scale. Observe the more ex-

pansive head in proportion to the diameter of the shaft, the leaves being drawn from the angles, as if gathered in the hand, till their edges meet; and compare the rule given in Vol. I. Chap. IX. § XIV. The capitals of the remarkable house, of which a portion is represented in Fig. XXXI. Vol. II., are most curious and pure examples of this condition; with experimental trefoils, roses, and leaves introduced between their volutes. When compared with those of the Querini Palace, they form one of the most important evidences of the date of the building.

Fig. 13. One of the bearing capitals, already drawn on a small scale in the windows represented in Plate XVI. Vol. II.

Now, observe. The capital of the form of fig. 10 appeared sufficient to the Venetians for all ordinary purposes; and they used it in common windows to the latest Gothic periods, but yet with certain differences which at once show the lateness of the work. In the first place, the rose, which at first was flat and quatrefoiled, becomes, after some experiments, a round ball dividing into three leaves, closely resembling our English ball flower, and probably derived from it; and, in other cases, forming a bold projecting bud in various degrees of contraction or expansion. In the second place, the extremities of the angle leaves are wrought into rich flowing lobes, and bent back so as to lap against their own breasts; showing lateness of date in exact proportion to the looseness of curvature. Fig. 3 represents the general aspect of these later capitals, which may be conveniently called the rose capitals of Venice; two are seen on service, in Plate VIII. Vol. I., showing comparatively early date by the experimental form of the six-roiled rose. But for elaborate edifices this form was not sufficiently rich; and there was felt to be something awkward in the junction of the leaves at the bottom. Therefore, four other shorter leaves were added at the sides, as in fig. 13, Plate II., and as generally represented in Plate X. Vol. II. fig. 1. This was a good and noble step, taken very early in the thirteenth century; and all the best Venetian capitals were thenceforth of this form. Those which followed, and rested in the common rose type, were languid and unfortunate: I do not know a

single good example of them after the first half of the thirteenth century.

But the form reached in fig. 13 was quickly felt to be of great value and power. One would have thought it might have been taken straight from the Corinthian type; but it is clearly the work of men who were making experiments for themselves. For instance, in the central capital of Fig. XXXI. Vol. II., there is a trial condition of it, with the intermediate leaf set behind those at the angles (the reader had better take a magnifying glass to this woodcut; it will show the character of the capitals better). Two other experimental forms occur in the Casa Cicogna (Vol. II.), and supply one of the evidences which fix the date of that palace. But the form soon was determined as in fig. 13, and then means were sought of recommending it by farther decoration.

The leaves which are used in fig. 13, it will be observed, have lost the Corinthian volute, and are now pure and plain leaves, such as were used in the Lombardic Gothic of the early thirteenth century all over Italy. Now in a round-arched gateway at Verona, certainly not later than 1300; the pointed leaves of this pure form are used in one portion of the mouldings, and in another are enriched by having their surfaces carved each into a beautiful ribbed and pointed leaf. The capital, fig. 6, Plate II., is nothing more than fig. 13 so enriched; and the two conditions are quite contemporary, fig. 13 being from a beautiful series of fourth order windows in Campo Sta. Ma. Mater Domini, already drawn in my folio work.

Fig. 13 is representative of the richest conditions of Gothic capital which existed at the close of the thirteenth century. The builder of the Ducal Palace amplified them into the form of fig. 9, but varying the leafage in disposition and division of lobes in every capital; and the workmen trained under him executed many noble capitals for the Gothic palaces of the early fourteenth century, of which fig. 12, from a palace in the Campo St. Polo, is one of the most beautiful examples. In figs. 9 and 12 the reader sees the Venetian Gothic capital in its noblest development. The next step was to such forms

as fig. 15, which is generally characteristic of the late fourteenth and early fifteenth century Gothic, and of which I hope the reader will at once perceive the exaggeration and corruption.

This capital is from a palace near the Miracoli, and it is remarkable for the delicate, though corrupt, ornament on its abacus, which is precisely the same as that on the pillars of the screen of St. Mark's. That screen is a monument of very great value, for it shows the entire corruption of the Gothic power, and the style of the later palaces accurately and completely defined in all its parts, and is dated 1380; thus at once furnishing us with a limiting date, which throws all the noble work of the early Ducal Palace, and all that is like it in Venice, thoroughly back into the middle of the fourteenth century at the latest.

Fig. 2 is the simplest condition of the capital universally employed in the windows of the second order, noticed above, Vol. II., as belonging to a style of great importance in the transitional architecture of Venice. Observe, that in all the capitals given in the lateral columns in Plate II., the points of the leaves *turn over*. But in this central group they lie *flat* against the angle of the capital, and form a peculiarly light and lovely succession of forms, occurring only in their purity in the windows of the second order, and in some important monuments connected with them.

In fig. 2 the leaf at the angle is cut, exactly in the manner of an Egyptian bas-relief, *into* the stone, with a raised edge round it, and a raised rib up the centre; and this mode of execution, seen also in figs. 4 and 7, is one of the collateral evidences of early date. But in figs. 5 and 8, where more elaborate effect was required, the leaf is thrown out boldly with an even edge from the surface of the capital, and enriched on its own surface: and as the treatment of fig. 2 corresponds with that of fig. 4, so that of fig. 5 corresponds with that of fig. 6; 2 and 5 having the upright leaf, 4 and 6 the bending leaves; but all contemporary.

Fig. 5 is the central capital of the windows of Casa Falier, drawn in Plate XV. Vol. II.; and one of the leaves set on its

angles is drawn larger at fig. 7, Plate XX. Vol. II. It has no rib, but a sharp raised ridge down its centre; and its lobes, of which the reader will observe the curious form,—round in the middle one, truncated in the sides,—are wrought with a precision and care which I have hardly ever seen equalled: but of this more presently.

The next figure (8, Plate II.) is the most important capital of the whole transitional period, that employed on the two columns of the Piazzetta. These pillars are said to have been *raised* in the close of the twelfth century, but I cannot find even the most meagre account of their bases, capitals, or, which seems to me most wonderful, of that noble winged lion, one of the grandest things produced by mediæval art, which all men admire, and none can draw. I have never yet seen a faithful representation of his firm, fierce, and fiery strength. I believe that both he and the capital which bears him are late thirteenth century work. I have not been up to the lion, and cannot answer for it; but if it be not thirteenth century work, it is as good; and respecting the capitals, there can be small question. They are of exactly the date of the oldest tombs, bearing crosses, outside of St. John and Paul; and are associated with all the other work of the transitional period, from 1250 to 1300 (the bases of these pillars, representing the trades of Venice, ought, by the by, to have been mentioned as among the best early efforts of Venetian grotesque); and, besides, their abaci are formed by four reduplications of the dentilled mouldings of St. Mark's, which never occur after the year 1300.

Nothing can be more beautiful or original than the adaptation of these broad bearing abaci; but as they have nothing to do with the capital itself, and could not easily be brought into the space, they are omitted in Plate II., where fig. 8 shows the bell of the capital only. Its profile is curiously subtle,—apparently concave everywhere, but in reality concave (all the way down) only on the angles, and slightly convex at the sides (the profile through the side being 2 *k*, Plate X. Vol. II.); in this subtlety of curvature, as well as in the simple cross, showing the influence of early times.

The leaf on the angle, of which more presently, is fig. 5, Plate XX. Vol. II.

Connected with this school of transitional capitals we find a form in the later Gothic, such as fig. 14, from the Church of San Stefano ; but which appears in part derived from an old and rich Byzantine type, of which fig. 11, from the Fondaco de' Turchi, is a characteristic example.

I must now take the reader one step farther, and ask him to examine, finally, the treatment of the leaves, down to the cutting of their most minute lobes, in the series of capitals of which we have hitherto only sketched the general forms.

In all capitals with nodding leaves, such as 6 and 9 in Plate II., the real form of the leaf is not to be seen, except in perspective ; but, in order to render the comparison more easy, I have in Plate XX. Vol. II. opened all the leaves out, as if they were to be dried in a herbarium, only leaving the furrows and sinuosities of surface, but laying the outside contour nearly flat upon the page, except for a particular reason in figs. 2, 10, 11, and 15.

I shall first, as usual, give the references, and then note the points of interest.

	1, 2, 3. Fondaco de' Turchi, upper arcade.
	4. Greek pillars brought from St. Jean d'Acre.
	5. Piazzetta shafts.
	6. Madonnetta House.
Plate XX.	7. Casa Falier.
Vol. II.	8. Palace near St. Eustachio.
	9. Tombs, outside of St. John and Paul.
	10. Tomb of Giovanni Soranzo.
	11. Tomb of Andrea Dandolo.
	12, 13, 14. Ducal Palace.

N.B. The upper row, 1 to 4, is Byzantine, the next transitional, the last two Gothic.

Fig. 1. The leaf of the capital No. 6, Plate VIII. Vol. II. Each lobe of the leaf has a sharp furrow up to its point, from its root.

Fig. 2. The leaf of the capital on the right hand, at the top of Plate XII. in this volume. The lobes worked in the same manner, with deep black drill holes between their points.

Fig. 3. One of the leaves of fig. 14, Plate VIII. Vol. II. fully unfolded. The lobes worked in the same manner, but left shallow, so as not to destroy the breadth of light; the central line being drawn by drill holes, and the interstices between lobes cut black and deep.

Fig. 4. Leaf with flower; pure Byzantine work, showing whence the treatment of all the other leaves has been derived.

Fig. 6. For the sake of symmetry, this is put in the centre: it is the earliest of the three in this row; taken from the Madonnetta House, where the capitals have leaves both at their sides and angles. The tall angle leaf, with its two lateral ones, is given in the plate; and there is a remarkable distinction in the mode of workmanship of these leaves, which, though found in a palace of the Byzantine period, is indicative of a tendency to transition; namely, that the sharp furrow is now drawn *only to the central lobe* of each division of the leaf, and the rest of the surface of the leaf is left nearly flat, a slight concavity only marking the division of the extremities. At the base of these leaves they are perfectly flat, only cut by the sharp and narrow furrow, as an elevated table-land is by ravines.

Fig. 5. A more advanced condition; the fold at the recess, between each division of the leaf, carefully expressed, and the concave or depressed portions of the extremities marked more deeply, as well as the central furrow, and a rib added in the centre.

Fig. 7. A contemporary, but more finished form; the sharp furrows becoming softer, and the whole leaf more flexible.

Fig. 8. An exquisite form of the same period, but showing still more advanced naturalism, from a very early group of third order windows, near the Church of St. Eustachio on the Grand Canal.

Fig. 9. Of the same time, from a small capital of an angle

shaft of the sarcophagi at the *side* of St. John and Paul, in the little square which is adorned by the Colleone statue. This leaf is very quaint and pretty in giving its midmost lateral divisions only two lobes each, instead of the usual three or four.

Fig. 10. Leaf employed in the cornice of the tomb of the Doge Giovanni Soranzo, who died in 1312. It nods over, and has three ribs on its upper surface; thus giving us the completed ideal form of the leaf, but its execution is still very archaic and severe.

Now the next example, fig. 11, is from the tomb of the Doge Andrea Dandolo, and therefore executed between 1354 and 1360; and this leaf shows the Gothic naturalism and refinement of curvature fully developed. In this forty years' interval, then, the principal advance of Gothic sculpture is to be placed.

I had prepared a complete series of examples, showing this advance, and the various ways in which the separations of the ribs, a most characteristic feature, are more and more delicately and scientifically treated, from the beginning to the middle of the fourteenth century, but I feared that no general reader would care to follow me into these minutiæ, and have cancelled this portion of the work, at least for the present, the main point being, that the reader should feel the full extent of the change, which he can hardly fail to do in looking from fig. 10 to figs. 11 and 12. I believe that fig. 12 is the earlier of the two; and it is assuredly the finer, having all the elasticity and simplicity of the earliest forms, with perfect flexibility added. In fig. 11 there is a perilous element beginning to develope itself into one feature, namely, the extremities of the leaves, which, instead of merely nodding over, now curl completely round into a kind of ball. This occurs early, and in the finest Gothic work, especially in cornices and other running mouldings: but it is a fatal symptom, a beginning of the intemperance of the later Gothic, and it was followed out with singular avidity; the ball of coiled leafage increasing in size and complexity, and at last becoming the principal feature of the work; the light striking on its vigorous projection, as in fig. 14. Nearly all

the Renaissance Gothic of Venice depends upon these balls for effect, a late capital being generally composed merely of an upper and lower range of leaves terminating in this manner.

It is very singular and notable how, in this loss of *temperance*, there is loss of *life*. For truly healthy and living leaves do not bind themselves into knots at the extremities. They bend, and wave, and nod, but never curl. It is in disease, or in death, by blight, or frost, or poison only, that leaves in general assume this ingathered form. It is the flame of autumn that has shrivelled them, or the web of the caterpillar that has bound them: and thus the last forms of the Venetian leafage set forth the fate of Venetian pride; and, in their utmost luxuriance and abandonment, perish as if eaten of worms.

And now, by glancing back to Plate X. Vol. II., the reader will see in a moment the kind of evidence which is found of the date of capitals in their profiles merely. Observe: we have seen that the treatment of the leaves in the Madonnetta House seemed "indicative of a tendency to transition." Note their profile, 1*a*, and its close correspondence with 1 *h*, which is actually of a transitional capital from the upper arcade of second order windows in the Apostoli Palace; yet both shown to be very close to the Byzantine period, if not belonging to it, by their fellowship with the profile *i*, from the Fondaco de' Turchi. Then note the close correspondence of all the other profiles in that line, which belong to the concave capitals or plinths of the Byzantine palaces, and note their composition, the abacus being, in idea, merely an echo or reduplication of the capital itself; as seen in perfect simplicity in the profile *f*, which is a roll under a *tall* concave curve forming the bell of the capital, with a roll and *short* concave curve for its abacus. This peculiar abacus is an unfailing test of early date; and our finding this simple profile used for the Ducal Palace (*f*), is strongly confirmatory of all our former conclusions.

Then the next row, 2, are the Byzantine and early Gothic semi-convex curves, in their pure forms, having no roll below; but often with a roll added, as at *f*, and in certain early Gothic conditions curiously fused into it, with a cavetto between, as *b*,

c, *d*. But the more archaic form is as at *f* and *k*; and as these two profiles are from the Ducal Palace and Piazzetto shafts, they join again with the rest of the evidence of their early date. The profiles *i* and *k* are both most beautiful; *i* is that of the great capitals of the Ducal Palace, and the small profiles between it and *k* are the varieties used on the fillet at its base. The profile *i* should have had leaves springing from it, as 1 *h* has, only more boldly, but there was no room for them.

The reader cannot fail to discern at a glance the fellowship of the whole series of profiles, 2 *a* to *k*, nor can he but with equal ease observe a marked difference in 4 *d* and 4 *e* from any others in the plate; the bulging outlines of leafage being indicative of the luxuriant and flowing masses, no longer expressible with a simple line, but to be considered only as confined within it, of the later Gothic. Now *d* is a dated profile from the tomb of St. Isidore, 1355, which by its dog-tooth abacus and heavy leafage distinguishes itself from all the other profiles, and therefore throws them back into the first half of the century. But, observe, it still retains the noble swelling root. This character soon after vanishes; and, in 1380, the profile *e*, at once heavy, feeble, and ungraceful, with a meagre and valueless abacus hardly discernible, is characteristic of all the capitals of Venice.

Note, finally, this contraction of the abacus. Compare 4 *c*, which is the earliest form in the plate, from Murano, with 4 *e*, which is the latest. The other profiles show the gradual process of change; only observe, in 3 *a* the abacus is not drawn; it is so bold that it would not come into the plate without reducing the bell curve to too small a scale.

So much for the evidence derivable from the capitals; we have next to examine that of the archivolts or arch mouldings.

IV. Archivolts.

In Plate VIII., opposite, are arranged in one view all the conditions of Byzantine archivolt employed in Venice, on a large scale. It will be seen in an instant that there can be no mistaking the manner of their masonry. The soffit of the arch is the horizontal line at the bottom of all these profiles,

and each of them (except 13, 14) is composed of two slabs of marble, one for the soffit, another for the face of the arch, the one on the soffit is worked on the edge into a roll (fig. 10) or dentil (fig. 9), and the one on the face is bordered on the other side by another piece let edgeways into the wall, and also worked into a roll or dentil: in the richer archivolts a cornice is added to this roll, as in figs. 1 and 4, or takes its place, as in figs. 1, 3, 5, and 6; and in such richer examples the facestone, and often the soffit, are sculptured, the sculpture being cut into their surfaces, as indicated in fig. 11. The concavities cut in the facestones of 1, 2, 4, 5, 6 are all indicative of sculpture in effect like that of Fig. XXVI. Vol. II., of which archivolt fig. 5, here, is the actual profile. The following are the references to the whole:

1. Rio-Foscari House.
2. Terraced House, entrance door.
3. Small Porticos of St. Mark's, external arches.
4. Arch on the canal at Ponte St. Toma.
5. Arch of Corte del Remer.
6. Great outermost archivolt of central door, St. Mark's.

Plate VIII. Vol. III.

7. Inner archivolt of southern porch, St. Mark's Façade.
8. Inner archivolt of central entrance, St. Mark's.
9. Fondaco de' Turchi, main arcade.
10. Byzantine restored house on Grand Canal, lower arcade.
11. Terraced House, upper arcade.
12. Inner archivolt of northern porch of façade, St. Mark's.
13 and 14. Transitional forms.

There is little to be noted respecting these forms, except that, in fig. 1, the two lower rolls, with the angular projections between, represent the fall of the mouldings of two proximate arches on the abacus of the bearing shaft; their two cornices meeting each other, and being gradually nar-

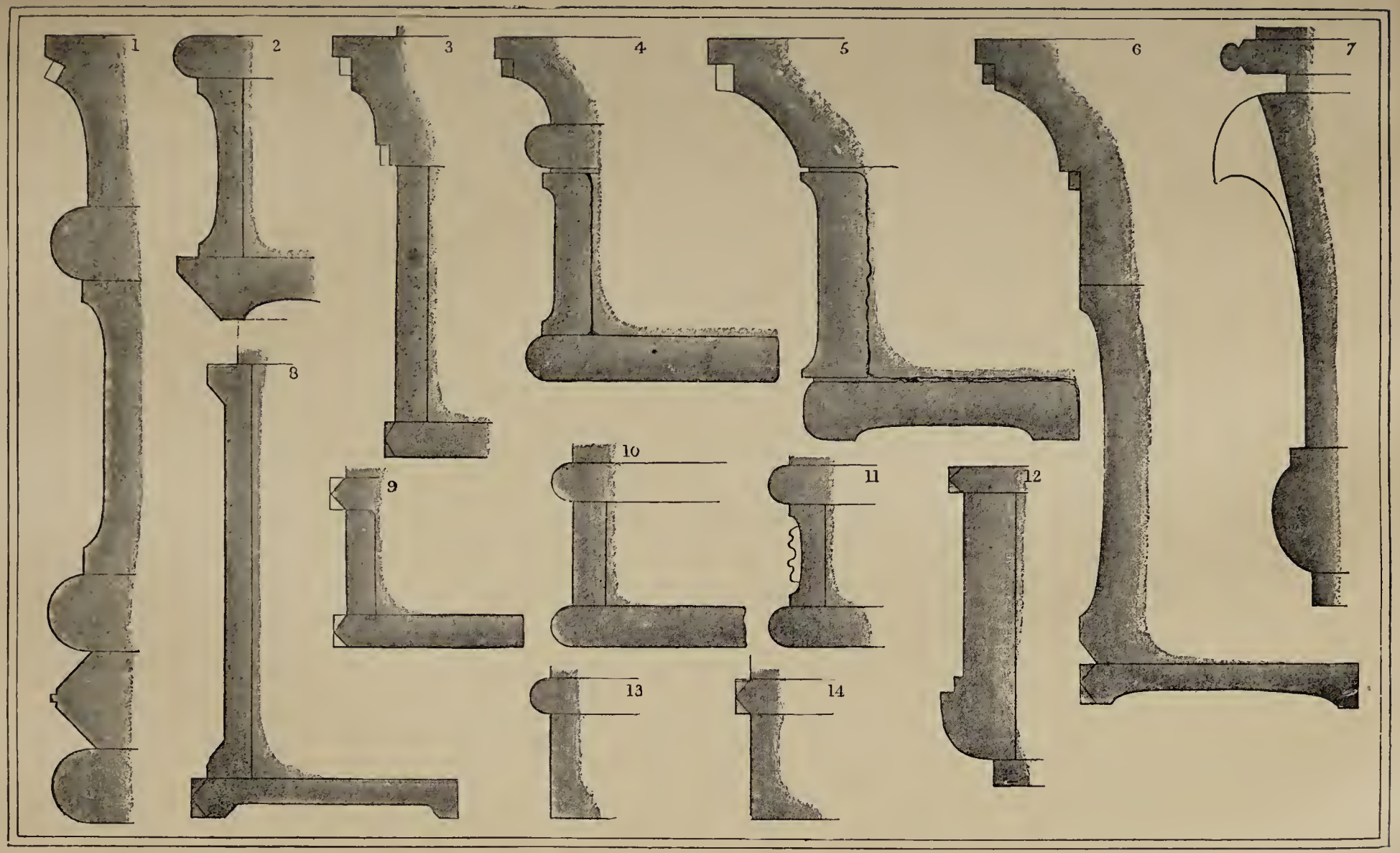


PLATE VIII.—BYZANTINE ARCHIVOLTS

rowed into the little angular intermediate piece, their sculptures being slurred into the contracted space, a curious proof of the earliness of the work. The real archivolt moulding is the same as fig. 4 *c c*, including only the midmost of the three rolls in fig. 1.

It will be noticed that 2, 5, 6, and 8 are sculptured on the soffits as well as the faces ; 9 is the common profile of arches decorated only with colored marble, the facestone being colored, the soffit white. The effect of such a moulding is seen in the small windows at the right hand of Fig. XXVI. Vol. II.

The reader will now see that there is but little difficulty in identifying Byzantine work, the archivolt mouldings being so similar among themselves, and so unlike any others. We have next to examine the Gothic forms.

Figs. 13 and 14 in Plate VIII. represent the first brick mouldings of the transitional period, occurring in such instances as Fig. XXIII. or Fig. XXXIII. Vol. II. (the soffit stone of the Byzantine mouldings being taken away), and this profile, translated into solid stone, forms the almost universal moulding of the windows of the second order. These two brick mouldings are repeated, for the sake of comparison, at the top of Plate IX. opposite ; and the upper range of mouldings which they commence, in that plate, are the brick mouldings of Venice in the early Gothic period. All the forms below are in stone ; and the moulding 2, translated into stone, forms the universal archivolt of the early pointed arches of Venice, and windows of second and third orders. The moulding 1 is much rarer, and used for the most part in doors only.

The reader will see at once the resemblance of character in the various flat brick mouldings, 3 to 11. They belong to such arches as 1 and 2 in Plate XVII. Vol. II. ; or 6 *b*, 6 *c*, in Plate XIV. Vol. II., 7 and 8 being actually the mouldings of those two doors ; the whole group being perfectly defined, and separate from all the other Gothic work in Venice, and clearly the result of an effort to imitate, in brickwork, the effect of the flat sculptured archivolts of the Byzantine times. (See Vol. II. Chap. VII. § XXXVII.)

Then comes the group 14 to 18 in stone, derived from the

mouldings 1 and 2; first by truncation, 14; then by beading the truncated angle, 15, 16. The occurrence of the profile 16 in the three beautiful windows represented in the uppermost figure of Plate XVIII. Vol. I. renders that group of peculiar interest, and is strong evidence of its antiquity. Then a cavetto is added, 17; first shallow and then deeper, 18, which is the common archivolt moulding of the central Gothic door and window: but, in the windows of the early fourth order, this moulding is complicated by various additions of dog-tooth mouldings under the dentil, as in 20; or the *gabled* dentil (see fig. 20, Plate IX. Vol. I.), as fig. 21; or both, as figs. 23, 24. All these varieties expire in the advanced period, and the established moulding for windows is 29. The intermediate group, 25 to 28, I found only in the high windows of the third order in the Ducal Palace, or in the Chapter-house of the Frari, or in the arcades of the Ducal Palace; the great outside lower arcade of the Ducal Palace has the profile 31, the left-hand side being the innermost.

Now observe, all this archivolts, without exception, assume that the spectator looks from the outside only: none are complete on both sides; they are essentially *window* mouldings, and have no resemblance to those of our perfect Gothic arches prepared for traceries. If they were all completely drawn in the plate, they should be as fig. 25, having a great depth of wall behind the mouldings, but it was useless to represent this in every case. The Ducal Palace begins to show mouldings on both sides, 28, 31; and 35 is a *complete* arch moulding from the apse of the Frari. That moulding, though so perfectly developed, is earlier than the Ducal Palace, and with other features of the building, indicates the completeness of the Gothic system, which made the architect of the Ducal Palace found his work principally upon that church.

The other examples in this plate show the various modes of combination employed in richer archivolts. The triple change of slope in 38 is very curious. The references are as follows:

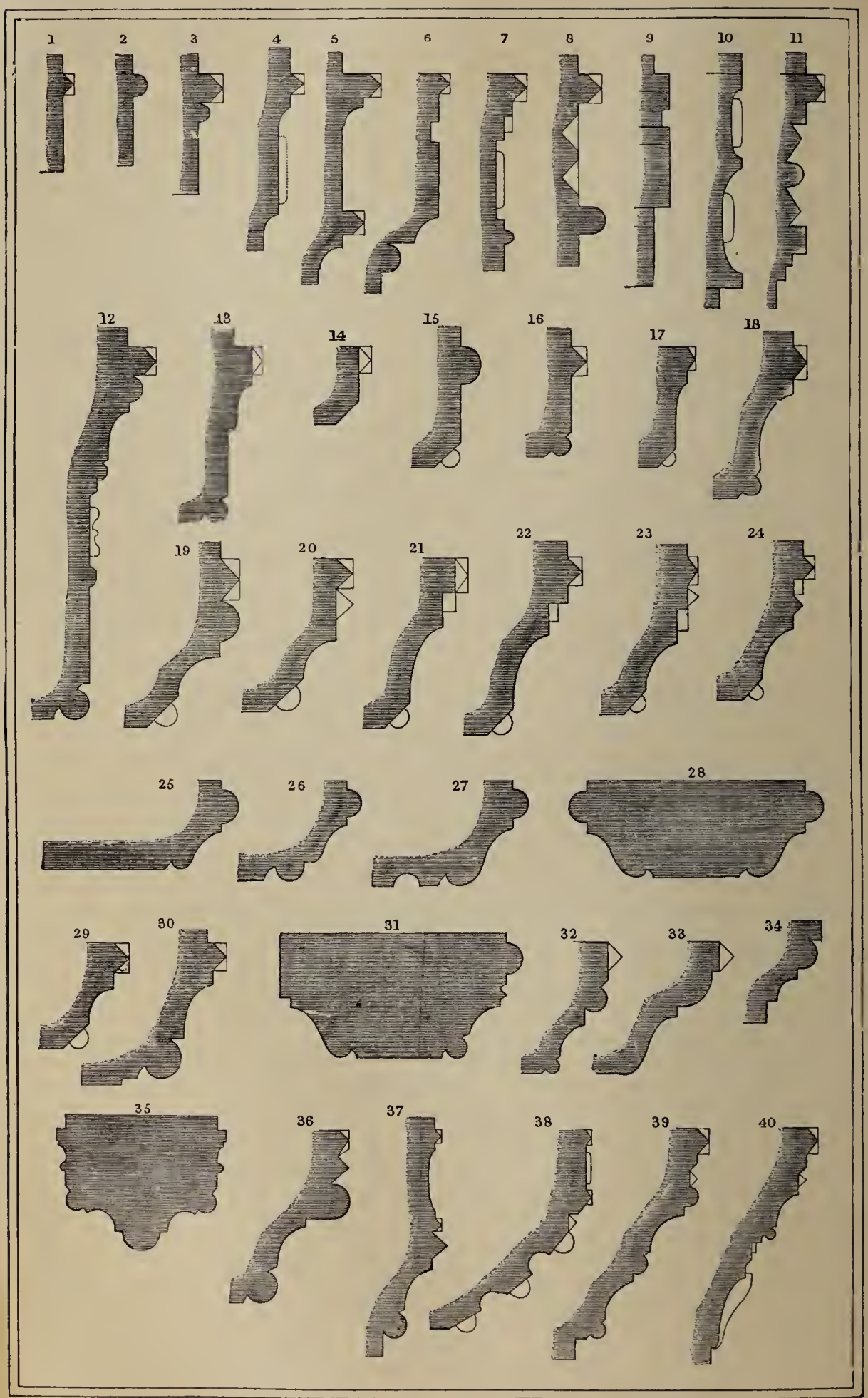


PLATE IX.—GOTHIC ARCHIVOLTS.

1. Transitional to the second order.
2. Common second order.
3. Brick, at Corte del Forno, Round arch.
4. Door at San Giovanni Grisostomo.
5. Door at Sotto Portico della Stua.
6. Door in Campo St. Luca, of rich brickwork.
7. Round door at Fondamenta Venier.
8. Pointed door. Fig. 6 *c*, Plate XIV. Vol. II.
9. Great pointed arch, Salizzada San Lio.
10. Round door near Fondaco de' Turchi.
11. Door with Lion, at Ponte della Corona.
12. San Gregorio, Façade.
13. St. John and Paul, Nave.
14. Rare early fourth order, at San Cassan.
15. General early Gothic archivolt.

PLATE IX. 16. Same, from door in Rio San G. Grisostomo.

Vol. III. 17. Casa Vittura.

18. Casa Sagredo, Unique thirds. Vol. II.
19. Murano Palace, Unique fourths.*
20. Pointed door of Four-Evangelist House.†
21. Keystone door in Campo St. M. Formosa.
22. Rare fourths, at St. Pantaleon.
23. Rare fourths, Casa Papadopoli.
24. Rare fourths, Chess house.‡
25. Thirds of Frari Cloister.
26. Great pointed arch of Frari Cloister.
27. Unique thirds, Ducal Palace.
28. Inner Cortile, pointed arches, Ducal Palace.
29. Common fourth and fifth order Archivolt.
30. Unique thirds, Ducal Palace.
31. Ducal Palace, lower arcade.

* Close to the bridge over the main channel through Murano is a massive foursquare Gothic palace, containing some curious traceries, and many *unique* transitional forms of window, among which these windows of the fourth order occur, with a roll within their dentil band.

† Thus, for the sake of convenience, we may generally call the palace with the emblems of the Evangelists on its spandrils, Vol. II.

‡ The house with chequers like a chess-board on its spandrils, given in my folio work.

32. Casa Priuli, arches in the inner court.
33. Circle above the central window, Ducal Palace.
34. Murano apse.
35. Acute-pointed arch, Frari.

PLATE IX. 36. Door of Accademia delle belle Arti.

Vol. III. 37. Door in Calle Tiossi, near Four-Evangelist House.
38. Door in campo San Polo.
39. Door of palace at Ponte Marcello.
40. Door of a palace close to the Church of the Miracoli.

V. Cornices.

Plate X. represents, in one view, the cornices or string-courses of Venice, and the abaci of its capitals, early and late; these two features being inseparably connected, as explained in Vol. I.

The evidence given by these mouldings is exceedingly clear. The two upper lines in the Plate, 1—11, 12—24, are all plinths from Byzantine buildings. The reader will at once observe their unmistakable resemblances. The row 41 to 50 are contemporary abaci of capitals; 52, 53, 54, 56, are examples of late Gothic abaci; and observe, especially these are all rounded at the *top* of the cavetto, but the Byzantine abaci are rounded, if at all, at the *bottom* of the cavetto (see 7, 8, 9, 10, 20, 28, 46). Consider what a valuable test of date this is, in any disputable building.

Again, compare 28, 29, one from St. Mark's, the other from the Ducal Palace, and observe the close resemblance, giving farther evidence of early date in the palace.

25 and 50 are drawn to the same scale. The former is the wall-cornice, the latter the abacus of the great shafts, in the Casa Loredan; the one passing into the other, as seen in Fig. XXVIII. Vol. I. It is curious to watch the change in proportion, while the moulding, all but the lower roll, remains the same.

The following are the references:

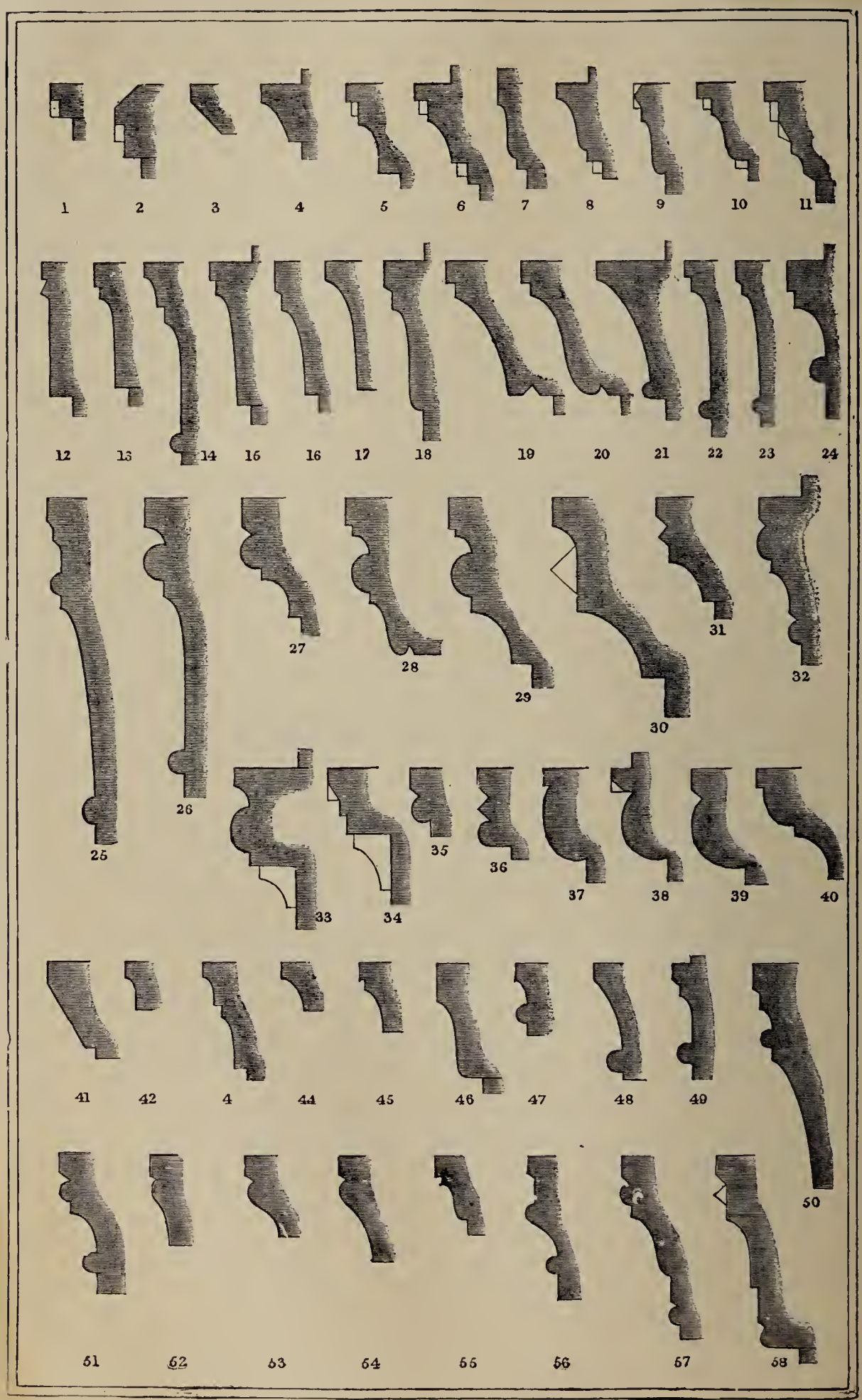


PLATE X.—CORNICES AND ABACI.

1. Common plinth of St. Mark's.
2. Plinth above lily capitals, St. Mark's.
3. 4. Plinths in early surface Gothic.
5. Plinth of door in Campo St. Luca.
6. Plinth of treasury door, St. Mark's.
7. Archivolts of nave, St. Mark's.
8. Archivolts of treasury door, St. Mark's.
9. Moulding of circular window in St. John and Paul.
10. Chief decorated narrow plinth, St. Mark's.
11. Plinth of door, Campo St Margherita.
12. Plinth of tomb of Doge Vital Falier.
13. Lower plinth, Fondaco de' Turchi, and Terraced House.
14. Running plinth of Corte del Remer.
15. Highest plinth at top of Fondaco de' Turchi.
16. Common Byzantine plinth.
17. Running plinth of Casa Falier.
18. Plinth of arch at Ponte St Toma.
19, 20, 21. Plinths of tomb of Doge Vital Falier.

PLATE X. 22. Plinth of window in Calle del Pistor.

Vol. III. 23. Plinth of tomb of Dogaressa Vital Michele.

24. Archivolt in the Frari.
25. Running plinth, Casa Loredan.
26. Running plinth, under pointed arch, in Saliz zada San Lio.
27. Running plinth, Casa Erizzo.
28. Circles in portico of St. Mark's.
29. Ducal Palace cornice, lower arcade.
30. Ducal Palace cornice, upper arcade.
31. Central Gothic plinth.
32. Late Gothic plinth.
33. Late Gothic plinth, Casa degli Ambasciatori.
34. Late Gothic plinth, Palace near the Jesuiti.
35, 36 Central balcony cornice.
37. Plinth of St. Mark's balustrade.
38. Cornice of the Frari, in brick, cabled.
39. Central balcony plinth.

40. Uppermost cornice, Ducal Palace.
41. Abacus of lily capitals, St. Mark's.
42. Abacus, Fondaco de' Turchi.
43. Abacus, large capital of Terraced House.
44. Abacus, Fondaco de' Turchi.
45. Abacus, Ducal Palace, upper arcade.
46. Abacus, Corte del Remer.
47. Abacus, small pillars, St. Mark's pulpit.

PLATE X. 48. Abacus, Murano and Torcello.
Vol. III. 49. Abacus, Casa Farsetti.
50. Abacus, Casa Loredan, lower story.
51. Abacus, capitals of Frari.
52. Abacus, Casa Cavalli (plain).
53. Abacus, Casa Priuli (flowered).
54. Abacus, Casa Foscari (plain).
55. Abacus, Casa Priuli (flowered).
56. Abacus, Plate II. fig. 15.
57. Abacus, St. John and Paul.
58. Abacus, St. Stefano.

It is only farther to be noted, that these mouldings are used in various proportions, for all kinds of purposes: sometimes for true cornices; sometimes for window-sills; sometimes, 3 and 4 (in the Gothic time) especially, for dripstones of gables: 11 and such others form little plinths or abaci at the spring of arches, such as those shown at *a*, Fig. XXIII. Vol. II. Finally, a large number of superb Byzantine cornices occur, of the form shown at the top of the arch in Plate V. Vol. II., having a profile like 16 or 19 here; with nodding leaves of acanthus thrown out from it, being, in fact, merely one range of the leaves of a Byzantine capital unwrapped, and formed into a continuous line. I had prepared a large mass of materials for the illustration of these cornices, and the Gothic ones connected with them; but found the subject would take up another volume, and was forced, for the present, to abandon it. The lower series of profiles, 7 to 12 in Plate XV. Vol. I., shows how the leaf-ornament is laid on the simple early cornices.

VI. Traceries.

We have only one subject more to examine, the character of the early and late Tracery Bars.

The reader may perhaps have been surprised at the small attention given to traceries in the course of the preceding volumes: but the reason is, that there are no *complicated* traceries at Venice belonging to the good Gothic time, with the single exception of those of the Casa Cicogna; and the magnificent arcades of the Ducal Palace Gothic are so simple as to require little explanation.

There are, however, two curious circumstances in the later traceries; the first, that they are universally considered by the builder (as the old Byzantines considered sculptured surfaces of stone) as material out of which a certain portion is *to be cut*, to fill his window. A fine Northern Gothic tracery is a complete and systematic arrangement of arches and foliation, *adjusted* to the form of the window; but a Venetian tracery is a piece of a larger composition, cut to the shape of the window. In the Porta della Carta, in the Church of the Madonna dell' Orto, in the Casa Bernardo on the Grand Canal, in the old Church of the Misericordia, and wherever else there are rich traceries in Venice, it will always be found that a certain arrangement of quatrefoils and other figures has been planned as if it were to extend indefinitely into miles of arcade; and out of this colossal piece of marble lace, a piece in the shape of a window is cut, mercilessly and fearlessly: whatever fragments and odd shapes of interstice, remnants of this or that figure of the divided foliation, may occur at the edge of the window, it matters not; all are cut across, and shut in by the great outer archivolt.

It is very curious to find the Venetians treating what in other countries became of so great individual importance, merely as a kind of diaper ground, like that of their chequered colors on the walls. There is great grandeur in the idea, though the system of their traceries was spoilt by it: but they always treated their buildings as masses of color rather than of line; and the great traceries of the Ducal Palace itself are not

spared any more than those of the minor palaces. They are cut off at the flanks in the middle of the quatrefoils, and the terminal mouldings take up part of the breadth of the poor half of a quatrefoil at the extremity.

One other circumstance is notable also. In good Northern Gothic the tracery bars are of a constant profile, the same on both sides; and if the plan of the tracery leaves any interstices so small that there is not room for the full profile of the tracery bar all round them, those interstices are entirely closed, the tracery bars being supposed to have met each other. But in Venice, if an interstice becomes anywhere inconveniently small, the tracery bar is sacrificed; cut away, or in some way altered in profile, in order to afford more room for the light, especially in the early traceries, so that one side of a tracery bar is often quite different from the other. For instance, in the bars 1 and 2, Plate XI., from the Frari and St. John and Paul, the uppermost side is towards a great opening, and there was room for the bevel or slope to the cusp; but in the other side the opening was too small, and the bar falls vertically to the cusp. In 5 the uppermost side is to the narrow aperture, and the lower to the small one; and in fig. 9, from the Casa Cicogna, the uppermost side is to the apertures of the tracery, the lowermost to the arches beneath, the great roll following the design of the tracery; while 13 and 14 are left without the roll at the base of their cavettos on the uppermost sides, which are turned to narrow apertures. The earliness of the Casa Cicogna tracery is seen in a moment by its being moulded on the face only. It is in fact nothing more than a series of quatrefoiled apertures in the solid wall of the house, with mouldings on their faces, and magnificent arches of pure pointed fifth order sustaining them below.

The following are the references to the figures in the plate:

PLATE XI. Vol. III.

1. Frari.
2. Apse, St. John and Paul.
3. Frari.
4. Ducal Palace, inner court, upper window.

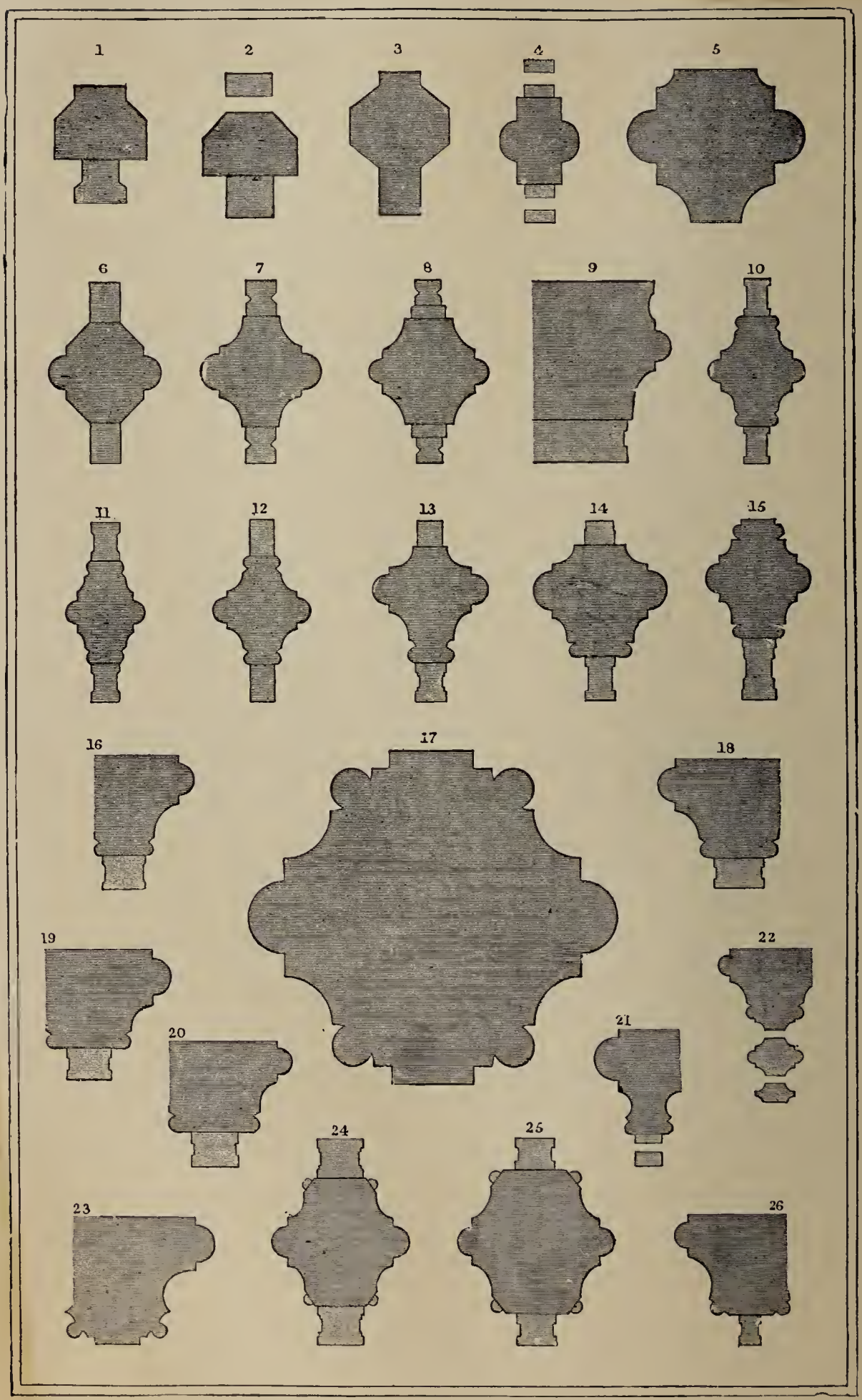


PLATE XI.—TRACERY BARS.

5. Madonna dell' Orto.
6. St. John and Paul.
7. Casa Bernardo.
8. Casa Contarini Fasan.
9. Casa Cicogna.
10. 11. Frari.
12. Murano Palace (see note, p. 249).
13. Misericordia.
14. Palace of the younger Foscari.*

PLATE XI. Vol. III.

15. Casa d' Oro ; great single windows.
16. Hotel Danieli.
17. Ducal Palace.
18. Casa Erizzo, on Grand Canal.
19. Main story, Casa Cavalli.
20. Younger Foscari.
21. Ducal Palace, traceried windows.
22. Porta della Carta.
23. Casa d' Oro.
24. Casa d' Oro, upper story.
25. Casa Facanon.
26. Casa Cavalli, near Post-Office.

It will be seen at a glance that, except in the very early fillet traceries of the Frari and St. John and Paul, Venetian work consists of roll traceries of one general pattern. It will be seen also, that 10 and 11 from the Frari, furnish the first examples of the form afterwards completely developed in 17, the tracery bar of the Ducal Palace ; but that this bar differs from them in greater strength and squareness, and in adding a recess between its smaller roll and the cusp. Observe, that this is done for strength chiefly ; as, in the contemporary tracery (21) of the upper windows, no such additional thickness is used.

Figure 17 is slightly inaccurate. The little curved recesses behind the smaller roll are not equal on each side ; that next the cusp is smallest, being about $\frac{5}{8}$ of an inch, while that next

* The palace next the Casa Foscari, on the Grand Canal, sometimes said to have belonged to the son of the Doge.

the cavetto is about $\frac{1}{8}$; to such an extent of subtlety did the old builders carry their love of change.

The return of the cavetto in 21, 23, and 26, is comparatively rare, and is generally a sign of later date.

The reader must observe that the great sturdiness of the form of the bars, 5, 9, 17, 24, 25, is a consequence of the peculiar office of Venetian traceries in supporting the mass of the building above, already noticed in Vol. II.; and indeed the forms of the Venetian Gothic are, in many other ways, influenced by the difficulty of obtaining stability on sandy foundations. One thing is especially noticeable in all their arrangements of traceries; namely, the endeavor to obtain equal and horizontal pressure along the whole breadth of the building, not the divided and local pressures of Northern Gothic. This object is considerably aided by the structure of the balconies, which are of great service in knitting the shafts together, forming complete tie-beams of marble, as well as a kind of rivets, at their bases. For instance, at *b*, Fig. II., is represented the masonry of the base of the upper arcade of the Ducal Palace, showing the root of one of its main shafts, with the binding balconies. The solid stones which form the foundation are much broader than the balcony shafts, so that the socketed arrangement is not seen: it is shown as it would appear in a longitudinal section. The balconies are not let into the circular shafts, but fitted to their circular curves, so as to grasp them, and riveted with metal; and the bars of stone which form the tops of the balconies are of great strength and depth, the small trefoiled arches being cut out of them as

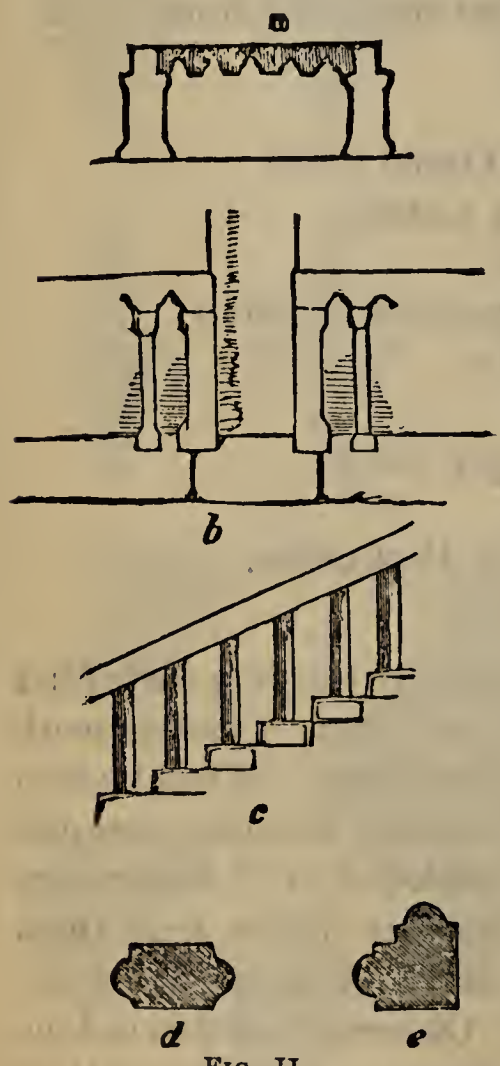


Fig. II.

in Fig. III., so as hardly to diminish their binding power. In the lighter independent balconies they are often cut deeper; but in all cases the bar of stone is nearly independent of the small shafts placed beneath it, and would stand firm though these were removed, as at *a*, Fig. II., supported either by the main shafts of the traceries, or by its own small pilasters with semi-shafts at their sides, of the plan *d*, Fig. II., in a continuous balcony, and *e* at the angle of one.

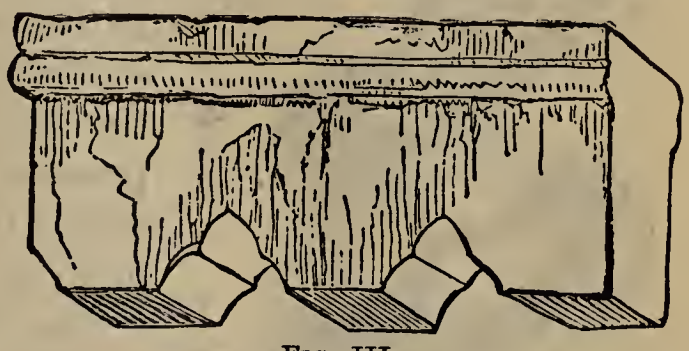


FIG. III.

There is one more very curious circumstance illustrative of the Venetian desire to obtain horizontal pressure. In all the Gothic staircases with which I am acquainted, out of Venice, in which vertical shafts are used to support an inclined line, those shafts are connected by arches rising each above the other, with a little bracket above the capitals, on the side where it is necessary to raise the arch; or else, though less gracefully, with a longer curve to the lowest side of the arch.

But the Venetians seem to have had a morbid horror of arches which were not *on a level*. They could not endure the appearance of the roof of one arch bearing against the side of another; and rather than introduce the idea of obliquity into bearing curves, they abandoned the arch principle altogether; so that even in their richest Gothic staircases, where trefoiled arches, exquisitely decorated, are used on the landings, they ran the shafts on the sloping stair simply into the bar of stone above them, and used the excessively ugly and valueless arrangement of Fig. II., rather than sacrifice the sacred horizontality of their arch system.

It will be noted, in Plate XI., that the form and character of the tracery bars themselves are independent of the position or projection of the cusps on their flat sides. In this respect, also, Venetian traceries are peculiar, the example 22 of the Porta della Carta being the only one in the plate which is subordinated according to the Northern system. In every

other case the form of the aperture is determined, either by a flat and solid cusp as in 6, or by a pierced cusp as in 4. The effect of the pierced cusp is seen in the uppermost figure, Plate XVIII. Vol. II.; and its derivation from the solid cusp will be understood, at once, from the woodcut Fig. IV., which represents a series of the flanking stones of any arch of the fifth order, such as *f* in Plate III. Vol. I.

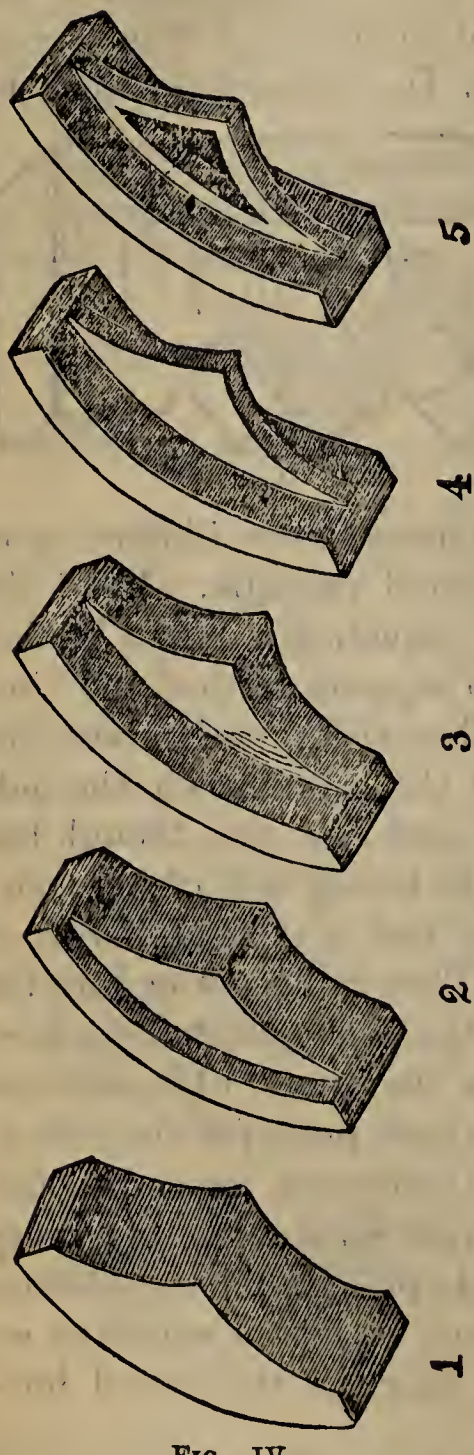


Fig. IV.

The first on the left shows the condition of cusp in a perfectly simple and early Gothic arch, 2 and 3 are those of common arches of the fifth order, 4 is the condition in more studied examples of the Gothic advanced guard, and 5 connects them all with the system of traceries. Introducing the common archivolt mouldings on the projecting edge of 2 and 3, we obtain the bold and deep fifth order window, used down to the close of the fourteenth century or even later, and always grand in its depth of cusp, and consequently of shadow; but the narrow cusp 4 occurs also in very early work, and is piquant when set beneath a bold flat archivolt, as in Fig. V. opposite, from the Corte del Forno at Santa Marina. The pierced cusp gives a peculiar lightness and brilliancy to the window, but is not so sublime. In the richer buildings the surface of the flat and solid cusp is decorated with a shallow trefoil (see Plate VIII. Vol. I.), or, when the cusp is small, with a triangular incision only, as seen in figs. 7 and 8,

Plate XI. The recesses on the sides of the other cusps indicate their single or double lines of foliation. The cusp of the Ducal Palace has a fillet only round its edge, and a ball of red marble on its truncated point and is perfect in its grand simplicity ; but in general the cusps of Venice are far inferior to those of Verona and of the other cities of Italy, chiefly because there was always some confusion in the mind of the designer between true cusps and the mere bending inwards of the arch of the fourth order. The two series, 4 *a* to 4 *e*, and 5 *a* to 5 *e*, in Plate XIV. Vol. II., are arranged so as to show this connexion, as well as the varieties of curvature in the trefoiled arches of the fourth and fifth orders, which, though apparently slight on so small a scale, are of enormous importance in distant effect ; a house in which the joints of the cusps project as much as in 5 *c*, being quite piquant and grotesque when compared with one in which the cusps are subdued to the form 5 *b*., 4 *d* and 4 *e* are Veronese forms, wonderfully effective and spirited ; the latter occurs at Verona only, but the former at Venice also. 5 *d* occurs in Venice, but is very rare ; and 5 *e* I found only once, on the narrow canal close to the entrance door of the Hotel Danieli. It was partly walled up, but I obtained leave to take down the brickwork and lay open one side of the arch, which may still be seen.

Fig. V.

The above particulars are enough to enable the reader to judge of the distinctness of evidence which the details of Venetian architecture bear to its dates. Farther explanation of the plates would be vainly tedious : but the architect who uses these volumes in Venice will find them of value, in enabling him instantly to class the mouldings which may interest him ; and for this reason I have given a larger number of examples than would otherwise have been sufficient for my purpose.

INDICES.

I. PERSONAL INDEX. | III. TOPICAL INDEX.
II. LOCAL INDEX. | IV. VENETIAN INDEX.

The first of the following Indices contains the names of persons; the second those of places (not in Venice) alluded to in the body of the work. The third Index consists of references to the subjects touched upon. In the fourth, called the Venetian Index, I have named every building of importance in the city of Venice itself, or near it; supplying, for the convenience of the traveller, short notices of those to which I had no occasion to allude in the text of the work; and making the whole as complete a guide as I could, with such added directions as I should have given to any private friend visiting the city. As, however, in many cases, the opinions I have expressed differ widely from those usually received; and, in other instances, subjects which may be of much interest to the traveller have not come within the scope of my inquiry; the reader had better take Lazari's small Guide in his hand also, as he will find in it both the information I have been unable to furnish, and the expression of most of the received opinions upon any subject of art.

Various inconsistencies will be noticed in the manner of indicating the buildings, some being named in Italian, some in English, and some half in one, and half in the other. But these inconsistencies are permitted in order to save trouble, and make the Index more practically useful. For instance, I believe the traveller will generally look for "Mark," rather than for "Marco," when he wishes to find the reference to St. Mark's Church; but I think he will look for Rocco, rather

than for Roch, when he is seeking for the account of the Scuola di San Rocco. So also I have altered the character in which the titles of the plates are printed, from the black letter in the first volume, to the plain Roman in the second and third; finding experimentally that the former character was not easily legible, and conceiving that the book would be none the worse for this practical illustration of its own principles, in a daring sacrifice of symmetry to convenience.

These alphabetical Indices will, however, be of little use, unless another, and a very different kind of Index, be arranged in the mind of the reader; an Index explanatory of the principal purposes and contents of the various parts of this essay. It is difficult to analyze the nature of the reluctance with which either a writer or painter takes it upon him to explain the meaning of his own work, even in cases where, without such explanation, it must in a measure remain always disputable: but I am persuaded that this reluctance is, in most instances, carried too far; and that, wherever there really is a serious purpose in a book or a picture, the author does wrong who, either in modesty or vanity (both feelings have their share in producing the dislike of personal interpretation), trusts entirely to the patience and intelligence of the readers or spectators to penetrate into their significance. At all events, I will, as far as possible, spare such trouble with respect to these volumes, by stating here, finally and clearly, both what they intend and what they contain; and this the rather because I have lately noticed, with some surprise, certain reviewers announcing as a discovery, what I thought had lain palpably on the surface of the book, namely, that "if Mr. Ruskin be right, all the architects, and all the architectural teaching of the last three hundred years, must have been wrong." That is indeed precisely the fact; and the very thing I meant to say, which indeed I thought I had said over and over again. I believe the architects of the last three centuries to have been wrong; wrong without exception; wrong totally, and from the foundation. This is exactly the point I have been endeavoring to prove, from the beginning of this work to the end of it. But as it seems not yet to have been stated clearly

enough, I will here try to put my entire theorem into an unmistakable form.

The various nations who attained eminence in the arts before the time of Christ, each of them, produced forms of architecture which in their various degrees of merit were almost exactly indicative of the degrees of intellectual and moral energy of the nations which originated them; and each reached its greatest perfection at the time when the true energy and prosperity of the people who had invented it were at their culminating point. Many of these various styles of architecture were good, considered in relation to the times and races which gave birth to them; but none were absolutely good or perfect, or fitted for the practice of all future time.

The advent of Christianity for the first time rendered possible the full development of the soul of man, and therefore the full development of the arts of man.

Christianity gave birth to a new architecture, not only immeasurably superior to all that had preceded it, but demonstrably the best architecture that *can* exist; perfect in construction and decoration, and fit for the practice of all time.

This architecture, commonly called "Gothic," though in conception perfect, like the theory of a Christian character, never reached an actual perfection, having been retarded and corrupted by various adverse influences; but it reached its highest perfection, hitherto manifested, about the close of the thirteenth century, being then indicative of a peculiar energy in the Christian mind of Europe.

In the course of the fifteenth century, owing to various causes which I have endeavored to trace in the preceding pages, the Christianity of Europe was undermined; and a Pagan architecture was introduced, in imitation of that of the Greeks and Romans.

The architecture of the Greeks and Romans themselves was not good, but it was natural; and, as I said before, good in some respects, and for a particular time.

But the imitative architecture introduced first in the fifteenth century, and practised ever since, was neither good

nor natural. It was good in no respect, and for no time. All the architects who have built in that style have built what was worthless; and therefore the greater part of the architecture which has been built for the last three hundred years, and which we are now building, is worthless. We must give up this style totally, despise it and forget it, and build henceforward only in that perfect and Christian style hitherto called Gothic, which is everlastingly the best.

This is the theorem of these volumes.

In support of this theorem, the first volume contains, in its first chapter, a sketch of the actual history of Christian architecture, up to the period of the Reformation; and, in the subsequent chapters, an analysis of the entire system of the laws of architectural construction and decoration, deducing from those laws positive conclusions as to the best forms and manners of building for all time.

The second volume contains, in its first five chapters, an account of one of the most important and least known forms of Christian architecture, as exhibited in Venice, together with an analysis of its nature in the fourth chapter; and, which is a peculiarly important part of this section, an account of the power of color over the human mind.

The sixth chapter of the second volume contains an analysis of the nature of Gothic architecture, properly so called, and shows that in its external form it complies precisely with the abstract laws of structure and beauty, investigated in the first volume. The seventh and eighth chapters of the second volume illustrate the nature of Gothic architecture by various Venetian examples. The third volume investigates, in its first chapter, the causes and manner of the corruption of Gothic architecture; in its second chapter, defines the nature of the Pagan architecture which superseded it; in the third chapter, shows the connexion of that Pagan architecture with the various characters of mind which brought about the destruction of the Venetian nation; and, in the fourth chapter, points out the dangerous tendencies in the modern mind which the practice of such an architecture indicates.

Such is the intention of the preceding pages, which I hope

will no more be doubted or mistaken. As far as regards the manner of its fulfilment, though I hope, in the course of other inquiries, to add much to the elucidation of the points in dispute, I cannot feel it necessary to apologize for the imperfect handling of a subject which the labor of a long life, had I been able to bestow it, must still have left imperfectly treated.

I

PERSONAL INDEX.

A

Alberti, Duccio degli, his tomb, iii. 76, 82.
Alexander III., his defence by Venetians, i. 21.
Ambrose, St., his verbal subtleties, ii. 318.
Angelico, Frà, artistical power of, i. 396; his influence on Protestants, ii. 107; his coloring, ii. 147.
Aristotle, his evil influence on the modern mind, ii. 318.
Averulinus, his book on Architecture, iii. 66.

B

Barbaro, monuments of the family, iii. 125.
Barbarossa, Emperor, i. 21, 23.
Baseggio, Pietro, iii. 199.
Bellini, John, i. 24; his kindness to Albert Durer, i. 377; general power of, see Venetian Index, under head "Giovanni Grisostomo;" Gentile, his brother, iii. 25.
Berti, Bellincion, ii. 262.
Browning, Elizabeth B., her poetry, ii. 206.
Bunsen, Chevalier, on Romanesque Churches, ii. 380.
Bunyan, John, his portraiture of constancy, ii. 331; of patience, ii. 332; of vanity, ii. 344; of sin, iii. 147.

C

Calendario, Filippo, iii. 199.
Canaletto, i. 37; and see Venetian Index, under head "Carità."
Canova, i. 217; and see Venetian Index, under head "Frari."
Cappello, Vincenzo, his tomb, iii. 123.
Caracci, school of the, i. 37.

Cary, his translation of Dante, ii. 263.
Cavalli, Jacopo, his tomb, iii. 84.
Cicero, influence of his philosophy, ii. 315, 316.
Claude Lorraine, i. 37.
Comnenus, Manuel, ii. 262.
Cornaro, Marco, his tomb, iii. 81.
Correggio, ii. 192.
Crabbe, naturalism in his poetry, ii. 195.

D

Dandolo, Andrea, tomb of, ii. 73, 79 ; Francesco, tomb of, iii. 77 ; character of, iii. 78 ; Simon, tomb of, iii. 81.
Dante, his central position, ii. 338, iii. 158 ; his system of virtue, ii. 322 ; his portraiture of sin, iii. 147.
Daru, his character as a historian, iii. 214.
Dolci, Carlo, ii. 107.
Dolfino, Giovanni, tomb of, iii. 80.
Durer, Albert, his rank as a landscape painter, i. 376 ; his power in grotesque, iii. 145.

E

Edwin, King, his conversion, iii. 64.

F

Faliero, Bertuccio, his tomb, iii. 95 ; Marino, his palace, ii. 253 ; Vitale, miracle in his time, ii. 64.
Fergusson, James, his system of beauty, i. 382.
Foscari, Francesco, his reign, i. 18, iii. 165 ; his tomb, iii. 86 ; his countenance, iii. 88.

G

Garbett, answer to Mr., i. 398.
Ghiberti, his sculpture, i. 217, iii. 15.
Giotto, his system of the virtues, ii. 321, 327, 339 ; his rank as a painter, ii. 188, iii. 52, 174.
Giulio Romano, i. 37.
Giustiniani, Marco, his tomb, i. 310 ; Sebastian, ambassador to England, iii. 224.

Godfrey of Bouillon, his piety, iii. 65.
Gozzoli, Benozzo, ii. 195.
Gradenigo, Pietro, ii. 289.
Grande, Can, della Scala, his tomb, i. 265 (the cornice *g* in Plate XVI. is taken from it), iii. 73.
Guariento, his Paradise, ii. 294.
Guercino, ii. 107.

H

Hamilton, Colonel, his paper on the Serapeum, ii. 220.
Hobbima, iii. 183, 184.
Hunt, William, his painting of peasant boys, ii. 193; of still life, ii. 393.
Hunt, William Holman, relation of his works to modern and ancient art, iii. 185.

K

Knight, Gally, his work on Architecture, i. 372.

L

Leonardo da Vinci, ii. 171; iii. 59.
Louis XI., iii. 193.

M

Martin, John, ii. 107.
Mastino, Can, della Scala, his tomb, ii. 224, iii. 75.
Maynard, Miss, her poems, ii. 396.
Michael Angelo, ii. 136, 188, iii. 59, 91, 100, 158.
Millais, John E., relation of his works to older art, iii. 185; aerial perspective in his "Huguenot," iii. 50.
Milton, how inferior to Dante, iii. 147.
Mocenigo, Tomaso, his character, i. 18; his speech on rebuilding the Ducal Palace, ii. 297; his tomb, i. 40, iii. 86.
Morosini, Carlo, Count, note on Daru's History by, iii. 213.
Morosini, Marino, his tomb, iii. 95.
Morosini, Michael, his character, iii. 213; his tomb, iii. 82.
Murillo, his sensualism, ii. 192.

N

Napoleon, his genius in civil administration, i. 394.
Niccolo Pisano, i. 215.

O

Orcagna, his system of the virtues, ii. 327 ; his art, iii. 52.
Orseolo, Pietro (Doge), iii. 121.
Otho the Great, his vow at Murano, ii. 36.

P

Palladio, i. 38, 151 ; and see Venetian Index, under head "Giorgio Maggiore."
Participazio, Angelo, founds the Ducal Palace, ii. 286.
Pesaro, Giovanni, tomb of, iii. 94 ; Jacopo, tomb of, iii. 93.
Philippe de Commynes, i. 26.
Plato, influence of his philosophy, ii. 315, 336 ; his playfulness, iii. 128.
Poussin, Nicolo and Gaspar, i. 37.
Procaccini, Camillo, ii. 188.
Prout, Samuel, his style, i. 249, iii. 22, 48, 135.
Pugin, Welby, his rank as an architect, i. 379.

Q

Querini, Marco, his palace, ii. 254.

R

Raffaelle, ii. 188, iii. 59, 109, 136.
Reynolds, Sir J., his painting at New College, ii. 321 ; his general manner, iii. 183.
Rogers, Samuel, his works, ii. 195, iii. 114.
Rubens, intellectual rank of, i. 395 ; coarseness of, ii. 146.

S

Salvator Rosa, i. 37, ii. 108, 147, 188.
Scaligeri, tombs of, at Verona ; see "Grande," "Mastino," "Signorio ;" palace of, ii. 257.
Scott, Sir W., his feelings of romance, iii. 191.
Shakspeare, his "Seven Ages," whence derived, ii. 359.

Sharpe, Edmund, his works, i. 335, 372.
Signorio, Can, della Scala, his tomb, character, i. 265, iii. 75.
Simplicius, St., ii. 354.
Spenser, value of his philosophy, ii. 326, 339, 342 ; his personifications of the months, ii. 270 ; his system of the virtues, ii. 326 ; scheme of the first book of the Faerie Queen, iii. 205.
Steno, Michael, ii. 304 ; his tomb, ii. 295.
Stothard (the painter), his works, ii. 188, 195.
Symmachus, St., ii. 355.

T

Teniers, David, ii. 188.
Tiepolo, Jacopo and Lorenzo, their tombs, iii. 71 ; Bajamonte, ii. 254.
Tintoret, i. 25, ii 136 ; his genius and function, ii. 150 ; his Paradise, ii. 302, 371 ; his rank among the men of Italy, iii. 158.
Titian, i. 25 ; his function and fall, ii. 150, 188.
Turner, his rank as a landscape painter, i. 376, ii. 188.

U

Uguccione, Benedetto, destroys Giotto's façade at Florence, i. 199.

V

Vendramin, Andrea (Doge), his tomb, i. 40, iii. 90.
Verocchio, Andrea, iii. 15, 17, 18.
Veronese, Paul, artistical rank of, i. 394 ; his designs of balustrades, ii. 247 ; and see in Venetian Index, "Ducal Palace," "Pisani," "Sebastian," "Redentore," "Accademia."

W

West, Benjamin, ii. 107.
Wordsworth, his observation of nature, i. 246 (note) ; his playfulness, iii. 128.

Z

Zeno, Carlo, i. 18, iii. 82.
Ziani, Sebastian (Doge), builds Ducal Palace, ii. 288.

II.

LOCAL INDEX.

A

Abbeville, door of church at, ii. 224; parapet at, ii. 244.
Alexandria, Church at, i. 375.
Alhambra, ornamentation of, i. 425.
Alps, how formed for distant effect, i. 244; how seen from Venice, ii. 8, 33.
Amiens, pillars of Cathedral at, i. 110.
Arqua, hills of, how seen from Venice, ii. 8.
Assisi, Giotto's paintings at, ii. 321, 327.

B

Beauvais, piers of Cathedral at, i. 101; grandeur of its buttress structure, i. 172.
Bergamo, Duomo at, i. 272.
Bologna, Palazzo Pepoli at, i. 272.
Bourges, Cathedral at, i. 56, 110, 227, 268, 294; ii. 94, 186; house of Jacques Cœur at, i. 338.

C

Chamouni, glacier forms at, i. 222.
Como, Broletto of, i. 147, 332.

D

Dijon, pillars in Church of Notre Dame at, i. 110; tombs of Dukes of Burgundy, iii. 70.

E

Edinburgh, college at, i. 208.

F

Falaise (St. Gervaise at), piers of, i. 111.
Florence, Cathedral of, i. 199, iii. 17.

G

Gloucester, Cathedral of, i. 194.

L

Lombardy, geology of, ii. 11.
London, Church in Margaret Street, Portland Place, iii. 195; Temple Church, i. 408; capitals in Belgrave and Grosvenor Squares, i. 324; Bank of England, base of, i. 278; wall of, typical of accounts, i. 291; statue in King William Street, i. 216; shops in Oxford Street, i. 202; Arthur Club-house, i. 291; Athenæum Club-house, i. 161, 279; Duke of York's Pillar, i. 279; Treasury, i. 205; Whitehall, i. 205; Westminster, fall of houses at, ii. 267; Monument, i. 91, 279; Nelson Pillar, i. 91, 215; Wellington Statue, i. 256.
Lucca, Cathedral of, ii. 274; San Michele at, i. 369.
Lyons, porch of cathedral at, i. 372.

M

Matterhorn (Mont Cervin), structure of, i. 69; lines of, applied to architecture, i. 303, 304, 325.
Mestre, scene in street of, i. 347.
Milan, St. Ambrogio, piers of, i. 110; capital of, i. 321; St. Eustachio, tomb of St. Peter Martyr, i. 218.
Moulins, brickwork at, i. 291.
Murano, general aspect of, ii. 33; Duomo of, ii. 36; balustrades of, ii. 246; apse of, 380; inscriptions at, ii. 382.

N

Nineveh, style of its decorations, i. 234, 238, 240; iii. 159.

O

Orange (South France), arch at, i. 248.
Orleans, Cathedral of, i. 103.

P

Padua, Arena chapel at, ii. 322 ; St. Antonio at, i. 141 ; St. Sofia at, i. 321 ; Eremitani, Church of, at, i. 141.
Paris, Hotel des Invalides, i. 214 ; Arc de l'Etoile, i. 287 ; Colonne Vendome, i. 212.
Pavia, St. Michele at, piers of, i. 110, 330 ; ornaments of, i. 369.
Pisa, Baptistery of, ii. 274.
Pistoja, San Pietro at, i. 291.

R

Ravenna, situation of, ii. 12.
Rouen, Cathedral, piers of, i. 111, 157 ; pinnacles of, ii. 212 ; windows at, ii. 223 ; St. Maclou at, sculptures of, ii. 197.

S

Salisbury Cathedral, piers of, i. 110 ; windows at, ii. 223.
Sens, Cathedral of, i. 141.
Switzerland, cottage architecture of, i. 159, 203, iii. 134.

V

Verona, San Fermo at, i. 142, ii. 258 ; Sta. Anastasia at, i. 147 ; Duomo of, i. 366 ; St. Zeno at, i. 367 ; balconies at, ii. 247 ; archivolt at, i. 328 ; tombs at, see in Personal Index, "Grande," "Mastino," "Signorio."
Vevay, architecture of, i. 141.
Vienne (South France), Cathedral of, i. 271.

W

Warwick, Guy's tower at, i. 171.
Wenlock (Shropshire), Abbey of, i. 267.
Winchester, Cathedral of, i. 194.

Y

York, Minster of, i. 206, 307.

III.

TOPICAL INDEX.

A

Abacus, defined, i. 114 ; law of its proportion, i. 117–122 ; its connection with cornices, i. 123 ; its various profiles, i. 312–315 ; iii. 244–245.

Acanthus, leaf of, its use in architecture, i. 232 ; how treated at Torcello, ii. 20.

Alabaster, use of, in incrustation, ii. 89.

Anachronism, necessity of, in the best art, ii. 198.

Anatomy, a disadvantageous study for artists, iii. 50.

Angels, use of their images in Venetian heraldry, ii. 276 ; statues of, on the Ducal Palace, ii. 309.

Anger, how symbolically represented, ii. 342.

Angles, decoration of, i. 258 ; ii. 303 ; of Gothic Palaces, ii. 238 ; of Ducal Palace, ii. 305.

Animal character in northern and southern climates, ii. 156–8 ; in grotesque art, iii. 149.

Apertures, analysis of their structure, i. 62 ; general forms of, i. 176.

Apse, forms of, in southern and northern churches compared, i. 173 ; of Murano, ii. 380.

Arabesques of Raffaelle, their baseness, iii. 136.

Arabian architecture, i. 30, 234, 235, 425 ; ii. 137.

Arches, general structure of, i. 128 ; moral characters of, i. 132 ; lancet, round, and depressed, i. 135 ; four-centred, i. 136 ; ogee, i. 137 ; non-concentric, i. 138, 333 ; masonry of, i. 138, ii. 217 ; load of, i. 149 ; are not derived from vegetation, ii. 201.

Architects, modern, their unfortunate position, i. 399, 402.

Architecture, general view of its divisions, i. 59–63 ; how to judge of it, ii. 174 ; adaptation of, to requirements of human mind, iii. 192 ; richness of early domestic, ii. 103, iii. 5–6 ; manner of its debasement in general, iii. 7.
Archivolts, decoration of, i. 327 ; general families of, i. 328 ; of Murano, ii. 54 ; of St. Mark's, ii. 54, 98 ; in London, ii. 100 ; Byzantine, ii. 140 ; profiles of, iii. 245.
Arts, relative dignity of, i. 389 ; how represented in Venetian sculpture, ii. 354 ; what relation exists between them and their materials, ii. 393 ; art divided into the art of facts, of design, and of both, ii. 183 ; into purist, naturalist, and sensualist, ii. 187 ; art opposed to inspiration, iii. 151 ; defined, iii. 170 ; distinguished from science, iii. 38 ; how to enjoy that of the ancients, iii. 188.
Aspiration, not the primal motive of Gothic work, i. 155.
Astrology, judicial, representation of its doctrines in Venetian sculpture, ii. 350.
Austrian government in Italy, iii. 209.
Avarice, how represented figuratively, ii. 343.

B

Backgrounds, diapered, iii. 24.
Balconies, of Venice, ii. 243 ; general treatment of, iii. 256 ; of iron, ii. 247.
Ballflower, its use in ornamentation, i. 276.
Balustrades. See "Balconies."
Bases, general account of, iii. 226 ; of walls, i. 66 ; of piers, i. 83 ; of shafts, i. 93 ; decoration of, i. 277 ; faults of Gothic profiles of, i. 281 ; spurs of, i. 282 ; beauty of, in St. Mark's, i. 286 ; Lombardic, i. 288 ; ought not to be richly decorated, i. 288 ; general effect of, ii. 386.
Battlements, i. 166 ; abuse of, in ornamentation, i. 219.
Beauty and ornament, relation of the terms, i. 399.
Bellstones of capitals defined, i. 115.
Birds, use of, in ornamentation, i. 233, ii. 141.
Bishops, their ancient authority, ii. 30.
Body, its relation to the soul, i. 54, 389.
Brackets, division of, i. 165 ; ridiculous forms of, i. 165.

Breadth in Byzantine design, ii. 135.
Brickwork, ornamental, i. 291 ; in general, ii. 240, 259, 260.
Brides of Venice, legend of the, iii. 114–117.
Buttresses, general structure of, i. 169 ; flying, i. 194 ; supposed sanctity of, i. 176.
Bull, symbolical use of, in representing rivers, i. 414, 417, 420.
Byzantine style, analysis of, ii. 78 ; ecclesiastical fitness of, ii. 100 ; centralization in, ii. 236 ; palaces built in, ii. 120 ; sculptures in, ii. 138, 141.

C

Candlemas, ancient symbols of, ii. 271.
Capitals, general structure of, i. 112 ; bells of, i. 115 ; just proportions of, i. 120 ; various families of, i. 27, 75, 324, ii. 130, iii. 231 ; are necessary to shafts in good architecture, i. 125 ; Byzantine, ii. 132, iii. 232 ; Lily, of St. Mark's, ii. 138 ; of Solomon's temple, ii. 139.
Care, how symbolized, ii. 346. See "Sorrow."
Caryatides, i. 297.
Castles, English, entrances of, i. 181.
Cathedrals, English, effect of, ii. 67.
Ceilings, old Venetian, ii. 278.
Centralization in design, ii. 236.
Chalet of Switzerland, its character, i. 203.
Chamfer defined, i. 261 ; varieties of, i. 260, 425.
Changefulness, an element of Gothic, ii. 172.
Charity, how symbolized, ii. 321, 325, 337.
Chartreuse, Grande, morbid life in, iii. 190.
Chastity, how symbolized, ii. 326.
Cheerfulness, how symbolized, ii. 324, 346 ; virtue of, ii. 324.
Cherries, cultivation of, at Venice, ii. 360.
Christianity, how mingled with worldliness, iii. 110 ; how imperfectly understood, iii. 168 ; influence of, in liberating workmen, i. 242, ii. 159 ; influence of, on forms, i. 107.
Churches, wooden, of the North, i. 374 ; considered as ships, ii. 30 ; decoration of, how far allowable, ii. 104.
Civilization, progress of, iii. 168 ; two-fold danger of, iii. 169

Classical literature, its effect on the modern mind, iii. 16.
Climate, its influence on architecture, i. 155, ii. 156, 203.
Color, its importance in early work, ii. 43, 44, 81, 93; its spirituality, ii. 146, 395; its relation to music, iii. 185; quartering of, iii. 23–4; how excusing realization, iii. 185.
Commerce, how regarded by Venetians, i. 20.
Composition, definition of the term, ii. 182.
Constancy, how symbolized, ii. 331.
Construction, architectural, how admirable, i. 48.
Convenience, how consulted by Gothic architecture, ii. 179.
Cornices, general divisions of, i. 73, iii. 250; of walls, i. 72; of roofs, i. 158; ornamentation of, i. 299; curvatures of, i. 301; military, i. 163; Greek, i. 160.
Courses in walls, i. 71.
Crockets, their use in ornamentation, i. 339; their abuse at Venice, iii. 13.
Crosses, Byzantine, ii. 140.
Crusaders, character of the, ii. 262.
Crystals, architectural appliance of, i. 224.
Cupid, representation of, in early and later art, ii. 340.
Curvature, on what its beauty depends, i. 223, iii. 9.
Cusps, definition of, i. 140; groups of, i. 143; relation of, to vegetation, ii. 218; general treatment of, iii. 258; earliest occurrence of, ii. 220.

D

Daguerreotype, probable results of, iii. 169.
Darkness, a character of early churches, ii. 23; not an abstract evil, iii. 221.
Death, fear of, in Renaissance times, iii. 68, 92–94; how anciently regarded, iii. 137–139, 156.
Decoration, true nature of, i. 400; how to judge of, i. 56, 57. See "Ornament."
Demons, nature of, how illustrated by Milton and Dante, iii. 147.
Dentil, Venetian. defined, i. 270, 272.
Design, definition of the term, ii. 183; its relations to naturalism, ii. 184.

Despair, how symbolized, ii. 332.
Diaper patterns in brick, i. 291 ; in color, iii. 24, 25.
Discord, how symbolized, ii. 331.
Discs, decoration by means of, i. 239, 412 ; ii. 148, 263.
Division of labor, evils of, ii. 165.
Doge of Venice, his power, i. 17, 352.
Dogtooth moulding defined, i. 266.
Dolphins, moral disposition of, i. 229 ; use of, in symbolic representation of sea, i. 417, 418.
Domestic architecture, richness of, in middle ages, ii. 101.
Doors, general structure of, i. 178, 180 ; smallness of in English cathedrals, i. 179 ; ancient Venetian, ii. 276, iii. 228.
Doric architecture, i. 160, 296, 302 ; Christian Doric, i. 302, 309.
Dragon, conquered by St. Donatus, ii. 38 ; use of, in ornamentation, ii. 219.
Dreams, how resembled by the highest arts, iii. 153 ; prophetic, in relation to the Grotesque, iii. 156.
Dress, its use in ornamentation, i. 212 ; early Venetian, ii. 381 ; dignity of, iii. 190 ; changes in modern dress, iii. 191–192.
Duties of buildings, i. 59.

E

Earthquake of 1511, ii. 241, 242.
Eastern races, their power over color, ii. 148.
Eaves, construction of, i. 159.
Ecclesiastical architecture in Venice, i. 33 ; no architecture exclusively ecclesiastical, ii. 101–104.
Edge decoration, i. 265.
Education, University, i. 386 ; iii. 111–2 ; evils of, with respect to architectural workmen, ii. 109 ; how to be successfully undertaken, ii. 165, iii. 215 ; modern education in general, how mistaken, iii. 111–2, 215 ; system of, in Plato, ii. 315–7 ; of Persian kings, ii 316 ; not to be mistaken for erudition, iii. 220 ; ought to be universal, iii. 221.
Egg and arrow mouldings, i. 308.
Egyptian architecture, i. 107, 238 ; ii. 203.

Elgin marbles, ii, 171.
Encrusted architecture, i. 268, 269 ; general analysis of, ii. 79
Energy of Northern Gothic, i. 364 ; ii. 21, 203.
English (early) capitals, faults of, i. 117, 407 ; English mind, its mistaken demands of perfection, ii. 160.
Envy, how set forth, ii. 344.
Evangelists, types of, how explicable, iii. 155.

F

Faerie Queen, Spenser's, value of, theologically, ii. 326.
Faith, influence of, on art, ii. 106, 107 ; Titian's picture of, i. 25 ; how symbolized, ii. 335.
Falsehood, how symbolized, ii. 347.
Fatalism, how expressed in Eastern architecture, ii. 205.
Fear, effect of, on human life, iii. 137 ; on Grotesque art, iii. 142.
Feudalism, healthy effects of, i. 186.
Fig-tree, sculpture of, on Ducal Palace, ii. 305.
Fillet, use of, in ornamentation, i. 264.
Finials, their use in ornamentation, i. 339 ; a sign of decline in Venetian architecture, iii. 13.
Finish in workmanship, when to be required, ii. 166 ; dangers of, iii. 170, ii. 163.
Fir, spruce, influence of, on architecture, i. 156.
Fire, forms of, in ornamentation, i. 228.
Fish, use of, in ornamentation, i. 229.
Flamboyant Gothic, i. 274, ii. 224.
Flattery, common in Renaissance times, iii. 66–7.
Flowers, representation of, how desirable, i. 231 ; how represented in mosaic, iii. 179.
Fluting of columns, a mistake, i. 297.
Foils, definition of, ii. 221.
Foliage, how carved in declining periods, iii. 12, 20. See "Vegetation."
Foliation defined, ii. 218 ; essential to Gothic architecture, ii. 221.
Folly, how symbolized, ii. 322, 347.
Form of Gothic, defined, ii. 208.

Fortitude, how symbolized, ii. 335.
Fountains, symbolic representations of, i. 423.
French architecture, compared with Italian, ii. 226.
Frivolity, how exhibited in Grotesque art, iii. 145.
Fruit, its use in ornamentation, i. 233.

G

Gable, general structure of, i. 130; essential to Gothic, ii. 217, 219.
Gardens, Italian, iii. 136.
Generalization, abuses of, iii. 176.
Geology of Lombardy, ii. 11.
Glass, its capacities in architecture, i. 404; manufacture of, ii. 166; true principles of working in, ii. 168, 393–396.
Gluttony, how symbolized, ii. 341.
Goldsmiths' work, a high form of art, ii. 167.
Gondola, management of, ii. 373.
Gothic architecture, analysis of, ii. 152; not derived from vegetable structure, i. 127; convenience of, ii. 178–9; divisions of, ii. 215; surface and linear, ii. 225; Italian and French, ii. 226; flamboyant, i. 274, ii. 224; perpendicular, i. 192, ii. 223, 227; early English, i. 116; how to judge of it, ii. 227; how fitted for domestic purposes, ii. 267, iii. 194; how first corrupted, iii. 7; how to be at present built, iii. 195; early Venetian, ii. 247; ecclesiastical Venetian, i. 35; central Venetian, ii. 231; how adorned by color in Venice, iii. 26.
Government of Venice, i. 16, ii. 363.
Grammar, results of too great study of it, iii. 58, 107.
Greek architecture, general character of, i. 238, ii. 214, iii. 159.
Grief. See "Sorrow."
Griffins, Lombardic, i. 288, 381.
Grotesque, analysis of, iii. 132; in changes of form, i. 311; in Venetian painting, iii. 162: symbolical, iii. 154; its character in Renaissance work, iii. 113, 122, 136, 144.
Gutters of roofs, i. 159.

H

Heathenism, typified in ornament, i. 311. See "Paganism."
Heaven and Hell, proofs of their existence in natural phenomena, iii. 139.
History, how to be written and read, iii. 225.
Honesty, how symbolized, ii. 347.
Hope, how symbolized, ii. 339.
Horseshoe arches, i. 135, ii. 249.
Humanity, spiritual nature of, i. 54 ; divisions of, with respect to art, i. 389.
Humility, how symbolized, ii. 337.

I

Idleness, how symbolized, ii. 343.
Idolatry, proper sense of the term, ii. 387 ; is no encourager of art, ii. 111–112. See "Popery."
Imagination, its relation to art, iii. 181.
Imitation of precious stones, &c., how reprehensible, iii. 30, 33.
Imposts, continuous, i. 126.
Infidelity, how symbolized, ii. 333 ; an element of the Renaissance spirit, iii. 102.
Injustice, how symbolized, ii. 348.
Inlaid ornamentation, i. 362 ; perfection of, in early Renaissance, iii. 29.
Inscriptions at Murano, ii. 52, 58 ; use of, in early times, ii 114.
Insects, use of, in ornamentation, i. 229.
Inspiration, how opposed to art, iii. 151, 171.
Instinct, its dignity, iii. 171.
Intellect, how variable in dignity, iii. 172–173.
Involution, delightfulness of, in ornament, ii. 138.
Iron, its use in architecture, i. 186, 404.
Italians, modern character of, iii. 210.
Italy, how ravaged by recent war, iii. 211.

J

Jambs, Gothic, iii. 228.
Jesting, evils of, iii. 130.

Jesuits, their restricted power in Venice, i. 358.
Jewels, their cutting, a bad employment, ii. 167.
Judgments, instinctive, i. 394.
Job, book of, its purpose, iii. 57.

K

Keystones, how mismanaged in Renaissance work. See Venetian Index, under head "Libreria."
Knowledge, its evil consequences, iii. 43 ; how to be received, iii. 52–3, &c. See "Education."

L

Labor, manual, ornamental value of, i. 402 ; evils of its division, ii. 165 ; is not a degradation, ii. 169.
Labyrinth, in Venetian streets, its clue, ii. 253.
Lagoons, Venetian, nature of, ii. 12–15.
Landscape, lower schools of, i. 37 ; Venetian, ii. 151 ; modern love of, ii. 175, iii. 123.
Laws of right in architecture, i. 46 ; laws in general, how permissibly violated, i. 253, ii. 210 ; their position with respect to art, iii. 98 ; and to religion, iii. 205.
Leaves, use of, in ornamentation, i. 231 (see "Vegetation") ; proportion of, ii. 129.
Liberality, how symbolized, ii. 331.
Life in Byzantine architecture, ii. 135.
Lilies, beautiful proportions of, ii. 129 ; used for parapet ornaments, ii. 241 ; lily capitals, ii. 138.
Limitation of ornament, i. 253.
Lines, abstract use of, in ornament, i. 221.
Lintel, its structure, i. 130, 132.
Lion, on piazzetta shafts, iii. 240.
Load, of arches, i. 138.
Logic, a contemptible science, iii. 107.
Lombardic architecture, i. 31.
Lotus leaf, its use in architecture, i. 232.
Love of God, its power over human life, iii. 137.
Lusts, their power over human nature, how symbolized by Spenser, ii. 326.

Luxury, how symbolized, ii. 340 ; how traceable in ornament, iii. 8 ; of Renaissance schools, iii. 63–64.

M

Madonna, Byzantine representations of, ii. 57.
Magnitude, vulgar admiration of, iii. 67.
Malmsey, use of, in Feast of the Maries, iii. 118.
Marble, its uses, iii. 30–31.
Maries, Feast of the, iii. 118.
Mariolatry, ancient and modern, ii. 59.
Marriages of Venetians, iii. 117.
Masonry, Mont-Cenisian, i. 138 ; of walls, i. 71 ; of arches, i. 138.
Materials, invention of new, how injurious to art, iii. 46.
Misery, how symbolized, ii. 345.
Modesty, how symbolized, ii. 334.
Monotony, its place in art, ii. 176.
Months, personifications of, in ancient art, ii. 270.
Moroseness, its guilt, iii. 131.
Mosaics, at Torcello, ii. 23, 24 ; at St. Mark's, ii. 73, 114 ; early character of, ii. 113, iii. 174, 177.
Music, its relation to color, iii. 185.
Mythology of Venetian painters, ii. 151 ; ancient, how injurious to the Christian mind, iii. 109–110.

N

Natural history, how necessary a study, iii. 57.
Naturalism, general analysis of it with respect to art, ii. 181–196 ; its advance in Gothic art, iii. 11 ; not to be found in the encrusted style, ii. 92 ; its presence in the noble Grotesque, iii. 144.
Nature (in the sense of material universe) not improvable by art, i. 343 ; its relation to architecture, i. 344.
Niches, use of, in Northern Gothic, i. 275 ; in Venetian, ii 239 ; in French and Veronese, ii. 227.
Norman, hatchet-work, i. 293 ; zigzag, i. 332.
Novelty, its necessity to the human mind, ii. 177.

O

Oak-tree, how represented in symbolical art, iii. 185.
Obedience, how symbolized, ii. 333.
Oligarchical government, its effect on the Venetians, i. 19.
Olive-tree, neglect of, by artists, iii. 175; general expression of, iii. 176, 177; representations of, in mosaic, iii. 178.
Order, uses and disadvantages of, ii. 173.
Orders, Doric and Corinthian, i. 27; ridiculous divisions of, i. 160, 363, ii. 174, 248, iii. 101.
Ornament, material of, i. 211; the best, expresses man's delight in God's work, not in his own, i. 211, 219; general treatment of, i. 235; is necessarily imperfect, i. 236, 239; divided into servile, subordinate, and insubordinate, i. 241, ii. 159; distant effect of, i. 247; arborescent, i. 250; restrained within limits, i. 253; cannot be overcharged if good, i. 401.
Oxford, system of education at, i. 386.

P

Paganism, revival of its power in modern times, iii. 107, 109, 123.
Painters, their power of perception, iii. 40; influence of society on, iii. 44; what they should know, iii. 44; what is their business, iii. 187.
Palace, the Crystal, merits of, i. 407.
Palaces, Byzantine, ii. 120, 390; Gothic, ii. 230.
Papacy. See "Popery."
Parapets, i. 165, ii. 239.
Parthenon, curves of, ii. 129.
Patience, how symbolized, ii. 332.
Pavements, ii. 56.
Peacocks, sculpture of, i. 240.
Pedestals of shafts, i. 91; and see Venetian Index, under head "Giorgio Maggiore."
Perception opposed to knowledge, iii. 40.
Perfection, inordinate desire of, destructive of art, i. 236, ii 135, 159, 167–171.
Perpendicular style, i. 192, 251, ii. 223, 227.

Personification, evils of, ii. 320.
Perspective, aerial, ridiculous exaggerations of, iii. 48–49; ancient pride in, iii. 60; absence of, in many great works, see in Venetian Index the notice of Tintoret's picture of the Pool of Bethesda, under head "Rocco."
Phariseeism and Liberalism, how opposed, iii. 98–99.
Philology, a base science, iii. 57.
Piazzetta at Venice, plan of, ii. 281; shafts of, ii. 233.
Pictures, judgment of, how formed, ii. 369; neglect of, in Venice, ii. 370; how far an aid to religion, ii. 106–112.
Picturesque, definition of term, iii. 134.
Piers, general structure of, i. 80, 105, 124.
Pilgrim's Progress. See "Bunyan."
Pine of Italy, its effect on architecture, i. 156; of Alps, effect in distance, i. 245. See "Fir."
Pinnacles are of little practical service, i. 173; their effect on common roofs, i. 339.
Play, its relation to Grotesque art, iii. 126–7.
Pleasure, its kinds and true uses, iii. 189.
Popery, how degraded in contest with Protestantism, i. 48, iii. 105; its influence on art, i. 36, 47, 48, 381, 428, ii. 57–60, typified in ornament, i. 311; power of Pope in Venice, i. 362; arts used in support of Popery, ii. 76–7.
Porches, i. 196.
Portraiture, power of, in Venice, iii. 164.
Posture-making in Renaissance art, iii. 91.
Prayers, ancient and modern, difference between, ii. 314, 389.
Pre-Raphaelitism, iii. 92; present position of, iii. 168, 174, 187.
Pride, how symbolized, ii. 343, iii. 207; of knowledge, iii. 38; of state, iii. 62; of system, iii. 97.
Priests, restricted power of, in Venice, i. 358.
Proportions, subtlety of, in early work, ii. 42, 122, 128.
Protestantism, its influence on art, i. 36; typified in ornament, i. 310; influence of, on prosperity of nations, i. 361; expenditure in favor of, i. 430; is incapable of judging of art, ii. 106–7; how expressed in art, ii. 205; its errors in opposing Romanism, iii. 104, 105, 106; its shame of religious confession, ii. 277.

Prudence, how symbolized, ii. 339.
Pulpits, proper structure of, ii. 27, 379.
Purism in art, its nature and definition, ii. 189.
Purity, its influence on color, iii. 24.

Q

Quadrupeds, use of in ornamentation, i. 233.
Quantity of ornament, its regulation, i. 400.

R

Rationalism, its influence on art, i. 37.
Realization, how far allowable in noble art, iii. 182, 186.
Recesses, decoration of, i. 274.
Recumbent statues, iii. 73.
Redundance, an element of Gothic, ii. 206.
Religion, its influence on Venetian policy, i. 20 ; how far aided by pictorial art, ii. 106–113 ; contempt of, in Renaissance times, iii. 122.
Renaissance architecture, nature of, iii. 36 ; early, iii. 5 ; Byzantine, iii. 19 ; Roman, iii. 35 ; Grotesque, iii. 113 ; inconsistencies of, iii. 45, etc.
Reptiles, how used in ornamentation, i. 229.
Resistance, line of, in arches, i. 132.
Restraint, ornamental, value of, i. 254.
Reverence, how ennobling to humanity, ii. 164.
Rhetoric, a base study, iii. 107.
Rigidity, an element of Gothic, ii. 202.
Rivers, symbolical representation of, i. 415, 416.
Rocks, use of, in ornamentation, i. 224 ; organization of, i. 245 ; curvatures of, i. 69, 224.
Roll-mouldings, decoration of, i. 273.
Romance, modern errors of, ii. 10 ; how connected with dress, iii. 191–192.
Romanesque style, i. 29, 33, 150, ii. 214. See "Byzantine," and "Renaissance."
Romanism. See "Popery."
Roofs, analysis of, i. 61, 152, ii. 211, 215 ; domed, i. 153 ; Swiss, i. 153, 338 ; steepness of, conducive to Gothic character, i. 155, ii. 209 ; decoration of, i. 336.

Rustication, is ugly and foolish, i. 75; natural objects of which it produces a resemblance, i. 292.

S

Salvia, its leaf applied to architecture, i. 282, 300.
Sarcophagi, Renaissance treatment of, iii. 92; ancient, iii. 71, 94–95.
Satellitic shafts, i. 103.
Satire in Grotesque art, iii. 126, 146.
Savageness, the first element of Gothic, ii. 155; in Grotesque art, iii. 160.
Science opposed to art, iii. 39.
Sculpture, proper treatment of, i. 216, &c.
Sea, symbolical representations of, i. 344, 417; natural waves of, i. 343.
Sensualism in art, its nature and definition, ii. 189; how redeemed by color, ii. 146.
Serapeum at Memphis, cusps of, ii. 220.
Sermons, proper manner of regarding them, ii. 27; mode of their delivery in Scotch church, ii. 379.
Serrar del Consiglio, ii. 289.
Shafts, analysis of, i. 92; vaulting shafts, i. 150; ornamentation of, i. 295; twisted, by what laws regulated, i. 298; strength of, i. 397; laws by which they are regulated in encrusted style, ii. 85.
Shields, use of, on tombs, ii. 224, iii. 89.
Shipping, use of, in ornamentation, i. 215.
Shops in Venice, ii. 69.
Sight, how opposed to thought, iii. 41–42.
Simplicity of life in thirteenth century, ii. 262.
Sin, how symbolized in Grotesque art, iii. 141–142.
Slavery of Greeks and Egyptians, ii. 159; of English workmen, ii. 163–164.
Society, unhealthy state of, in modern times, ii. 164.
Sorrow, how sinful, ii. 324; how symbolized, ii. 345–346.
Soul, its development in art, iii. 173, 187–188; its connection with the body, i. 54, 389.
Spandrils, structure of, i. 151; decoration of, i. 293.

Spirals, architectural value of, i. 222, ii. 22.
Spurs of bases, i. 88.
Staircases, i. 209 ; of Gothic palaces, ii. 278.
Stucco, when admissible, iii. 24.
Subordination of ornament, i. 239.
Superimposition of buildings, i. 200 ; ii. 385.
Surface-Gothic, explanation of term, ii. 225–227.
Symbolism, i. 412 ; how opposed to personification, ii. 321.
System, pride of, how hurtful, iii. 97, 101.

T

Temperance, how symbolized, ii. 336 ; temperance in color and curvature, iii. 8, 24.
Theology, opposed to religion, iii. 216 ; of Spenser, iii. 205.
Thirteenth century, its high position with respect to art, ii. 262.
Thought, opposed to sight, iii. 41–42.
Tombs at Verona, i. 147, 408 ; at Venice, ii. 72 ; early Christian, iii. 70 ; Gothic, iii. 73 ; Renaissance treatment of, iii. 86.
Towers, proper character of, i. 204 ; of St. Mark's, i. 207.
Traceries, structure of, i. 186, 187 ; flamboyant, i. 191 ; stump, i. 191 ; English perpendicular, i. 192, ii. 222 ; general character of, ii. 219 ; strength of, in Venetian Gothic, ii. 234, iii. 255–6 ; general forms of tracery bars, iii. 253.
Treason, how detested by Dante, ii. 325.
Trees, use of, in ornamentation, i. 230.
Trefoil, use of, in ornamentation, ii. 47.
Triangles, used for ornaments at Murano, ii. 48.
Tribune at Torcello, ii. 30.
Triglyphs, ugliness of, i. 55.
Trunkmakers, their share in recovery of Brides of Venice, iii. 118–119.
Truth, relation of, to religion, in Spenser's "Faerie Queen," iii. 205–206 ; typified by stones, iii. 34–35.
Tympanum, decoration of, i. 294.

U

Unity of Venetian nobility, i. 23.

V

Vainglory, speedy punishment of, iii. 123.
Vanity, how symbolized, ii. 344.
Variety in ornamental design, importance of, ii. 47, 135, 143, 172.
Vegetation, use of, in ornamentation, i. 231 ; peculiar meaning of, in Gothic, ii. 199 ; how connected with cusps, ii. 219.
Veil (wall veil), construction of, i. 68 ; decoration of, i. 289.
Vine, Lombardic sculpture of, i. 368 ; at Torcello, ii. 21 ; use of, in ornamentation, ii. 142 ; in symbolism, ii. 145 ; sculpture of, on Ducal Palace, ii. 305.
Virtues, how symbolized in sepulchral monuments, iii. 84, 87–88 ; systems of, in Pagan and Christian philosophy, ii. 310 ; cardinal, ii. 315–320 ; of architecture, i. 48, 56.
Voussoirs defined, i. 132 ; contest between them and architraves, i. 329.

W

Walls, general analysis of their structure, i. 60 ; bases of, i. 63, 64 ; cornices of, i. 72 ; rustication of, i. 71, 331 ; decoration of, i. 289 ; courses in, i. 71, 290.
Water, its use in ornamentation, i. 226 ; ancient representations of, i. 412.
Weaving, importance of associations connected with, ii. 137.
Wells, old Venetian, ii. 278.
Windows, general forms of, i. 181 ; Arabian, i. 183, ii. 137 ; square-headed, ii. 211, 268 ; development of, in Venice, ii. 235 ; orders of, in Venice, ii. 248 ; advisable form of, in modern buildings, ii. 268.
Winds, how symbolized at Venice, ii. 365.
Wooden architecture, i. 374.
Womanhood, virtues of, as given by Spenser, ii. 324.

Z

Zigzag, Norman, i. 332.

IV

VENETIAN INDEX.

I HAVE endeavored to make the following index as useful as possible to the traveller, by indicating only the objects which are really worth his study. A traveller's interest, stimulated as it is into strange vigor by the freshness of every impression, and deepened by the sacredness of the charm of association which long familiarity with any scene too fatally wears away,* is too precious a thing to be heedlessly wasted; and as it is physically impossible to see and to understand more than a certain quantity of art in a given time, the attention bestowed on second-rate works, in such a city as Venice, is not merely lost, but actually harmful,—deadening the interest and confusing the memory with respect to those which it is a duty to enjoy, and a disgrace to forget. The reader need not fear being misled by any omissions; for I have conscientiously pointed out every characteristic example, even of the styles which I dislike, and have referred to Lazari in all instances in which my own information failed: but if he is in any wise willing to

* "Am I in Italy? Is this the Mincius?
Are those the distant turrets of Verona?
And shall I sup where Juliet at the Masque
Saw her loved Montague, and now sleeps by him?
Such questions hourly do I ask myself;
And not a stone in a crossway inscribed
'To Mantua,' 'To Ferrara,' but excites
Surprise, and doubt, and self-congratulation."

Alas, after a few short months, spent even in the scenes dearest to history, we can feel thus no more.

trust me, I should recommend him to devote his principal attention, if he is fond of paintings, to the works of Tintoret, Paul Veronese, and John Bellini; not of course neglecting Titian, yet remembering that Titian can be well and thoroughly studied in almost any great European gallery, while Tintoret and Beliini can be judged of *only* in Venice, and Paul Veronese, though gloriously represented by the two great pictures in the Louvre, and many others throughout Europe, is yet not to be fully estimated until he is seen at play among the fantastic chequers of the Venetian ceilings.

I have supplied somewhat copious notices of the pictures of Tintoret, because they are much injured, difficult to read, and entirely neglected by other writers on art. I cannot express the astonishment and indignation I felt on finding, in Kugler's handbook, a paltry cenacolo, painted probably in a couple of hours for a couple of zecchins, for the monks of St. Trovaso, quoted as characteristic of this master; just as foolish readers quote separate stanzas of Peter Bell or the Idiot Boy, as characteristic of Wordsworth. Finally, the reader is requested to observe, that the dates assigned to the various buildings named in the following index, are almost without exception conjectural; that is to say, founded exclusively on the internal evidence of which a portion has been given in the Final Appendix. It is likely, therefore, that here and there, in particular instances, further inquiry may prove me to have been deceived; but such occasional errors are not of the smallest importance with respect to the general conclusions of the preceding pages, which will be found to rest on too broad a basis to be disturbed.

A

Accademia delle Belle Arti. Notice above the door the two bas-reliefs of St. Leonard and St. Christopher, chiefly remarkable for their rude cutting at so late a date as 1377; but the niches under which they stand are unusual in their bent gables, and in little crosses within circles which fill their cusps. The traveller is generally too much struck by

Titian's great picture of the "Assumption," to be able to pay proper attention to the other works in this gallery. Let him, however, ask himself candidly, how much of his admiration is dependent merely upon the picture being larger than any other in the room, and having bright masses of red and blue in it: let him be assured that the picture is in reality not one whit the better for being either large, or gaudy in color; and he will then be better disposed to give the pains necessary to discover the merit of the more profound and solemn works of Bellini and Tintoret. One of the most wonderful works in the whole gallery is Tintoret's "Death of Abel," on the left of the "Assumption;" the "Adam and Eve," on the right of it, is hardly inferior; and both are more characteristic examples of the master, and in many respects better pictures, than the much vaunted "Miracle of St. Mark." All the works of Bellini in this room are of great beauty and interest. In the great room, that which contains Titian's "Presentation of the Virgin," the traveller should examine carefully all the pictures by Vittor Carpaccio and Gentile Bellini, which represent scenes in ancient Venice; they are full of interesting architecture and costume. Marco Basaiti's "Agony in the Garden" is a lovely example of the religious school. The Tintorets in this room are all second rate, but most of the Veronese are good, and the large ones are magnificent.

ALIGA. See GIORGIO.

ALVISE, CHURCH OF ST. I have never been in this church, but Lazari dates its interior, with decision, as of the year 1388, and it may be worth a glance, if the traveller has time.

ANDREA, CHURCH OF ST. Well worth visiting for the sake of the peculiarly sweet and melancholy effect of its little grass-grown campo, opening to the lagoon and the Alps. The sculpture over the door, "St. Peter walking on the Water," is a quaint piece of Renaissance work. Note the distant rocky landscape, and the oar of the existing gondola floating by St. Andrew's boat. The church is of the later Gothic period, much defaced, but still picturesque. The lateral windows are bluntly trefoiled, and good of their time.

Angeli, Church Delgli, at Murano. The sculpture of the "Annunciation" over the entrance-gate is graceful. In exploring Murano, it is worth while to row up the great canal thus far for the sake of the opening to the lagoon.

Antonino, Church of St. Of no importance.

Apollinare, Church of St. Of no importance.

Apostoli, Church of the. The exterior is nothing. There is said to be a picture by Veronese in the interior, "The Fall of the Manna." I have not seen it; but, if it be of importance, the traveller should compare it carefully with Tintoret's, in the Scuola di San Rocco, and San Giorgio Maggiore.

Apostoli, Palace at, II. 252, on the the Grand Canal, near the Rialto, opposite the fruit-market. A most important transitional palace. Its sculpture in the first story is peculiarly rich and curious; I think Venetian, in imitation of Byzantine. The sea story and first floor are of the first half of the thirteenth century, the rest modern. Observe that only one wing of the sea story is left, the other half having been modernized. The traveller should land to look at the capital drawn in Plate II. of Vol. III. fig. 7.

Arsenal. Its gateway is a curiously picturesque example of Renaissance workmanship, admirably sharp and expressive in its ornamental sculpture; it is in many parts like some of the best Byzantine work. The Greek lions in front of it appear to me to deserve more praise than they have received; though they are awkwardly balanced between conventional and imitative representation, having neither the severity proper to the one, nor the veracity necessary for the other.

B

Badoer, Palazzo, in the Campo San Giovanni in Bragola. A magnificent example of the fourteenth century Gothic, circa 1310–1320, anterior to the Ducal Palace, and showing beautiful ranges of the fifth order window, with fragments of the original balconies, and the usual lateral window larger than any of the rest. In the centre of its arcade on the

first floor is the inlaid ornament drawn in Plate VIII. Vol. I. The fresco painting on the walls is of later date; and I believe the heads which form the finials have been inserted afterwards also, the original windows having been pure fifth order.

The building is now a ruin, inhabited by the lowest orders; the first floor, when I was last in Venice, by a laundress.

Baffo, Palazzo, in the Campo St. Maurizio. The commonest late Renaissance. A few olive leaves and vestiges of two figures still remain upon it, of the frescoes by Paul Veronese, with which it was once adorned.

Balbi, Palazzo, in Volta di Canal. Of no importance.

Barbarigo, Palazzo, on the Grand Canal, next the Casa Pisani. Late Renaissance; noticeable only as a house in which some of the best pictures of Titian were allowed to be ruined by damp, and out of which they were then sold to the Emperor of Russia.

Barbaro, Palazzo, on the Grand Canal, next the Palazzo Cavalli. These two buildings form the principal objects in the foreground of the view which almost every artist seizes on his first traverse of the Grand Canal, the Church of the Salute forming a most graceful distance. Neither is, however, of much value, except in general effect; but the Barbaro is the best, and the pointed arcade in its side wall, seen from the narrow canal between it and the Cavalli, is good Gothic, of the earliest fourteenth century type.

Barnaba, Church of St. Of no importance.

Bartolomeo, Church of St. I did not go to look at the works of Sebastian del Piombo which it contains, fully crediting M. Lazari's statement, that they have been "Barbaramente sfigurati da mani imperite, che pretendevano ristaurarli." Otherwise the church is of no importance.

Basso, Church of St. Of no importance.

Battagia, Palazzo, on the Grand Canal. Of no importance.

Beccherie. See Querini.

Bembo, Palazzo, on the Grand Canal, next the Casa Manin. A noble Gothic pile, circa 1350–1380, which, before it was

painted by the modern Venetians with the two most valuable colors of Tintoret, Bianco e Nero, by being whitewashed above, and turned into a coal warehouse below, must have been among the most noble in effect on the whole Grand Canal. It still forms a beautiful group with the Rialto, some large shipping being generally anchored at its quay. Its sea story and entresol are of earlier date, I believe, than the rest; the doors of the former are Byzantine (see above, Final Appendix, under head "Jambs"); and above the entresol is a beautiful Byzantine cornice, built into the wall, and harmonizing well with the Gothic work.

Bembo, Palazzo, in the Calle Magno, at the Campo de' due Pozzi, close to the Arsenal. Noticed by Lazari and Selvatico as having a very interesting staircase. It is early Gothic, circa 1330, but not a whit more interesting than many others of similar date and design. See "Contarini Porta de Ferro," "Morosini," "Sanudo," and "Minelli."

Benedetto, Campo of St. Do not fail to see the superb, though partially ruinous, Gothic palace fronting this little square. It is very late Gothic, just passing into Renaissance; unique in Venice, in masculine character, united with the delicacy of the incipient style. Observe especially the brackets of the balconies, the flower-work on the cornices, and the arabesques on the angles of the balconies themselves.

Benedetto, Church of St. Of no importance.

Bernardo, Palazzo, on the Grand Canal. A very noble pile of early fifteenth century Gothic, founded on the Ducal Palace. The traceries in its lateral windows are both rich and unusual.

Bernardo, Palazzo, at St. Polo. A glorious palace, on a narrow canal, in a part of Venice now inhabited by the lower orders only. It is rather late Central Gothic, circa 1380–1400, but of the finest kind, and superb in its effect of color when seen from the side. A capital in the interior court is much praised by Selvatico and Lazari, because its "foglie d' acanto" (anything by the by, *but* acanthus), "quasi agitate de vento si attorcigliano d' intorno alla campana,

concetto non indegno della bell' epoca greca!" Does this mean "epoca Bisantina?" The capital is simply a translation into Gothic sculpture of the Byzantine ones of St. Mark's and the Fondaco de' Turchi (see Plate VIII. Vol. I. fig. 14), and is far inferior to either. But, taken as a whole, I think that, after the Ducal Palace, this is the noblest in effect of all in Venice.

Brenta, Banks of the, I. 346. Villas on the, I. 347.
Businello, Casa, II. 390.
Byzantine Palaces generally, II. 120.

C

Camerlenghi, Palace of the, beside the Rialto. A graceful work of the early Renaissance (1525) passing into Roman Renaissance. Its details are inferior to most of the work of the school. The "Camerlenghi," properly "Camerlenghi di Comune," were the three officers or ministers who had care of the administration of public expenses.

Cancellaria, II. 292.

Canciano, Church of St. Of no importance.

Cappello, Palazzo, at St. Aponal. Of no interest. Some say that Bianca Cappello fled from it; but the tradition seems to fluctuate between the various houses belonging to her family.

Carita, Church of the. Once an interesting Gothic church of the fourteenth century, lately defaced, and applied to some of the usual important purposes of the modern Italians. The effect of its ancient façade may partly be guessed at from the pictures of Canaletto, but only guessed at; Canaletto being less to be trusted for renderings of details, than the rudest and most ignorant painter of the thirteenth century.

Carmini, Church of the. A most interesting church of late thirteenth century work, but much altered and defaced. Its nave, in which the early shafts and capitals of the pure truncate form are unaltered, is very fine in effect; its lateral porch is quaint and beautiful, decorated with Byzantine cir

cular sculptures (of which the central one is given in Vol. II. Plate XI. fig. 5), and supported on two shafts whose capitals are the most archaic examples of the pure Rose form that I know in Venice.

There is a glorious Tintoret over the first altar on the right in entering; the "Circumcision of Christ." I do not know an aged head either more beautiful or more picturesque than that of the high priest. The cloister is full of notable tombs, nearly all dated; one, of the fifteenth century, to the left on entering, is interesting from the color still left on the leaves and flowers of its sculptured roses.

CASSANO, CHURCH OF ST. This church must on no account be missed, as it contains three Tintorets, of which one, the "Crucifixion," is among the finest in Europe. There is nothing worth notice in the building itself, except the jamb of an ancient door (left in the Renaissance buildings, facing the canal), which has been given among the examples of Byzantine jambs; and the traveller may, therefore, devote his entire attention to the three pictures in the chancel.

1. *The Crucifixion.* (On the left of the high altar.) It is refreshing to find a picture taken care of, and in a bright though not a good light, so that such parts of it as are seen at all are seen well. It is also in a better state than most pictures in galleries, and most remarkable for its new and strange treatment of the subject. It seems to have been painted more for the artist's own delight, than with any labored attempt at composition; the horizon is so low that the spectator must fancy himself lying at full length on the grass, or rather among the brambles and luxuriant weeds, of which the foreground is entirely composed. Among these, the seamless robe of Christ has fallen at the foot of the cross; the rambling briars and wild grasses thrown here and there over its folds of rich, but pale, crimson. Behind them, and seen through them, the heads of a troop of Roman soldiers are raised against the sky; and, above them, their spears and halberds form a thin forest against the horizontal clouds. The three crosses are put on the extreme right of the picture, and its centre is occupied by

the executioners, one of whom, standing on a ladder, receives from the other at once the sponge and the tablet with the letters INRI. The Madonna and St. John are on the extreme left, superbly painted, like all the rest, but quite subordinate. In fact, the whole mind of the painter seems to have been set upon making the principals accessary, and the accessaries principal. We look first at the grass, and then at the scarlet robe; and then at the clump of distant spears, and then at the sky, and last of all at the cross. As a piece of color, the picture is notable for its extreme modesty. There is not a single very full or bright tint in any part, and yet the color is delighted in throughout; not the slightest touch of it but is delicious. It is worth notice also, and especially, because this picture being in a fresh state we are sure of one fact, that, like nearly all other great colorists, Tintoret was afraid of light greens in his vegetation. He often uses dark blue greens in his shadowed trees, but here where the grass is in full light, it is all painted with varied hues of sober brown, more especially where it crosses the crimson robe. The handling of the whole is in his noblest manner; and I consider the picture generally quite beyond all price. It was cleaned, I believe, some years ago, but not injured, or at least as little injured as it is possible for a picture to be which has undergone any cleaning process whatsoever.

2. *The Resurrection.* (Over the high altar.) The lower part of this picture is entirely concealed by a miniature temple, about five feet high, on the top of the altar; certainly an insult little expected by Tintoret, as, by getting on steps, and looking over the said temple, one may see that the lower figures of the picture are the most labored. It is strange that the painter never seemed able to conceive this subject with any power, and in the present work he is marvellously hampered by various types and conventionalities. It is not a painting of the Resurrection, but of Roman Catholic saints, *thinking* about the Resurrection. On one side of the tomb is a bishop in full robes, on the other a female saint, I know not who; beneath it, an angel

playing on an organ, and a cherub blowing it; and other cherubs flying about the sky, with flowers; the whole conception being a mass of Renaissance absurdities. It is, moreover, heavily painted, over-done, and over-finished; and the forms of the cherubs utterly heavy and vulgar. I cannot help fancying the picture has been restored in some way or another, but there is still great power in parts of it. If it be a really untouched Tintoret, it is a highly curious example of failure from over-labor on a subject into which his mind was not thrown: the color is hot and harsh, and felt to be so more painfully, from its opposition to the grand coolness and chastity of the "Crucifixion." The face of the angel playing the organ is highly elaborated; so, also, the flying cherubs.

3. *The Descent into Hades.* (On the right-hand side of the high altar.) Much injured and little to be regretted. I never was more puzzled by any picture, the painting being throughout careless, and in some places utterly bad, and yet not like modern work; the principal figure, however, of Eve, has either been redone, or is scholar's work altogether, as, I suspect, most of the rest of the picture. It looks as if Tintoret had sketched it when he was ill, left it to a bad scholar to work on with, and then finished it in a hurry; but he has assuredly had something to do with it; it is not likely that anybody else would have refused all aid from the usual spectral company with which common painters fill the scene. Bronzino, for instance, covers his canvas with every form of monster that his sluggish imagination could coin. Tintoret admits only a somewhat haggard Adam, a graceful Eve, two or three Venetians in court dress, seen amongst the smoke, and a Satan represented as a handsome youth, recognizable only by the claws on his feet. The picture is dark and spoiled, but I am pretty sure there are no demons or spectres in it. This is quite in accordance with the master's caprice, but it considerably diminishes the interest of a work in other ways unsatisfactory. There may once have been something impressive in the shooting in of the rays at the top of the cavern, as well as in the strange grass that

grows in the bottom, whose infernal character is indicated by its all being knotted together; but so little of these parts can be seen, that it is not worth spending time on a work certainly unworthy of the master, and in great part probably never seen by him.

CATTARINA, CHURCH OF ST., said to contain a *chef-d'œuvre* of Paul Veronese, the "Marriage of St. Catherine." I have not seen it.

CAVALLI, PALAZZO, opposite the Academy of Arts. An imposing pile, on the Grand Canal, of Renaissance Gothic, but of little merit in the details; and the effect of its traceries has been of late destroyed by the fittings of modern external blinds. Its balconies are good, of the later Gothic type. See "BARBARO."

CAVALLI, PALAZZO, next the Casa Grimani (or Post-Office), but on the other side of the narrow canal. Good Gothic, founded on the Ducal Palace, circa 1380. The capitals of the first story are remarkably rich in the deep fillets at the necks. The crests, heads of sea-horses, inserted between the windows, appear to be later, but are very fine of their kind.

CICOGNA, PALAZZO, at San Sebastiano, II. 264.

CLEMENTE, CHURCH OF ST. On an island to the south of Venice, from which the view of the city is peculiarly beautiful. See "SCALZI."

CONTARINI PORTA DI FERRO, PALAZZO, near the Church of St. John and Paul, so called from the beautiful ironwork on a door, which was some time ago taken down by the proprietor and sold. Mr. Rawdon Brown rescued some of the ornaments from the hands of the blacksmith, who had bought them for old iron. The head of the door is a very interesting stone arch of the early thirteenth century, already drawn in my folio work. In the interior court is a beautiful remnant of staircase, with a piece of balcony at the top, circa 1350, and one of the most richly and carefully wrought in Venice. The palace, judging by these remnants (all that are now left of it, except a single traceried window of the same date at the turn of the stair), must once have been among the most magnificent in Venice.

Contarini (delle Figure), Palazzo, on the Grand Canal, III. 20.

Contarini dai Scrigni, Palazzo, on the Grand Canal. A Gothic building, founded on the Ducal Palace. Two Renaissance statues in niches at the sides give it its name.

Contarini Fasan, Palazzo, on the Grand Canal, II. 244. The richest work of the fifteenth century domestic Gothic in Venice, but notable more for richness than excellence of design. In one respect, however, it deserves to be regarded with attention, as showing how much beauty and dignity may be bestowed on a very small and unimportant dwelling-house by Gothic sculpture. Foolish criticisms upon it have appeared in English accounts of foreign buildings, objecting to it on the ground of its being "ill-proportioned;" the simple fact being, that there was no room in this part of the canal for a wider house, and that its builder made its rooms as comfortable as he could, and its windows and balconies of a convenient size for those who were to see through them, and stand on them, and left the "proportions" outside to take care of themselves; which, indeed, they have very sufficiently done; for though the house thus honestly confesses its diminutiveness, it is nevertheless one of the principal ornaments of the very noblest reach of the Grand Canal, and would be nearly as great a loss, if it were destroyed, as the Church of La Salute itself.

Contarini, Palazzo, at St. Luca. Of no importance.

Corner della Ca' grande, Palazzo, on the Grand Canal. One of the worst and coldest buildings of the central Renaissance. It is on a grand scale, and is a conspicuous object, rising over the roofs of the neighboring houses in the various aspects of the entrance of the Grand Canal, and in the general view of Venice from San Clemente.

Corner della Regina, Palazzo. A late Renaissance building of no merit or interest.

Corner Mocenigo, Palazzo, at St. Polo. Of no interest.

Corner Spinelli, Palazzo, on the Grand Canal. A graceful and interesting example of the early Renaissance, remarkable for its pretty circular balconies.

Corner, Raccolta. I must refer the reader to M. Lazari's Guide for an account of this collection, which, however, ought only to be visited if the traveller is not pressed for time.

D

Dandolo, Palazzo, on the Grand Canal. Between the Casa Loredan and Casa Bembo is a range of modern buildings, some of which occupy, I believe, the site of the palace once inhabited by the Doge Henry Dandolo. Fragments of early architecture of the Byzantine school may still be traced in many places among their foundations, and two doors in the foundation of the Casa Bembo itself belong to the same group. There is only one existing palace, however, of any value, on this spot, a very small but rich Gothic one of about 1300, with two groups of fourth order windows in its second and third stories, and some Byzantine circular mouldings built into it above. This is still reported to have belonged to the family of Dandolo, and ought to be carefully preserved, as it is one of the most interesting and ancient Gothic palaces which yet remain.

Danieli Albergo. See Nani.

Da Ponte, Palazzo. Of no interest.

Dario, Palazzo, I. 363 ; III. 211.

Dogana di Mare, at the separation of the Grand Canal from the Giudecca. A barbarous building of the time of the Grotesque Renaissance (1676), rendered interesting only by its position. The statue of Fortune, forming the weathercock, standing on the world, is alike characteristic of the conceits of the time, and of the hopes and principles of the last days of Venice.

Donato, Church of St., at Murano, II. 36.

Dona', Palazzo, on the Grand Canal. I believe the palace described under this name as of the twelfth century, by M. Lazari, is that which I have called the Braided House, II. 134, 392.

D' Oro Casa. A noble pile of very quaint Gothic, one superb in general effect, but now destroyed by restorations. I saw

the beautiful slabs of red marble, which formed the bases of its balconies, and were carved into noble spiral mouldings of strange sections, half a foot deep, dashed to pieces when I was last in Venice; its glorious interior staircase, by far the most interesting Gothic monument of the kind in Venice, had been carried away, piece by piece, and sold for waste marble, two years before. Of what remains, the most beautiful portions are, or were, when I last saw them, the capitals of the windows in the upper story, most glorious sculpture of the fourteenth century. The fantastic window traceries are, I think, later; but the rest of the architecture of this palace is anomalous, and I cannot venture to give any decided opinion respecting it. Parts of its mouldings are quite Byzantine in character, but look somewhat like imitations.

Ducal Palace, I. 43; history of, II. 281, etc.; III. 199; plan and section of, II. 281, 282; description of, II. 304, etc.; series of its capitals, II. 332, etc.; spandrils of, I. 294, 410; shafts of, I. 409; traceries of, derived from those of the Frari, II. 234; angles of, II. 239; main balcony of, II. 245; base of, III. 213; Rio Façade of, III. 28; paintings in, II. 370. The multitude of works by various masters, which cover the walls of this palace is so great, that the traveller is in general merely wearied and confused by them. He had better refuse all attention except to the following works:

1. *Paradise*, by Tintoret; at the extremity of the Great Council chamber. I found it impossible to count the number of figures in this picture, of which the grouping is so intricate, that at the upper part it is not easy to distinguish one figure from another; but I counted 150 important figures in one half of it alone; so that, as there are nearly as many in subordinate position, the total number cannot be under 500. I believe this is, on the whole, Tintoret's *chef-d'œuvre;* though it is so vast that no one takes the trouble to read it, and therefore less wonderful pictures are preferred to it. I have not myself been able to study except a few fragments of it, all executed in his finest man-

ner; but it may assist a hurried observer to point out to him that the whole composition is divided into concentric zones, represented one above another like the stories of a cupola, round the figures of Christ and the Madonna, at the central and highest point: both these figures are exceedingly dignified and beautiful. Between each zone or belt of the nearer figures, the white distances of heaven are seen filled with floating spirits. The picture is, on the whole, wonderfully preserved, and the most precious thing that Venice possesses. She will not possess it long; for the Venetian academicians, finding it exceedingly unlike their own works, declare it to want harmony, and are going to retouch it to their own ideas of perfection.

2. *Siege of Zara;* the first picture on the right on entering the Sala del Scrutinio. It is a mere battle piece, in which the figures, like the arrows, are put in by the score. There are high merits in the thing, and so much invention that it is possible Tintoret may have made the sketch for it; but, if executed by him at all, he has done it merely in the temper in which a sign-painter meets the wishes of an ambitious landlord. He seems to have been ordered to represent all the events of the battle at once; and to have felt that, provided he gave men, arrows, and ships enough, his employers would be perfectly satisfied. The picture is a vast one, some thirty feet by fifteen.

Various other pictures will be pointed out by the custode, in these two rooms, as worthy of attention, but they are only historically, not artistically, interesting. The works of Paul Veronese on the ceiling have been repainted; and the rest of the pictures on the walls are by second-rate men. The traveller must, once for all, be warned against mistaking the works of Domenico Robusti (Domenico Tintoretto), a very miserable painter, for those of his illustrious father, Jacopo.

3. *The Doge Grimani kneeling before Faith,* by Titian; in the Sala delle quattro Porte. To be observed with care, as one of the most striking examples of Titian's want of feeling and coarseness of conception. (See above, Vol. I. p

25.) As a work of mere art, it is, however, of great value. The traveller who has been accustomed to deride Turner's indistinctness of touch, ought to examine carefully the mode of painting the Venice in the distance at the bottom of this picture.

4. *Frescoes on the Roof of the Sala delle, quattro Porte,* by Tintoret. Once magnificent beyond description, now mere wrecks (the plaster crumbling away in large flakes), but yet deserving of the most earnest study.

5. *Christ taken down from the Cross,* by Tintoret; at the upper end of the Sala dei Pregadi. One of the most interesting mythic pictures of Venice, two doges being represented beside the body of Christ, and a most noble painting; executed, however, for distant effect, and seen best from the end of the room.

6. *Venice, Queen of the Sea,* by Tintoret. Central compartment of the ceiling, in the Sala dei Pregadi. Notable for the sweep of its vast green surges, and for the daring character of its entire conception, though it is wild and careless, and in many respects unworthy of the master. Note the way in which he has used the fantastic forms of the sea weeds, with respect to what was above stated (III. 158), as to his love of the grotesque.

7. *The Doge Loredano in Prayer to the Virgin,* by Tintoret; in the same room. Sickly and pale in color, yet a grand work; to be studied, however, more for the sake of seeing what a great man does "to order," when he is wearied of what is required from him, than for its own merit.

8. *St. George and the Princess.* There are, besides the "Paradise," only six pictures in the Ducal Palace, as far as I know, which Tintoret painted carefully, and those are all exceedingly fine: the most finished of these are in the Anti-Collegio; but those that are most majestic and characteristic of the master are two oblong ones, made to fill the panels of the walls in the Anti-Chiesetta; these two, each, I suppose, about eight feet by six, are in his most quiet and noble manner. There is excessively little color

in them, their prevalent tone being a greyish brown opposed with grey, black, and a very warm russet. They are thinly painted, perfect in tone, and quite untouched. The first of them is "St. George and the Dragon," the subject being treated in a new and curious way. The principal figure is the princess, who sits astride on the dragon's neck, holding him by a bridle of silken riband; St. George stands above and behind her, holding his hands over her head as if to bless her, or to keep the dragon quiet by heavenly power; and a monk stands by on the right, looking gravely on. There is no expression or life in the dragon, though the white flashes in its eye are very ghastly: but the whole thing is entirely typical; and the princess is not so much represented riding on the dragon, as supposed to be placed by St. George in an attitude of perfect victory over her chief enemy. She has a full rich dress of dull red, but her figure is somewhat ungraceful. St. George is in grey armor and grey drapery, and has a beautiful face; his figure entirely dark against the distant sky. There is a study for this picture in the Manfrini Palace.

9. *St. Andrew and St. Jerome.* This, the companion picture, has even less color than its opposite. It is nearly all brown and grey; the fig-leaves and olive leaves brown, the faces brown, the dresses brown, and St. Andrew holding a great brown cross. There is nothing that can be called color, except the grey of the sky, which approaches in some places a little to blue, and a single piece of dirty brick-red in St. Jerome's dress; and yet Tintoret's greatness hardly ever shows more than in the management of such sober tints. I would rather have these two small brown pictures, and two others in the Academy perfectly brown also in their general tone—the "Cain and Abel" and the "Adam and Eve,"—than all the other small pictures in Venice put together, which he painted in bright colors, for altar pieces; but I never saw two pictures which so nearly approached grisailles as these, and yet were delicious pieces of color. I do not know if I am right in calling one of the saints St. Andrew. He stands holding a great upright wooden cross

against the sky. St. Jerome reclines at his feet, against a rock, over which some glorious fig leaves and olive branches are shooting ; every line of them studied with the most exquisite care, and yet cast with perfect freedom.

10. *Bacchus and Ariadne.* The most beautiful of the four careful pictures by Tintoret, which occupy the angles of the Anti-Collegio. Once one of the noblest pictures in the world, but now miserably faded, the sun being allowed to fall on it all day long. The design of the forms of the leafage round the head of the Bacchus, and the floating grace of the female figure above, will, however, always give interest to this picture, unless it be repainted.

The other three Tintorets in this room are careful and fine, but far inferior to the "Bacchus ;" and the "Vulcan and the Cyclops" is a singularly meagre and vulgar study of common models.

11. *Europa,* by Paul Veronese : in the same room. One of the very few pictures which both possess and deserve a high reputation.

12. *Venice enthroned,* by Paul Veronese ; on the roof of the same room. One of the grandest pieces of frank color in the Ducal Palace.

13. *Venice, and the Doge Sebastian Venier ;* at the upper end of the Sala del Collegio. An unrivalled Paul Veronese, far finer even than the "Europa."

14. *Marriage of St. Catherine,* by Tintoret ; in the same room. An inferior picture, but the figure of St. Catherine is quite exquisite. Note how her veil falls over her form, showing the sky through it, as an alpine cascade falls over a marble rock.

There are three other Tintorets on the walls of this room, but all inferior, though full of power. Note especially the painting of the lion's wings, and of the colored carpet, in the one nearest the throne, the Doge Alvise Mocenigo adoring the Redeemer.

The roof is entirely by Paul Veronese, and the traveller who really loves painting, ought to get leave to come to this room whenever he chooses ; and should pass the sunny

summer mornings there again and again, wandering now and then into the Anti-Collegio and Sala dei Pregadi, and coming back to rest under the wings of the couched lion at the feet of the "Mocenigo." He will no otherwise enter so deeply into the heart of Venice.

E

Emo, Palazzo, on the Grand Canal. Of no interest.

Erizzo, Palazzo, near the Arsenal, II. 261.

Erizzo, Palazzo, on the Grand Canal, nearly opposite the Fondaco de' Turchi. A Gothic Palace, with a single range of windows founded on the Ducal traceries, and bold capitals. It has been above referred to in the notice of tracery bars.

Eufemia, Church of St. A small and defaced, but very curious, early Gothic church on the Giudecca. Not worth visiting, unless the traveller is seriously interested in architecture.

Europa, Albergo, all'. Once a Giustiniani Palace. Good Gothic, circa 1400, but much altered.

Evangelisti, Casa degli, II. 264.

F

Facanon, Palazzo (alla Fava). A fair example of the fifteenth century Gothic, founded on Ducal Palace.

Falier, Palazzo, at the Apostoli. Above, II. 252.

Fantino, Church of St. Said to contain a John Bellini, otherwise of no importance.

Farsetti, Palazzo, on the Grand Canal, II. 126, 392.

Fava, Church of St. Of no importance.

Felice, Church of St. Said to contain a Tintoret, which, if untouched, I should conjecture, from Lazari's statement of its subject, St. Demetrius armed, with one of the Ghisi family in prayer, must be very fine. Otherwise the church is of no importance.

Ferro, Palazzo, on the Grand Canal. Fifteenth century Gothic, very hard and bad.

Flangini, Palazzo, on the Grand Canal. Of no importance.

Fondaco de' Turchi, I. 322 ; II. 122, 123, 236. The opposite

PLATE XII.—CAPITALS OF FONDACA DE' TURCHI.

plate, representing three of its capitals, has been several times referred to.

Fondaco de' Tedeschi. A huge and ugly building near the Rialto, rendered, however, peculiarly interesting by remnants of the frescoes by Giorgione with which it was once covered. See Vol. II. 83, and III. 26.

Formosa, Church of Santa Maria, III. 114, 123.

Fosca, Church of St. Notable for its exceedingly picturesque campanile, of late Gothic, but uninjured by restorations, and peculiarly Venetian in being crowned by the cupola instead of the pyramid, which would have been employed at the same period in any other Italian city.

Foscari, Palazzo, on the Grand Canal. The noblest example in Venice of the fifteenth century Gothic, founded on the Ducal Palace, but lately restored and spoiled, all but the stone-work of the main windows. The restoration was necessary, however: for, when I was in Venice in 1845, this palace was a foul ruin; its great hall a mass of mud, used as a back receptacle of a stone-mason's yard; and its rooms whitewashed, and scribbled over with indecent caricatures. It has since been partially strengthened and put in order; but as the Venetian municipality have now given it to the Austrians to be used as barracks, it will probably soon be reduced to its former condition. The lower palaces at the side of this building are said by some to have belonged to the younger Foscari. See "Giustiniani."

Francesco Della Vigna, Church of St. Base Renaissance, but must be visited in order to see the John Bellini in the Cappella Santa. The late sculpture, in the Cappella Giustiniani, appears from Lazari's statement to be deserving of careful study. This church is said also to contain two pictures by Paul Veronese.

Frari, Church of the. Founded in 1250, and continued at various subsequent periods. The apse and adjoining chapels are the earliest portions, and their traceries have been above noticed (II. 234) as the origin of those of the Ducal Palace. The best view of the apse, which is a very noble example of Italian Gothic, is from the door of the

Scuola di San Rocco. The doors of the church are all later than any other portion of it, very elaborate Renaissance Gothic. The interior is good Gothic, but not interesting, except in its monuments. Of these, the following are noticed in the text of this volume :

That of Duccio degli Alberti, at pages 76, 82 ; of the unknown Knight, opposite that of Duccio, III. 76 ; of Francesco Foscari, III. 86 ; of Giovanni Pesaro, 93 ; of Jacopo Pesaro, 94.

Besides these tombs, the traveller ought to notice carefully that of Pietro Bernardo, a first-rate example of Renaissance work ; nothing can be more detestable or mindless in general design, or more beautiful in execution. Examine especially the griffins, fixed in admiration of bouquets, at the bottom. The fruit and flowers which arrest the attention of the griffins may well arrest the traveller's also ; nothing can be finer of their kind. The tomb of Canova, *by* Canova, cannot be missed ; consummate in science, intolerable in affectation, ridiculous in conception, null and void to the uttermost in invention and feeling. The equestrian statue of Paolo Savelli is spirited ; the monument of the Beato Pacifico, a curious example of Renaissance Gothic with wild crockets (all in terra cotta). There are several good Vivarini's in the church, but its chief pictorial treasure is the John Bellini in the sacristy, the most finished and delicate example of the master in Venice.

G

Geremia, Church of St. Of no importance.

Gesuati, Church of the. Of no importance.

Giacomo de Lorio, Church of St., a most interesting church, of the early thirteenth century, but grievously restored. Its capitals have been already noticed as characteristic of the earliest Gothic ; and it is said to contain four works of Paul Veronese, but I have not examined them. The pulpit is admired by the Italians, but is utterly worthless. The verd-antique pillar, in the south transept, is a very noble example of the "Jewel Shaft." See the note at p. 85, Vol. II

Giacomo di Rialto, Church of St. A picturesque little church, on the Piazza di Rialto. It has been grievously restored, but the pillars and capitals of its nave are certainly of the eleventh century; those of its portico are of good central Gothic; and it will surely not be left unvisited, on this ground, if on no other, that it stands on the site, and still retains the name, of the first church ever built on that Rialto which formed the nucleus of future Venice, and became afterwards the mart of her merchants.

Giobbe, Church of St., near the Cana Reggio. Its principal entrance is a very fine example of early Renaissance sculpture. Note in it, especially, its beautiful use of the flower of the convolvulus. There are said to be still more beautiful examples of the same period, in the interior. The cloister, though much defaced, is of the Gothic period, and worth a glance.

Giorgio de' Greci, Church of St. The Greek Church. It contains no valuable objects of art, but its service is worth attending by those who have never seen the Greek ritual.

Giorgio de' Schiavoni, Church of St. Said to contain a very precious series of paintings by Victor Carpaccio. Otherwise of no interest.

Giorgio in Aliga (St. George in the seaweed), Church of St. Unimportant in itself, but the most beautiful view of Venice at sunset is from a point at about two thirds of the distance from the city to the island.

Giorgio Maggiore, Church of St. A building which owes its interesting effect chiefly to its isolated position, being seen over a great space of lagoon. The traveller should especially notice in its façade the manner in which the central Renaissance architects (of whose style this church is a renowned example) endeavored to fit the laws they had established to the requirements of their age. Churches were required with aisles and clerestories, that is to say, with a high central nave and lower wings; and the question was, how to face this form with pillars of one proportion. The noble Romanesque architects built story above story, as at Pisa and Lucca; but the base Palladian architects dared not do

this. They must needs retain some image of the Greek temple; but the Greek temple was all of one height, a low gable roof being borne on ranges of equal pillars. So the Palladian builders raised first a Greek temple with pilasters for shafts; and, *through the middle of its roof, or horizontal beam*, that is to say, of the cornice which externally represented this beam, they lifted another temple on pedestals, adding these barbarous appendages to the shafts, which otherwise would not have been high enough; fragments of the divided cornice or tie-beam being left between the shafts, and the great door of the church thrust in between the pedestals. It is impossible to conceive a design more gross, more barbarous, more childish in conception, more servile in plagiarism, more insipid in result, more contemptible under every point of rational regard.

Observe, also, that when Palladio had got his pediment at the top of the church, he did not know what to do with it; he had no idea of decorating it except by a round hole in the middle. (The traveller should compare, both in construction and decoration, the Church of the Redentore with this of San Giorgio.) Now, a dark penetration is often a most precious assistance to a building dependent upon color for its effect; for a cavity is the only means in the architect's power of obtaining certain and vigorous shadow; and for this purpose, a circular penetration, surrounded by a deep russet marble moulding, is beautifully used in the centre of the white field on the side of the portico of St. Mark's. But Palladio had given up color, and pierced his pediment with a circular cavity, merely because he had not wit enough to fill it with sculpture. The interior of the church is like a large assembly room, and would have been undeserving of a moment's attention, but that it contains some most precious pictures, namely:

1. *Gathering the Manna.* (On the left hand of the high altar.) One of Tintoret's most remarkable landscapes. A brook flowing through a mountainous country, studded with thickets and palm trees; the congregation have been long in the Wilderness, and are employed in various manu-

factures much more than in gathering the manna. One group is forging, another grinding manna in a mill, another making shoes, one woman making a piece of dress, some washing; the main purpose of Tintoret being evidently to indicate the *continuity* of the supply of heavenly food. Another painter would have made the congregation hurrying to gather it, and wondering at it; Tintoret at once makes us remember that they have been fed with it "by the space of forty years." It is a large picture, full of interest and power, but scattered in effect, and not striking except from its elaborate landscape.

2. *The Last Supper.* (Opposite the former.) These two pictures have been painted for their places, the subjects being illustrative of the sacrifice of the mass. This latter is remarkable for its entire homeliness in the general treatment of the subject; the entertainment being represented like any large supper in a second-rate Italian inn, the figures being all comparatively uninteresting; but we are reminded that the subject is a sacred one, not only by the strong light shining from the head of Christ, but because the smoke of the lamp which hangs over the table turns, as it rises, into a multitude of angels, all painted in grey, the color of the smoke; and so writhed and twisted together that the eye hardly at first distinguishes them from the vapor out of which they are formed, ghosts of countenances and filmy wings filling up the intervals between the completed heads. The idea is highly characteristic of the master. The picture has been grievously injured, but still shows miracles of skill in the expression of candle-light mixed with twilight; variously reflected rays, and half tones of the dimly lighted chamber, mingled with the beams of the lantern and those from the head of Christ, flashing along the metal and glass upon the table, and under it along the floor, and dying away into the recesses of the room.

3. *Martyrdom of various Saints.* (Altar piece of the third altar in the South aisle.) A moderately sized picture, and now a very disagreeable one, owing to the violent red into which the color that formed the glory of the angel at the top

is changed. It has been hastily painted, and only shows the artist's power in the energy of the figure of an executioner drawing a bow, and in the magnificent ease with which the other figures are thrown together in all manner of wild groups and defiances of probability. Stones and arrows are flying about in the air at random.

4. *Coronation of the Virgin.* (Fourth altar in the same aisle.) Painted more for the sake of the portraits at the bottom, than of the Virgin at the top. A good picture, but somewhat tame for Tintoret, and much injured. The principal figure, in black, is still, however, very fine.

5. *Resurrection of Christ.* (At the end of the north aisle, in the chapel beside the choir.) Another picture painted chiefly for the sake of the included portraits, and remarkably cold in general conception ; its color has, however, been gay and delicate, lilac, yellow, and blue being largely used in it. The flag which our Saviour bears in his hand, has been once as bright as the sail of a Venetian fishing-boat, but the colors are now all chilled, and the picture is rather crude than brilliant ; a mere wreck of what it was, and all covered with droppings of wax at the bottom.

6. *Martyrdom of St. Stephen.* (Altar piece in the north transept.) The Saint is in a rich prelate's dress, looking as if he had just been saying mass, kneeling in the foreground, and perfectly serene. The stones are flying about him like hail, and the ground is covered with them as thickly as if it were a river bed. But in the midst of them, at the saint's right hand, there is a book lying, crushed but open, two or three stones which have torn one of its leaves lying upon it. The freedom and ease with which the leaf is crumpled is just as characteristic of the master as any of the grander features ; no one but Tintoret could have so crushed a leaf ; but the idea is still more characteristic of him, for the book is evidently meant for the Mosaic History which Stephen had just been expounding, and its being crushed by the stones shows how the blind rage of the Jews was violating their own law in the murder of Stephen. In the upper part of the picture are three figures,—Christ, the Father, and St

Michael. Christ of course at the right hand of the Father, as Stephen saw him standing; but there is little dignity in this part of the conception. In the middle of the picture, which is also the middle distance, are three or four men throwing stones, with Tintoret's usual vigor of gesture, and behind them an immense and confused crowd; so that, at first, we wonder where St. Paul is; but presently we observe that, in the front of this crowd, and *almost exactly in the centre of the picture*, there is a figure seated on the ground, very noble and quiet, and with some loose garments thrown across its knees. It is dressed in vigorous black and red. The figure of the Father in the sky above is dressed in black and red also, and these two figures are the centres of color to the whole design. It is almost impossible to praise too highly the refinement of conception which withdrew the unconverted St. Paul into the distance, so as entirely to separate him from the immediate interest of the scene, and yet marked the dignity to which he was afterward to be raised, by investing him with the colors which occurred nowhere else in the picture except in the dress which veils the form of the Godhead. It is also to be noted as an interesting example of the value which the painter put upon color only; another composer would have thought it necessary to exalt the future apostle by some peculiar dignity of action or expression. The posture of the figure is indeed grand, but inconspicuous; Tintoret does not depend upon it, and thinks that the figure is quite ennobled enough by being made a key-note of color.

It is also worth observing how boldly imaginative is the treatment which covers the ground with piles of stones, and yet leaves the martyr apparently unwounded. Another painter would have covered him with blood, and elaborated the expression of pain upon his countenance. Tintoret leaves us under no doubt as to what manner of death he is dying; he makes the air hurtle with the stones, but he does not choose to make his picture disgusting, or even painful. The face of the martyr is serene, and exulting; and we leave the picture, remembering only how "he fell asleep."

GIOVANELLI, PALAZZO, at the Ponte di Noale. A fine example of fifteenth century Gothic, founded on the Ducal Palace.

GIOVANNI E PAOLO, CHURCH OF ST.* Foundation of, III. 72. An impressive church, though none of its Gothic is comparable with that of the North, or with that of Verona. The Western door is interesting as one of the last conditions of Gothic design passing into Renaissance, very rich and beautiful of its kind, especially the wreath of fruit and flowers which forms its principal molding. The statue of Bartolomeo Colleone, in the little square beside the church, is certainly one of the noblest works in Italy. I have never seen anything approaching it in animation, in vigor of portraiture, or nobleness of line. The reader will need Lazari's Guide in making the circuit of the church, which is full of interesting monuments: but I wish especially to direct his attention to two pictures, besides the celebrated Peter Martyr: namely,

1. *The Crucifixion*, by Tintoret; on the wall of the left-hand aisle, just before turning into the transept. A picture fifteen feet long by eleven or twelve high. I do not believe that either the "Miracle of St. Mark," or the great "Crucifixion" in the Scuola di San Rocco, cost Tintoret more pains than this comparatively small work, which is now utterly neglected, covered with filth and cobwebs, and fearfully injured. As a piece of color, and light and shade, it is altogether marvellous. Of all the fifty figures which the picture contains, there is not one which in any way injures or contends with another; nay, there is not a single fold of garment or touch of the pencil which could be spared; every virtue of Tintoret, as a painter, is there in its highest degree,—color at once the most intense and the most delicate, the utmost decision in the arrangement of masses of light, and yet half tones and modulations of endless variety; and all executed with a magnificence of handling which no words are energetic enough to describe. I have

* I have always called this church, in the text, simply "St. John and Paul," not Sts. John and Paul, just as the Venetians say San Giovanni e Paolo, and not Santi G., &c.

hardly ever seen a picture in which there was so much decision, and so little impetuosity, and in which so little was conceded to haste, to accident, or to weakness. It is too infinite a work to be describable ; but among its minor passages of extreme beauty, should especially be noticed the manner in which the accumulated forms of the human body, which fill the picture from end to end, are prevented from being felt heavy, by the grace and elasticity of two or three sprays of leafage which spring from a broken root in the foreground, and rise conspicuous in shadow against an interstice filled by the pale blue, grey, and golden light in which the distant crowd is invested, the office of this foliage being, in an artistical point of view, correspondent to that of the trees set by the sculptors of the Ducal Palace on its angles. But they have a far more important meaning in the picture than any artistical one. If the spectator will look carefully at the root which I have called broken, he will find that in reality, it is not broken, but cut ; the other branches of the young tree having *lately been cut away.* When we remember that one of the principal incidents in great San Rocco Crucifixion is the ass feeding on withered palm leaves, we shall be at no loss to understand the great painter's purpose in lifting the branch of this mutilated olive against the dim light of the distant sky ; while, close beside it, St. Joseph of Arimathea drags along the dust a white garment—observe, the principal light of the picture,—stained with the blood of that King before whom, five days before, his crucifiers had strewn their own garments in the way.

2. *Our Lady with the Camerlenghi.* (In the centre chapel of the three on the right of the choir.) A remarkable instance of the theoretical manner of representing Scriptural facts, which, at this time, as noted in the second chapter of this volume, was undermining the belief of the facts themselves. Three Venetian chamberlains desired to have their portraits painted, and at the same time to express their devotion to the Madonna ; to that end they are painted kneeling before her, and in order to account for their all three

being together, and to give a thread or clue to the story of the picture, they are represented as the Three Magi; but lest the spectator should think it strange that the Magi should be in the dress of Venetian chamberlains, the scene is marked as a mere ideality, by surrounding the person of the Virgin with saints who lived five hundred years after her. She has for attendants St. Theodore, St. Sebastian, and St. Carlo (query St. Joseph). One hardly knows whether most to regret the spirit which was losing sight of the verities of religious history in imaginative abstractions, or to praise the modesty and piety which desired rather to be represented as kneeling before the Virgin than in the discharge or among the insignia of important offices of state.

As an "Adoration of the Magi," the picture is, of course, sufficiently absurd: the St. Sebastian leans back in the corner to be out of the way; the three Magi kneel, without the slightest appearance of emotion, to a Madonna seated in a Venetian loggia of the fifteenth century, and three Venetian servants behind bear their offerings in a very homely sack, tied up at the mouth. As a piece of portraiture and artistical composition, the work is altogether perfect, perhaps the best piece of Tintoret's portrait-painting in existence. It is very carefully and steadily wrought, and arranged with consummate skill on a difficult plan. The canvas is a long oblong, I think about eighteen or twenty feet long, by about seven high; one might almost fancy the painter had been puzzled to bring the piece into use, the figures being all thrown into positions which a little diminish their height. The nearest chamberlain is kneeling, the two behind him bowing themselves slightly, the attendants behind bowing lower, the Madonna sitting, the St. Theodore sitting still lower on the steps at her feet, and the St. Sebastian leaning back, so that all the lines of the picture incline more or less from right to left as they ascend. This slope, which gives unity to the detached groups, is carefully exhibited by what a mathematician would call co-ordinates,—the upright pillars of the loggia and the horizontal clouds of the beautiful sky. The color is very quiet, but rich and deep, the local

tones being brought out with intense force, and the cast shadows subdued, the manner being much more that of Titian than of Tintoret. The sky appears full of light, though it is as dark as the flesh of the faces; and the forms of its floating clouds, as well as of the hills over which they rise, are drawn with a deep remembrance of reality. There are hundreds of pictures of Tintoret's more amazing than this, but I hardly know one that I more love.

The reader ought especially to study the sculpture round the altar of the Capella del Rosario, as an example of the abuse of the sculptor's art; every accessory being labored out with as much ingenuity and intense effort to turn sculpture into painting, the grass, trees, and landscape being as far realized as possible, and in alto-relievo. These bas-reliefs are by various artists, and therefore exhibit the folly of the age, not the error of an individual.

The following alphabetical list of the tombs in this church which are alluded to as described in the text, with references to the pages where they are mentioned, will save some trouble:

Cavalli, Jacopo, III. 84.
Cornaro, Marco, III. 14.
Dolfin, Giovanni, III. 80.
Giustiniani, Marco, I. 309.
Mocenigo, Giovanni, III. 91.
Mocenigo, Pietro, III. 91.
Mocenigo, Tomaso, I. 21, 39, III. 86.
Morosini, Michele, III. 82.
Steno, Michele, III. 85.
Vendramin, Andrea, I. 40, III. 90.

Giovanni Grisostomo, Church of St. One of the most important in Venice. It is early Renaissance, containing some good sculpture, but chiefly notable as containing a noble Sebastian del Piombo, and a John Bellini, which a few years hence, unless it be "restored," will be esteemed one of the most precious pictures in Italy, and among the most perfect in the world. John Bellini is the only artist who appears to me to have united, in equal and magnificent measures, justness of drawing, nobleness of coloring, and perfect manliness of treatment, with the purest religious feeling. He did, as far as it is possible to do it, instinc-

tively and unaffectedly, what the Caracci only pretended to do. Titian colors better, but has not his piety. Leonardo draws better, but has not his color. Angelico is more heavenly, but has not his manliness, far less his powers of art.

Giovanni Elemosinario, Church of St. Said to contain a Titian and a Bonifazio. Of no other interest.

Giovanni in Bragola, Church of St. A Gothic church of the fourteenth century, small, but interesting, and said to contain some precious works by Cima da Conegliano, and one by John Bellini.

Giovanni Novo, Church of St. Of no importance.

Giovanni, S., Scuola di. A fine example of the Byzantine Renaissance, mixed with remnants of good late Gothic. The little exterior cortile is sweet in feeling, and Lazari praises highly the work of the interior staircase.

Giudecca. The crescent-shaped island (or series of islands), which forms the most northern extremity of the city of Venice, though separated by a broad channel from the main city. Commonly said to derive its name from the number of Jews who lived upon it; but Lazari derives it from the word "Judicato," in Venetian dialect "Zudegà," it having been in old time "adjudged" as a kind of prison territory to the more dangerous and turbulent citizens. It is now inhabited only by the poor, and covered by desolate groups of miserable dwellings, divided by stagnant canals.

Its two principal churches, the Redentore and St. Eufemia, are named in their alphabetical order.

Giuliano, Church of St. Of no importance.

Giuseppe di Castello, Church of St. Said to contain a Paul Veronese: otherwise of no importance.

Giustina, Church of St. Of no importance.

Giustiniani Palazzo, on the Grand Canal, now Albergo all' Europa. Good late fourteenth century Gothic, but much altered.

Giustiniani, Palazzo, next the Casa Foscari, on the Grand Canal. Lazari, I know not on what authority, says that this palace was built by the Giustiniani family before 1428. It is one of those founded directly on the Ducal Palace, to

gether with the Casa Foscari at its side: and there could have been no doubt of their date on this ground; but it would be interesting, after what we have seen of the progress of the Ducal Palace, to ascertain the exact year of the erection of any of these imitations.

This palace contains some unusually rich detached windows, full of tracery, of which the profiles are given in the Appendix, under the title of the Palace of the Younger Foscari, it being popularly reported to have belonged to the son of the Doge.

GIUSTINIAN LOLIN, PALAZZO, on the Grand Canal. Of no importance.

GRASSI PALAZZO, on the Grand Canal, now Albergo all' Imperator d' Austria. Of no importance.

GREGORIO, CHURCH OF ST., on the Grand Canal. An important church of the fourteenth century, now desecrated, but still interesting. Its apse is on the little canal crossing from the Grand Canal to the Giudecca, beside the Church of the Salute, and is very characteristic of the rude ecclesiastical Gothic contemporary with the Ducal Palace. The entrance to its cloisters, from the Grand Canal, is somewhat later; a noble square door, with two windows on each side of it, the grandest examples in Venice of the late window of the fourth order.

The cloister, to which this door gives entrance, is exactly contemporary with the finest work of the Ducal Palace, circa 1350. It is the loveliest cortile I know in Venice; its capitals consummate in design and execution; and the low wall on which they stand showing remnants of sculpture unique, as far as I know, in such application.

GRIMANI, PALAZZO, on the Grand Canal, III. 35.

There are several other palaces in Venice belonging to this family, but none of any architectural interest.

J

JESUITI, CHURCH OF THE. The basest Renaissance; but worth a visit in order to examine the imitations of curtains in white marble inlaid with green.

It contains a Tintoret, "The Assumption," which I have not examined; and a Titian, "The Martyrdom of St. Lawrence," originally, it seems to me, of little value, and now having been restored, of none.

L

Labia Palazzo, on the Canna Reggio. Of no importance.

Lazzaro de' Mendicanti, Church of St. Of no importance.

Libreria Vecchia. A graceful building of the central Renaissance, designed by Sansovino, 1536, and much admired by all architects of the school. It was continued by Scamozzi, down the whole side of St Mark's Place, adding another story above it, which modern critics blame as destroying the "eurithmia;" never considering that had the two low stories of the Library been continued along the entire length of the Piazza, they would have looked so low that the entire dignity of the square would have been lost. As it is, the Library is left in its originally good proportions, and the larger mass of the Procuratie Nuove forms a more majestic, though less graceful, side for the great square.

But the real faults of the building are not in its number of stories, but in the design of the parts. It is one of the grossest examples of the base Renaissance habit of turning *keystones* into *brackets*, throwing them out in bold projection (not less than a foot and a half) beyond the mouldings of the arch; a practice utterly barbarous, inasmuch as it evidently tends to dislocate the entire arch, if any real weight were laid on the extremity of the keystone; and it is also a very characteristic example of the vulgar and painful mode of filling spandrils by naked figures in alto-relievo, leaning against the arch on each side, and appearing as if they were continually in danger of slipping off. Many of these figures have, however, some merit in themselves; and the whole building is graceful and effective of its kind. The continuation of the Procuratie Nuove, at the western extremity of St. Mark's Place (together with various apartments in the great line of the Procuratie Nuove) forms the "Royal Palace," the residence of the Emperor when at Venice. This

building is entirely modern, built in 1810, in imitation of the Procuratie Nuove, and on the site of Sansovino's Church of San Geminiano.

In this range of buildings, including the Royal Palace, the Procuratie Nuove, the old Library, and the "Zecca" which is connected with them (the latter being an ugly building of very modern date, not worth notice architecturally), there are many most valuable pictures, among which I would especially direct attention, first to those in the Zecca, namely, a beautiful and strange Madonna, by Benedetto Diana; two noble Bonifazios; and two groups, by Tintoret, of the Provveditori della Zecca, by no means to be missed, whatever may be sacrificed to see them, on account of the quietness and veracity of their unaffected portraiture, and the absolute freedom from all vanity either in the painter or in his subjects.

Next, in the "Antisala" of the old Library, observe the "Sapienza" of Titian, in the centre of the ceiling; a most interesting work in the light brilliancy of its color, and the resemblance to Paul Veronese. Then, in the great hall of the old Library, examine the two large tintorets, "St. Mark saving a Saracen from Drowning," and the "Stealing of his Body from Constantinople," both rude, but great (note in the latter the dashing of the rain on the pavement, and running of the water about the feet of the figures): then in the narrow spaces between the windows, there are some magnificent single figures by Tintoret, among the finest things of the kind in Italy, or in Europe. Finally, in the gallery of pictures in the Palazzo Reale, among other good works of various kinds, are two of the most interesting Bonifazios in Venice, the "Children of Israel in their journeyings," in one of which, if I recollect right, the quails are coming in flight across a sunset sky, forming one of the earliest instances I know of a thoroughly natural and Turneresque effect being felt and rendered by the old masters. The picture struck me chiefly from this circumstance; but, the note-book in which I had described it and its companion having been lost on my way home, I cannot now give a more

special account of them, except that they are long, full of crowded figures, and peculiarly light in color and handling as compared with Bonifazio's work in general.

Lio, Church of St. Of no importance, but said to contain a spoiled Titian.

Lio, Salizzada di St., windows in, II. 251, 256.

Loredan, Palazzo, on the Grand Canal, near the Rialto, II. 125, 392. Another palace of this name, on the Campo St. Stefano, is of no importance.

Lorenzo, Church of St. Of no importance.

Luca, Church of St. Its campanile is of very interesting and quaint early Gothic, and it is said to contain a Paul Veronese, "St. Luke and the Virgin." In the little Campiello St. Luca, close by, is a very precious Gothic door, rich in brickwork, of the thirteenth century; and in the foundations of the houses on the same side of the square, but at the other end of it, are traceable some shafts and arches closely resembling the work of the Cathedral of Murano, and evidently having once belonged to some most interesting building.

Lucia, Church of St. Of no importance.

M

Maddalena, Church of Sta. Maria. Of no importance.

Malipiero, Pallazzo, on the Campo St. M. Formosa, facing the canal at its extremity. A very beautiful example of the Byzantine Renaissance. Note the management of color in its inlaid balconies.

Manfrini, Palazzo. The achitecture is of no interest; and as it is in contemplation to allow the collection of pictures to be sold, I shall take no note of them. But even if they should remain, there are few of the churches in Venice where the traveller had not better spend his time than in this gallery; as, with the exception of Titian's "Entombment," one or two Giorgiones, and the little John Bellini (St. Jerome), the pictures are all of a kind which may be seen elsewhere.

Mangili Valmarana, Palazzo, on the Grand Canal. Of no importance.

Manin, Palazzo, on the Grand Canal. Of no importance.

Manzoni, Palazzo, on the Grand Canal, near the Church of the Carità. A perfect and very rich example of Byzantine Renaissance: its warm yellow marbles are magnificent.

Marcilian, Church of St. Said to contain a Titian, "Tobit and the Angel:" otherwise of no importance.

Maria, Churches of Sta. See Formosa, Mater Domini, Miracoli, Orto, Salute, and Zobenigo.

Marco, Scuola di San, III. 14.

Mark, Church of St., history of, II. 60; approach to, II. 74; general teaching of, II. 114, 118; measures of façade of, II. 128; balustrades of, II. 243, 246; cornices of, I. 306; horse-shoe arches of, II. 249; entrances of, II. 270, III. 247; shafts of, II. 383; base in baptistery of, I. 286; mosaics in atrium of, II. 114; mosaics in cupola of, II. 116, III. 192; lily capitals of, II. 138; Plates illustrative of (Vol. II.), VI. VII. figs. 9, 10, 11, VIII. figs. 8, 9, 12, 13, 15, IX. XI. fig. 1, and Plate III. Vol. III.

Mark, Square of St. (Piazza di San Marco), anciently a garden, II. 62; general effect of, II. 69, 118; plan of, II. 280.

Martino, Church of St. Of no importance.

Mater Domini, Church of St. Maria. It contains two important pictures: one over the second altar on the right, "St. Christina," by Vincenzo Catena, a very lovely example of the Venetian religious school; and, over the north transept door, the "Finding of the Cross," by Tintoret, a carefully painted and attractive picture, but by no means a good specimen of the master, as far as regards power of conception. He does not seem to have entered into his subject. There is no wonder, no rapture, no entire devotion in any of the figures. They are only interested and pleased in a mild way; and the kneeling woman who hands the nails to a man stooping forward to receive them on the right hand, does so with the air of a person saying, "You had better take care of them; they may be wanted another time." This general coldness in expression is much increased by

the presence of several figures on the right and left, introduced for the sake of portraiture merely; and the reality, as well as the feeling, of the scene is destroyed by our seeing one of the youngest and weakest of the women with a huge cross lying across her knees, the whole weight of it resting upon her. As might have been expected, where the conception is so languid, the execution is little delighted in: it is throughout steady and powerful, but in no place affectionate, and in no place impetuous. If Tintoret had always painted in this way, he would have sunk into a mere mechanist. It is, however, a genuine and tolerably well preserved specimen, and its female figures are exceedingly graceful; that of St. Helena very queenly, though by no means agreeable in feature. Among the male portraits on the left there is one different from the usual types which occur either in Venetian paintings or Venetian populace; it is carefully painted, and more like a Scotch Presbyterian minister, than a Greek. The background is chiefly composed of architecture, white, remarkably uninteresting in color, and still more so in form. This is to be noticed as one of the unfortunate results of the Renaissance teaching at this period. Had Tintoret backed his Empress Helena with Byzantine architecture, the picture might have been one of the most gorgeous he ever painted.

Mater Domini, Campo di Sta. Maria, II. 260. A most interesting little piazza, surrounded by early Gothic houses, once of singular beauty; the arcade at its extremity, of fourth order windows, drawn in my folio work, is one of the earliest and loveliest of its kind in Venice; and in the houses at the side is a group of second order windows with their intermediate crosses, all complete, and well worth careful examination.

Michele in Isola, Church of St. On the island between Venice and Murano. The little Cappella Emiliana at the side of it has been much admired, but it would be difficult to find a building more feelingless or ridiculous. It is more like a German summer-house, or angle turret, than a chapel, and may be briefly described as a bee-hive set on a low

hexagonal tower, with dashes of stone-work about its windows like the flourishes of an idle penman.

The cloister of this church is pretty; and the attached cemetery is worth entering, for the sake of feeling the strangeness of the quiet sleeping ground in the midst of the sea.

MICHIEL DALLE COLONNE, PALAZZO. Of no importance.

MINELLI, PALAZZO. In the Corte del Maltese, at St. Paternian. It has a spiral external staircase, very picturesque, but of the fifteenth century and without merit.

MIRACOLI, CHURCH OF STA. MARIA DEI. The most interesting and finished example in Venice of the Byzantine Renaissance, and one of the most important in Italy of the cinquecento style. All its sculptures should be examined with great care, as the best possible examples of a bad style. Observe, for instance, that in spite of the beautiful work on the square pillars which support the gallery at the west end, they have no more architectural effect than two wooden posts. The same kind of failure in boldness of purpose exists throughout; and the building is, in fact, rather a small museum of unmeaning, though refined sculpture, than a piece of architecture.

Its grotesques are admirable examples of the base Raphaelesque design examined above, III. 136. Note especially the children's heads tied up by the hair, in the lateral sculptures at the top of the altar steps. A rude workman, who could hardly have carved the head at all, might have allowed this or any other mode of expressing discontent with his own doings; but the man who could carve a child's head so perfectly must have been wanting in all human feeling, to cut it off, and tie it by the hair to a vine leaf. Observe, in the Ducal Palace, though far ruder in skill, the heads always *emerge* from the leaves, they are never *tied* to them.

MISERICORDIA, CHURCH OF. The church itself is nothing, and contains nothing worth the traveller's time; but the Albergo de' Confratelli della Misericordia at its side is a very interesting and beautiful relic of the Gothic Renaissance. Lazari says, "del secolo XIV.;" but I believe it to be later. Its traceries are very curious and rich, and the sculpture of its

capitals very fine for the late time. Close to it, on the right-hand side of the canal which is crossed by the wooden bridge, is one of the richest Gothic doors in Venice, remarkable for the appearance of antiquity in the general design and stiffness of its figures, though it bear its date 1505. Its extravagant crockets are almost the only features which, but for this written date, would at first have confessed its lateness; but, on examination, the figures will be found as bad and spiritless as they are apparently archaic, and completely exhibiting the Renaissance palsy of imagination.

The general effect is, however, excellent, the whole arrangement having been borrowed from earlier work.

The action of the statue of the Madonna, who extends her robe to shelter a group of diminutive figures, representative of the Society for whose house the sculpture was executed, may be also seen in most of the later Venetian figures of the Virgin which occupy similar situations. The image of Christ is placed in a medallion on her breast, thus fully, though conventionally, expressing the idea of self-support which is so often partially indicated by the great religious painters in their representations of the infant Jesus.

Moise, Church of St., III. 125. Notable as one of the basest examples of the basest school of the Renaissance. It contains one important picture, namely "Christ washing the Disciples' Feet," by Tintoret; on the left side of the chapel, north of the choir. This picture has been originally dark, is now much faded—in parts, I believe, altogether destroyed—and is hung in the worst light of a chapel, where, on a sunny day at noon, one could not easily read without a candle. I cannot, therefore, give much information respecting it; but it is certainly one of the least successful of the painter's works, and both careless and unsatisfactory in its composition as well as its color. One circumstance is noticeable, as in a considerable degree detracting from the interest of most of Tintoret's representations of our Saviour with his disciples. He never loses sight of the fact that all were poor, and the latter ignorant; and while he never paints a senator, or a saint once thoroughly canonized, ex-

cept as a gentleman, he is very careful to paint the Apostles, in their living intercourse with the Saviour, in such a manner that the spectator may see in an instant, as the Pharisee did of old, that they were unlearned and ignorant men; and, whenever we find them in a room, it is always such a one as would be inhabited by the lower classes. There seems some violation of this practice in the dais, or flight of steps, at the top of which the Saviour is placed in the present picture; but we are quickly reminded that the guests' chamber or upper room ready prepared was not likely to have been in a palace, by the humble furniture upon the floor, consisting of a tub with a copper saucepan in it, a coffee-pot, and a pair of bellows, curiously associated with a symbolic cup with a wafer, which, however, is an injured part of the canvas, and may have been added by the priests. I am totally unable to state what the background of the picture is or has been; and the only point farther to be noted about it is the solemnity, which, in spite of the familiar and homely circumstances above noticed, the painter has given to the scene, by placing the Saviour, in the act of washing the feet of Peter, at the top of a circle of steps, on which the other Apostles kneel in adoration and astonishment.

Moro, Palazzo. See Othello.

Morosini, Palazzo, near the Ponte dell' Ospedaletto, at San Giovannie Paolo. Outside it is not interesting, though the gateway shows remains of brickwork of the thirteenth century. Its interior court is singularly beautiful; the staircase of early fourteenth century Gothic has originally been superb, and the window in the angle above is the most perfect that I know in Venice of the kind; the lightly sculptured coronet is exquisitely introduced at the top of its spiral shaft.

This palace still belongs to the Morosini family, to whose present representative, the Count Carlo Morosini, the reader is indebted for the note on the character of his ancestors, above, III. 213.

Morosini, Palazzo, at St. Stefano. Of no importance.

N

Nani-Mocenigo, Palazzo. (Now Hotel Danieli.) A glorious example of the central Gothic, nearly contemporary with the finest part of the Ducal Palace. Though less impressive in effect than the Casa Foscari or Casa Bernardo, it is of purer architecture than either: and quite unique in the delicacy of the form of the cusps in the central group of windows, which are shaped like broad scimitars, the upper foil of the windows being very small. If the traveller will compare these windows with the neighboring traceries of the Ducal Palace, he will easily perceive the peculiarity.

Nicolo del Lido, Church of St. Of no importance.

Nome di Gesu, Church of the. Of no importance.

O

Orfani, Church of the. Of no importance.

Orto, Church of Sta. Maria, dell'. An interesting example of Renaissance Gothic, the traceries of the windows being very rich and quaint.

It contains four most important Tintorets: "The Last Judgment," "The Worship of the Golden Calf," "The Presentation of the Virgin," and "Martyrdom of St. Agnes." The first two are among his largest and mightiest works, but grievously injured by damp and neglect; and unless the traveller is accustomed to decipher the thoughts in a picture patiently, he need not hope to derive any pleasure from them. But no pictures will better reward a resolute study. The following account of the "Last Judgment," given in the second volume of "Modern Painters," will be useful in enabling the traveller to enter into the meaning of the picture, but its real power is only to be felt by patient examination of it.

"By Tintoret only has this unimaginable event (the Last Judgment) been grappled with in its Verity; not typically nor symbolically, but as they may see it who shall not sleep, but be changed. Only one traditional circumstance he has received, with Dante and Michael Angelo, the Boat of the Condemned; but the impetuosity of his mind bursts out even

in the adoption of this image ; he has not stopped at the scowling ferryman of the one, nor at the sweeping blow and demon dragging of the other, but, seized Hylas like by the limbs, and tearing up the earth in his agony, the victim is dashed into his destruction ; nor is it the sluggish Lethe, nor the fiery lake, that bears the cursed vessel, but the oceans of the earth and the waters of the firmament gathered into one white, ghastly cataract ; the river of the wrath of God, roaring down into the gulf where the world has melted with its fervent heat, choked with the ruins of nations, and the limbs of its corpses tossed out of its whirling, like water-wheels. Bat-like, out of the holes and caverns and shadows of the earth, the bones gather, and the clay heaps heave, rattling and adhering into half-kneaded anatomies, that crawl, and startle, and struggle up among the putrid weeds, with the clay clinging to their clotted hair, and their heavy eyes sealed by the earth darkness yet, like his of old who went his way unseeing to the Siloam Pool ; shaking off one by one the dreams of the prison-house, hardly hearing the clangor of the trumpets of the armies of of God, blinded yet more, as they awake, by the white light of the new Heaven, until the great vortex of the four winds bears up their bodies to the judgment seat ; the Firmament is all full of them, a very dust of human souls, that drifts, and floats, and falls into the interminable, inevitable light ; the bright clouds are darkened with them as with thick snow, currents of atom life in the arteries of heaven, now soaring up slowly, and higher and higher still, till the eye and the thought can follow no farther, borne up, wingless, by their inward faith and by the angel powers invisible, now hurled in countless drifts of horror before the breath of their condemnation."

Note in the opposite picture the way the clouds are wrapped about in the distant Sinai.

The figure of the little Madonna in the "Presentation" should be compared with Titian's in his picture of the same subject in the Academy. I prefer Tintoret's infinitely : and note how much finer is the feeling with which Tintoret has

relieved the glory round her head against the pure sky, than that which influenced Titian in encumbering his distance with architecture.

The "Martyrdom of St. Agnes" *was* a lovely picture. It has been "restored" since I saw it.

Ospedaletto, Church of the. The most monstrous example of the Grotesque Renaissance which there is in Venice; the sculptures on its façade representing masses of diseased figures and swollen fruit.

It is almost worth devoting an hour to the successive examination of five buildings, as illustrative of the last degradation of the Renaissance. San Moisè is the most clumsy, Santa Maria Zobenigo the most impious, St. Eustachio the most ridiculous, the Ospedaletto the most monstrous, and the head at Santa Maria Formosa the most foul.

Othello, House of, at the Carmini. The researches of Mr. Brown into the origin of the play of "Othello" have, I think, determined that Shakspeare wrote on definite historical grounds; and that Othello may be in many points identified with Christopher Moro, the lieutenant of the republic at Cyprus, in 1508. See "Ragguagli su Maria Sanuto," i. 252.

His palace was standing till very lately, a Gothic building of the fourteenth century, of which Mr. Brown possesses a drawing. It is now destroyed, and a modern square-windowed house built on its site. A statue, said to be a portrait of Moro, but a most paltry work, is set in a niche in the modern wall.

P

Pantaleone, Church of St. Said to contain a Paul Veronese; otherwise of no importance.

Paternian, Church of St. Its little leaning tower forms an interesting object as the traveller sees it from the narrow canal which passes beneath the Porte San Paternian. The two arched lights of the belfry appear of very early workmanship, probably of the beginning of the thirteenth century.

Pesaro Palazzo, on the Grand Canal. The most powerful and

impressive in effect of all the palaces of the Grotesque Renaissance. The heads upon its foundation are very characteristic of the period, but there is more genius in them than usual. Some of the mingled expressions of faces and grinning casques are very clever.

Piazzetta, pillars of, see Final Appendix under head "Capital." The two magnificent blocks of marble brought from St. Jean d'Acre, which form one of the principal ornaments of the Piazzetta, are Greek sculpture of the sixth century, and will be described in my folio work.

Pieta, Church of the. Of no importance.

Pietro, Church of St., at Murano. Its pictures, once valuable, are now hardly worth examination, having been spoiled by neglect.

Pietro, Di Castello, Church of St., I. 21, 353. It is said to contain a Paul Veronese, and I suppose the so-called "Chair of St. Peter" must be worth examining.

Pisani, Palazzo, on the Grand Canal. The latest Venetian Gothic, just passing into Renaissance. The capitals of the first floor windows are, however, singularly spirited and graceful, very daringly undercut, and worth careful examination. The Paul Veronese, once the glory of this palace, is, I believe, not likely to remain in Venice. The other picture in the same room, the "Death of Darius," is of no value.

Pisani, Palazzo, at St. Stefano. Late Renaissance, and of no merit, but grand in its colossal proportions, especially when seen from the narrow canal at its side, which terminated by the apse of the Church of San Stefano, is one of the most picturesque and impressive little pieces of water scenery in Venice.

Polo, Church of St. Of no importance, except as an example of the advantages accruing from restoration. M. Lazari says of it, "Before this church was modernized, its principal chapel was adorned with Mosaics, and possessed a pala of silver gilt, of Byzantine workmanship, which is now lost."

Polo, Square of St. (Campo San Polo.) A large and important square, rendered interesting chiefly by three palaces

on the side of it opposite the church, of central Gothic (1360), and fine of their time, though small. One of their capitals has been given in Plate II. of this volume, fig. 12. They are remarkable as being decorated with sculptures of the Gothic time, in imitation of Byzantine ones; the period being marked by the dog-tooth and cable being used instead of the dentil round the circles.

Polo, Palazzo, at San G. Grisostomo (the house of Marco Polo), II. 139. Its interior court is full of interest, showing fragments of the old building in every direction, cornices, windows, and doors, of almost every period, mingled among modern rebuilding and restoration of all degrees of dignity.

Porta Della Carta, II. 300.

Priuli, Palazzo. A most important and beautiful early Gothic Palace, at San Severo; the main entrance is from the Fundamento San Severo, but the principal façade is on the other side, towards the canal. The entrance has been grievously defaced, having had winged lions filling the spandrils of its pointed arch, of which only feeble traces are now left, the façade has very early fourth order windows in the lower story, and above, the beautiful range of fifth order windows drawn at the bottom of Plate XVIII. Vol. II., where the heads of the fourth order range are also seen (note their inequality, the larger one at the flank). This Palace has two most interesting traceried angle windows also, which, however, I believe are later than those on the façade; and finally, a rich and bold interior staircase.

Procuratie Nuove, see "Libreria" Vecchia: A graceful series of buildings, of late fifteenth century design, forming the northern side of St. Mark's Place, but of no particular interest.

Q

Querini, Palazzo, now the Beccherie, II. 254, III. 235.

R

Raffaelle, Chiesa dell' Angelo. Said to contain a Bonifazio, otherwise of no importance.

Redentore, Church of the, II. 376. It contains three interesting John Bellinis, and also, in the sacristy, a most beautiful Paul Veronese.

Remer, Corte del, house in, II. 251.

Rezzonico, Palazzo, on the Grand Canal. Of the Grotesque Renaissance time, but less extravagant than usual.

Rialto, Bridge of the. The best building raised in the time of the Grotesque Renaissance ; very noble in its simplicity, in its proportions, and in its masonry. Note especially the grand way in which the oblique archstones rest on the butments of the bridge, safe, palpably both to the sense and eye : note also the sculpture of the Annunciation on the southern side of it ; how beautifully arranged, so as to give more lightness and a grace to the arch—*the dove, flying towards the Madonna, forming the keystone,*—and thus the whole action of the figures being parallel to the curve of the arch, while all the masonry is at right angles to it. Note, finally, one circumstance which gives peculiar firmness to the figure of the angel, and associates itself with the general expression of strength in the whole building ; namely that the sole of the advanced foot is set perfectly level, as if placed on the ground, instead of being thrown back behind like a heron's, as in most modern figures of this kind.

The sculptures themselves are not good ; but these pieces of feeling in them are very admirable. The two figures on the other side, St. Mark and St. Theodore, are inferior, though all by the same sculptor, Girolamo Campagna.

The bridge was built by Antonio da Ponte, in 1588. It was anciently of wood, with a drawbridge in the centre, a representation of which may be seen in one of Carpaccio's pictures at the Accademia delle Belle Arti : and the traveller should observe that the interesting effect, both of this and the Bridge of Sighs, depends in great part on their both being *more* than bridges ; the one a covered passage, the other a row of shops, sustained on an arch. No such effect can be produced merely by the masonry of the roadway itself.

Rio del Palazzo, II. 281.
Rocco, Campiello di San, windows in, II. 258.

Rocco, Church of St. Notable only for the most interesting pictures by Tintoret which it contains, namely :

1. *San Rocco before the Pope.* (On the left of the door as we enter.) A delightful picture in his best manner, but not much labored ; and, like several other pictures in this church, it seems to me to have been executed at some period of the painter's life when he was either in ill health, or else had got into a mechanical way of painting, from having made too little reference to nature for a long time. There is something stiff and forced in the white draperies on both sides, and a general character about the whole which I can feel better than I can describe ; but which, if I had been the painter's physician, would have immediately caused me to order him to shut up his painting-room, and take a voyage to the Levant, and back again. The figure of the Pope is, however, extremely beautiful, and is not unworthy, in its jewelled magnificence, here dark against the sky, of comparison with the figure of the high priest in the "Presentation," in the Scuola di San Rocco.

2. *Annunciation.* (On the other side of the door, on entering.) A most disagreeable and dead picture, having all the faults of the age, and none of the merits of the painter. It must be a matter of future investigation to me, what could cause the fall of his mind from a conception so great and so fiery as that of the "Annunciation" in the Scuola di San Rocco, to this miserable reprint of an idea worn out centuries before. One of the most inconceivable things in it, considered as the work of Tintoret, is that where the angel's robe drifts away behind his limb, one cannot tell by the character of the outline, or by the tones of the color, whether the cloud comes in before the robe, or whether the robe cuts upon the cloud. The Virgin is uglier than that of the Scuola, and not half so real ; and the draperies are crumpled in the most commonplace and ignoble folds. It is a picture well worth study, as an example of the extent to which the greatest mind may be be-

trayed by the abuse of its powers, and the neglect of its proper food in the study of nature.

3. *Pool of Bethesda.* (On the right side of the church, in its centre, the lowest of the two pictures which occupy the wall.) A noble work, but eminently disagreeable, as must be all pictures of this subject; and with the same character in it of undefinable want, which I have noticed in the two preceding works. The main figure in it is the cripple, who has taken up his bed; but the whole effect of this action is lost by his not turning to Christ, but flinging it on his shoulder like a triumphant porter with a huge load; and the corrupt Renaissance architecture, among which the figures are crowded, is both ugly in itself, and much too small for them. It is worth noticing, for the benefit of persons who find fault with the perspective of the Pre-Raphaelites, that the perspective of the brackets beneath these pillars is utterly absurd; and that, in fine, the presence or absence of perspective has nothing to do with the merits of a great picture: not that the perspective of the Pre-Raphaelites *is* false in any case that I have examined, the objection being just as untenable as it is ridiculous.

4. *San Rocco in the Desert.* (Above the last-named picture.) A single recumbent figure in a not very interesting landscape, deserving less attention than a picture of St. Martin just opposite to it,—a noble and knightly figure on horseback by Pordenone, to which I cannot pay a greater compliment than by saying that I was a considerable time in doubt whether or not it was another Tintoret.

5. *San Rocco in the Hospital.* (On the right-hand side of the altar.) There are four vast pictures by Tintoret in the dark choir of this church, not only important by their size (each being some twenty-five feet long by ten feet high), but also elaborate compositions; and remarkable, one for its extraordinary landscape, and the other as the most studied picture in which the painter has introduced horses in violent action. In order to show what waste of human mind there is in these dark churches of Venice, it is worth recording that, as I was examining these pictures, there came

in a party of eighteen German tourists, not hurried, nor jesting among themselves as large parties often do, but patiently submitting to their cicerone, and evidently desirous of doing their duty as intelligent travellers. They sat down for a long time on the benches of the nave, looked a little at the "Pool of Bethesda," walked up into the choir and there heard a lecture of considerable length from their *valet-de-place* upon some subject connected with the altar itself, which, being in German, I did not understand; they then turned and went slowly out of the church, not one of the whole eighteen ever giving a single glance to any of the four Tintorets, and only one of them, as far as I saw, even raising his eyes to the walls on which they hung, and immediately withdrawing them, with a jaded and *nonchalant* expression easily interpretable into "Nothing but old black pictures." The two Tintorets above noticed, at the end of the church, were passed also without a glance; and this neglect is not because the pictures have nothing in them capable of arresting the popular mind, but simply because they are totally in the dark, or confused among easier and more prominent objects of attention. This picture, which I have called "St. Rocco in the Hospital," shows him, I suppose, in his general ministrations at such places, and is one of the usual representations of a disgusting subject from which neither Orcagna nor Tintoret seems ever to have shrunk. It is a very noble picture, carefully composed and highly wrought; but to me gives no pleasure, first, on account of its subject, secondly, on account of its dull brown tone all over,—it being impossible, or nearly so, in such a scene, and at all events inconsistent with its feeling, to introduce vivid color of any kind. So it is a brown study of diseased limbs in a close room.

6. *Cattle Piece.* (Above the picture last described.) I can give no other name to this picture, whose subject I can neither guess nor discover, the picture being in the dark, and the guide-books leaving me in the same position. All I can make out of it is, that there is a noble landscape with cattle and figures. It seems to me the best landscape of

Tintoret's in Venice, except the "Flight into Egypt;" and is even still more interesting from its savage character, the principal trees being pines, something like Titian's in his "St. Francis receiving the Stigmata," and chestnuts on the slopes and in the hollows of the hills; the animals also seem first-rate. But it is too high, too much faded, and too much in the dark to be made out. It seems never to have been rich in color, rather cool and grey, and very full of light.

7. *Finding of Body of San Rocco.* (On the left-hand side of the altar.) An elaborate, but somewhat confused picture, with a flying angel in a blue drapery; but it seemed to me altogether uninteresting, or perhaps requiring more study than I was able to give it.

8. *San Rocco in Campo d' Armata.* So this picture is called by the sacristan. I could see no San Rocco in it; nothing but a wild group of horses and warriors in the most magnificent confusion of fall and flight ever painted by man. They seem all dashed different ways as if by a whirlwind; and a whirlwind there must be, or a thunderbolt, behind them, for a huge tree is torn up and hurled into the air beyond the central figure, as if it were a shivered lance. Two of the horses meet in the midst, as if in a tournament; but in madness of fear, not in hostility; on the horse to the right is a standard-bearer, who stoops as from some foe behind him, with the lance laid across his saddle-bow, level, and the flag stretched out behind him as he flies, like the sail of a ship drifting from its mast; the central horseman, who meets the shock, of storm, or enemy, whatever it be, is hurled backwards from his seat, like a stone from a sling; and this figure with the shattered tree trunk behind it, is the most noble part of the picture. There is another grand horse on the right, however, also in full action. Two gigantic figures on foot, on the left, meant to be nearer than the others, would, it seems to me, have injured the picture, had they been clearly visible; but time has reduced them to perfect subordination.

Rocco, Scuola di San, bases of, I. 287, 427; soffit ornaments of, I. 329. An interesting building of the early Renaissance

(1517), passing into Roman Renaissance. The wreaths of leafage about its shafts are wonderfully delicate and fine, though misplaced.

As regards the pictures which it contains, it is one of the three most precious buildings in Italy; buildings, I mean, consistently decorated with a series of paintings at the time of their erection, and still exhibiting that series in its original order. I suppose there can be little question, but that the three most important edifices of this kind in Italy are the Sistine Chapel, the Campo Santo of Pisa, and the Scuola di San Rocco at Venice: the first is painted by Michael Angelo; the second by Orcagna, Benozzo Gozzoli, Pietro Laurati, and several other men whose works are as rare as they are precious; and the third by Tintoret.

Whatever the traveller may miss in Venice, he should therefore give unembarrassed attention and unbroken time to the Scuola di San Rocco; and I shall, accordingly, number the pictures, and note in them, one by one, what seemed to me most worthy of observation.

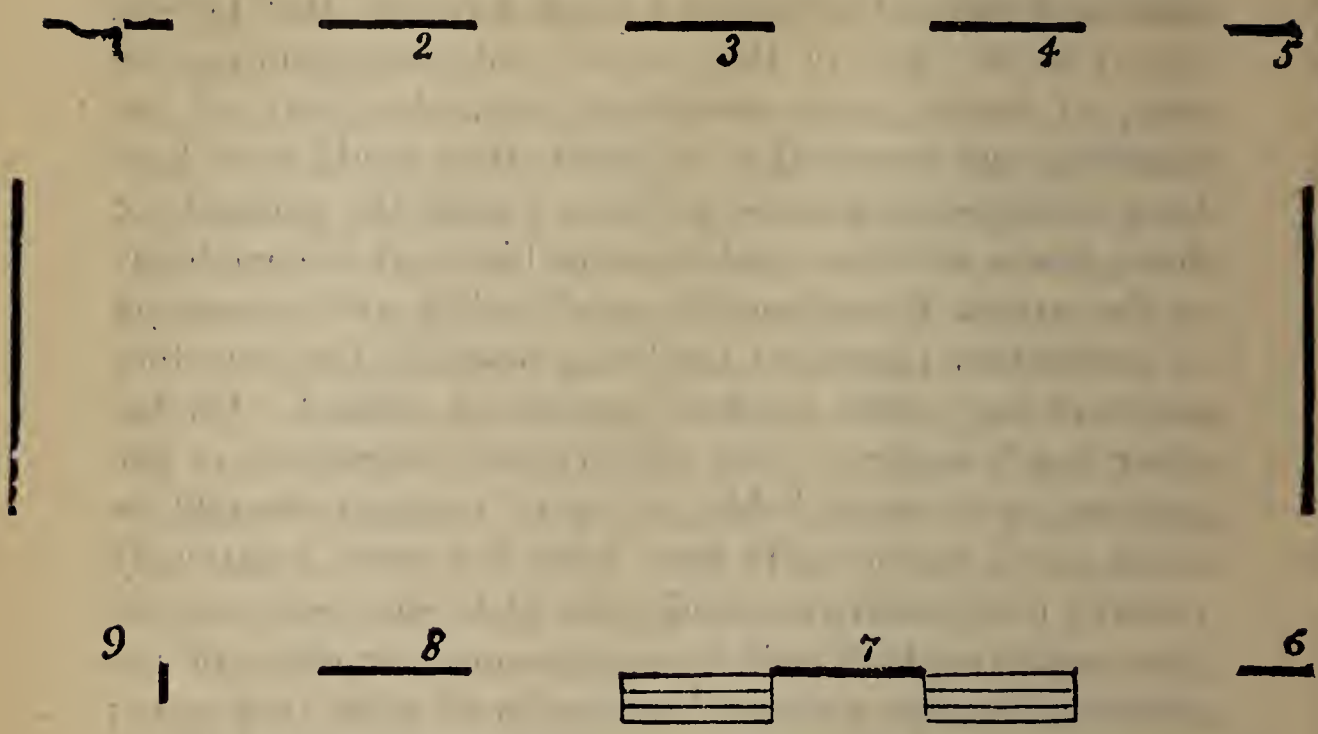
There are sixty-two in all, but eight of these are merely of children or children's heads, and two of unimportant figures. The number of valuable pictures is fifty-two; arranged on the walls and ceilings of three rooms, so badly lighted, in consequence of the admirable arrangements of the Renaissance architect, that it is only in the early morning that some of the pictures can be seen at all, nor can they ever be seen but imperfectly. They were all painted, however, for their places in the dark, and, as compared with Tintoret's other works, are therefore, for the most part, nothing more than vast sketches, made to produce, under a certain degree of shadow, the effect of finished pictures. Their treatment is thus to be considered as a kind of scene-painting; differing from ordinary scene-painting only in this, that the effect aimed at is not *that of a natural scene* but *a perfect picture*. They differ in this respect from all other existing works; for there is not, as far as I know, any other instance in which a great master has consented to work for a room plunged into almost total

obscurity. It is probable that none but Tintoret would have undertaken the task, and most fortunate that he was forced to it. For in this magnificent scene-painting we have, of course, more wonderful examples, both of his handling, and knowledge of effect, than could ever have been exhibited in finished pictures; while the necessity of doing much with few strokes keeps his mind so completely on the stretch throughout the work (while yet the velocity of production prevented his being wearied), that no other series of his works exhibits powers so exalted. On the other hand, owing to the velocity and coarseness of the painting, it is more liable to injury through drought or damp; and, as the walls have been for years continually running down with rain, and what little sun gets into the place contrives to fall all day right on one or other of the pictures, they are nothing but wrecks of what they were; and the ruins of paintings originally coarse are not likely ever to be attractive to the public mind. Twenty or thirty years ago they were taken down to be retouched; but the man to whom the task was committed providentially died, and only one of them was spoiled. I have found traces of his work upon another, but not to an extent very seriously destructive. The rest of the sixty-two, or, at any rate, all that are in the upper room, appear entirely intact.

Although, as compared with his other works, they are all very scenic in execution, there are great differences in their degrees of finish; and, curiously enough, some on the ceilings and others in the darkest places in the lower room are very nearly finished pictures, while the "Agony in the Garden," which is in one of the best lights in the upper room, appears to have been painted in a couple of hours with a broom for a brush.

For the traveller's greater convenience, I shall give a rude plan of the arrangement, and list of the subjects, of each group of pictures before examining them in detail

First Group. On the walls of the room on the ground floor.



1. Annunciation. 2. Adoration of Magi. 3. Flight into Egypt. 4. Massacre of Innocents. 5. The Magdalen. 6. St. Mary of Egypt. 7. Circumcision. 8. Assumption of Virgin. At the turn of the stairs leading to the upper room: 9. Visitation.

1. *The Annunciation.* This, which first strikes the eye, is a very just representative of the whole group, the execution being carried to the utmost limits of boldness consistent with completion. It is a well-known picture, and need not therefore be specially described, but one or two points in it require notice. The face of the Virgin is very disagreeable to the spectator from below, giving the idea of a woman about thirty, who had never been handsome. If the face is untouched, it is the only instance I have ever seen of Tintoret's failing in an intended effect, for, when seen near, the face is comely and youthful, and expresses only surprise, instead of the pain and fear of which it bears the aspect in the distance. I could not get near enough to see whether it had been retouched. It looks like Tintoret's work, though rather hard; but, as there are unquestionable marks in the retouching of this picture, it is possible that some slight restoration of lines supposed to be faded, entirely alter the distant expression of the face. One of the evident pieces of repainting is the scarlet of the Madonna's

lap, which is heavy and lifeless. A far more injurious one is the strip of sky seen through the doorway by which the angel enters, which has originally been of the deep golden color of the distance on the left, and which the blundering restorer has daubed over with whitish blue, so that it looks like a bit of the wall; luckily he has not touched the outlines of the angel's black wings, on which the whole expression of the picture depends. This angel and the group of small cherubs above form a great swinging chain, of which the dove representing the Holy Spirit forms the bend. The angels in their flight seem to be attached to this as the train of fire is to a rocket; all of them appearing to have swooped down with the swiftness of a falling star.

2. *Adoration of the Magi.* The most finished picture in the Scuola, except the "Crucifixion," and perhaps the most delightful of the whole. It unites every source of pleasure that a picture can possess: the highest elevation of principal subject, mixed with the lowest detail of picturesque incident; the dignity of the highest ranks of men, opposed to the simplicity of the lowest; the quietness and serenity of an incident in cottage life, contrasted with the turbulence of troops of horsemen and the spiritual power of angels. The placing of the two doves as principal points of light in the front of the picture, in order to remind the spectator of the poverty of the mother whose child is receiving the offerings and adoration of three monarchs, is one of Tintoret's master touches; the whole scene, indeed, is conceived in his happiest manner. Nothing can be at once more humble or more dignified than the bearing of the kings; and there is a sweet reality given to the whole incident by the Madonna's stooping forward and lifting her hand in admiration of the vase of gold which has been set before the Christ, though she does so with such gentleness and quietness that her dignity is not in the least injured by the simplicity of the action. As if to illustrate the means by which the Wise men were brought from the East, the whole picture is nothing but a large star, of which Christ is the centre; all the figures, even the timbers of

the roof, radiate from the small bright figure on which the countenances of the flying angels are bent, the star itself, gleaming through the timbers above, being quite subordinate. The composition would almost be too artificial were it not broken by the luminous distance where the troop of horsemen are waiting for the kings. These, with a dog running at full speed, at once interrupt the symmetry of the lines, and form a point of relief from the over concentration of all the rest of the action.

3. *Flight into Egypt.* One of the principal figures here is the donkey. I have never seen any of the nobler animals —lion, or leopard, or horse, or dragon—made so sublime as this quiet head of the domestic ass, chiefly owing to the grand motion in the nostril and writhing in the ears. The space of the picture is chiefly occupied by lovely landscape, and the Madonna and St. Joseph are pacing their way along a shady path upon the banks of a river at the side of the picture. I had not any conception, until I got near, how much pains had been taken with the Virgin's head ; its expression is as sweet and as intense as that of any of Raffaelle's, its reality far greater. The painter seems to have intended that everything should be subordinate to the beauty of this single head ; and the work is a wonderful proof of the way in which a vast field of canvas may be made conducive to the interest of a single figure. This is partly accomplished by slightness of painting, so that on close examination, while there is everything to astonish in the masterly handling and purpose, there is not much perfect or very delightful painting ; in fact, the two figures are treated like the living figures in a scene at the theatre, and finished to perfection, while the landscape is painted as hastily as the scenes, and with the same kind of opaque size color. It has, however, suffered as much as any of the series, and it is hardly fair to judge of its tones and colors in its present state.

4. *Massacre of the Innocents.* The following account of this picture, given in "Modern Painters," may be useful to the traveller, and is therefore here repeated. "I have be-

fore alluded to the painfulness of Raffaelle's treatment of the Massacre of the Innocents. Fuseli affirms of it, that, 'in dramatic gradation he disclosed all the mother through every image of pity and terror.' If this be so, I think the philosophical spirit has prevailed over the imaginative. The imagination never errs; it sees all that is, and all the relations and bearings of it; but it would not have confused the mortal frenzy of maternal terror, with various development of maternal character. Fear, rage, and agony, at their utmost pitch, sweep away all character: humanity itself would be lost in maternity, the woman would become the mere personification of animal fury or fear. For this reason all the ordinary representations of this subject are, I think, false and cold: the artist has not heard the shrieks, nor mingled with the fugitives; he has sat down in his study to convulse features methodically, and philosophize over insanity. Not so Tintoret. Knowing, or feeling, that the expression of the human face was, in such circumstances, not to be rendered, and that the effort could only end in an ugly falsehood, he denies himself all aid from the features, he feels that if he is to place himself or us in the midst of that maddened multitude, there can be no time allowed for watching expression. Still less does he depend on details of murder or ghastliness of death; there is no blood, no stabbing or cutting, but there is an awful substitute for these in the chiaroscuro. The scene is the outer vestibule of a palace, the slippery marble floor is fearfully barred across by sanguine shadows, so that our eyes seem to become bloodshot and strained with strange horror and deadly vision; a lake of life before them, like the burning seen of the doomed Moabite on the water that came by the way of Edom: a huge flight of stairs, without parapet, descends on the left; down this rush a crowd of women mixed with the murderers; the child in the arms of one has been seized by the limbs, *she hurls herself over the edge, and falls head downmost, dragging the child out of the grasp by her weight;* she will be dashed dead in a second:—close to us is the great struggle; a heap of the mothers,

entangled in one mortal writhe with each other and the swords; one of the murderers dashed down and crushed beneath them, the sword of another caught by the blade and dragged at by a woman's naked hand; the youngest and fairest of the women, her child just torn away from a death grasp, and clasped to her breast with the grip of a steel vice, falls backwards, helpless over the heap, right on the sword points; all knit together and hurled down in one hopeless, frenzied, furious abandonment of body and soul in the effort to save. Far back, at the bottom of the stairs, there is something in the shadow like a heap of clothes. It is a woman, sitting quiet,—quite quiet,—still as any stone; she looks down steadfastly on her dead child, laid along on the floor before her, and her hand is pressed softly upon her brow."

I have nothing to add to the above description of this picture, except that I believe there may have been some change in the color of the shadow that crosses the pavement. The chequers of the pavements are, in the light, golden white and pale grey; in the shadow, red and dark grey, the white in the sunshine becoming red in the shadow. I formerly supposed that this was meant to give greater horror to the scene, and it is very like Tintoret if it be so; but there is a strangeness and discordance in it which makes me suspect the colors may have changed.

5. *The Magdalen.* This and the picture opposite to it, "St. Mary of Egypt," have been painted to fill up narrow spaces between the windows which were not large enough to receive compositions, and yet in which single figures would have looked awkwardly thrust into the corner, Tintoret has made these spaces as large as possible by filling them with landscapes, which are rendered interesting by the introduction of single figures of very small size. He has not, however, considered his task, of making a small piece of wainscot look like a large one, worth the stretch of his powers, and has painted these two landscapes just as carelessly and as fast as an upholsterer's journeyman finishing a room at a railroad hotel. The color is for the

most part opaque, and dashed or scrawled on in the manner of a scene-painter ; and as during the whole morning the sun shines upon the one picture, and during the afternoon upon the other, hues, which were originally thin and imperfect, are now dried in many places into mere dirt upon the canvas. With all these drawbacks the pictures are of very high interest, for although, as I said, hastily and carelessly, they are not languidly painted ; on the contrary, he has been in his hottest and grandest temper ; and in this first one ("Magdalen") the laurel tree, with its leaves driven hither and thither among flakes of fiery cloud, has been probably one of the greatest achievements that his hand performed in landscape : its roots are entangled in underwood ; of which every leaf seems to be articulated, yet all is as wild as if it had grown there instead of having been painted ; there has been a mountain distance, too, and a sky of stormy light, of which I infinitely regret the loss, for though its masses of light are still discernible, its variety of hue is all sunk into a withered brown. There is a curious piece of execution in the striking of the light upon a brook which runs under the roots of the laurel in the foreground : these roots are traced in shadow against the bright surface of the water ; another painter would have drawn the light first, and drawn the dark roots over it. Tintoret has laid in a brown ground which he has left for the roots, and painted the water through their interstices with a few mighty rolls of his brush laden with white.

6. *St. Mary of Egypt.* This picture differs but little in the plan, from the one opposite, except that St. Mary has her back towards us, and the Magdalen her face, and that the tree on the other side of the brook is a palm instead of a laurel. The brook (Jordan ?) is, however, here much more important ; and the water painting is exceedingly fine. Of all painters that I know, in old times, Tintoret is the fondest of running water ; there was a sort of sympathy between it and his own impetuous spirit. The rest of the landscape is not of much interest, except so far as it is

pleasant to see trunks of trees drawn by single strokes of the brush.

7. *The Circumcision of Christ.* The custode has some story about this picture having been painted in imitation of Paul Veronese. I much doubt if Tintoret ever imitated any body; but this picture is the expression of his perception of what Veronese delighted in, the nobility that there may be in mere golden tissue and colored drapery. It is, in fact, a picture of the moral power of gold and color; and the chief use of the attendant priest is to support upon his shoulders the crimson robe, with its square tablets of black and gold; and yet nothing is withdrawn from the interest or dignity of the scene. Tintoret has taken immense pains with the head of the high-priest. I know not any existing old man's head so exquisitely tender, or so noble in its lines. He receives the infant Christ in his arms kneeling, and looking down upon the Child with infinite veneration and love; and the flashing of golden rays from its head is made the centre of light, and all interest. The whole picture is like a golden charger to receive the Child; the priest's dress is held up behind him, that it may occupy larger space; the tables and floor are covered with chequer-work; the shadows of the temple are filled with brazen lamps; and above all are hung masses of curtains, whose crimson folds are strewn over with golden flakes. Next to the "Adoration of the Magi" this picture is the most laboriously finished of the Scuola di San Rocco, and it is unquestionably the highest existing type of the sublimity which may be thrown into the treatment of accessaries of dress and decoration.

8. *Assumption of the Virgin.* On the tablet or panel of stone which forms the side of the tomb out of which the Madonna rises, is this inscription, in large letters, REST. ANTONIUS FLORIAN, 1834. Exactly in proportion to a man's idiocy, is always the size of the letters in which he writes his name on the picture that he spoils. The old mosaicists in St. Mark's have not, in a single instance, as far as I know, signed their names; but the spectator who

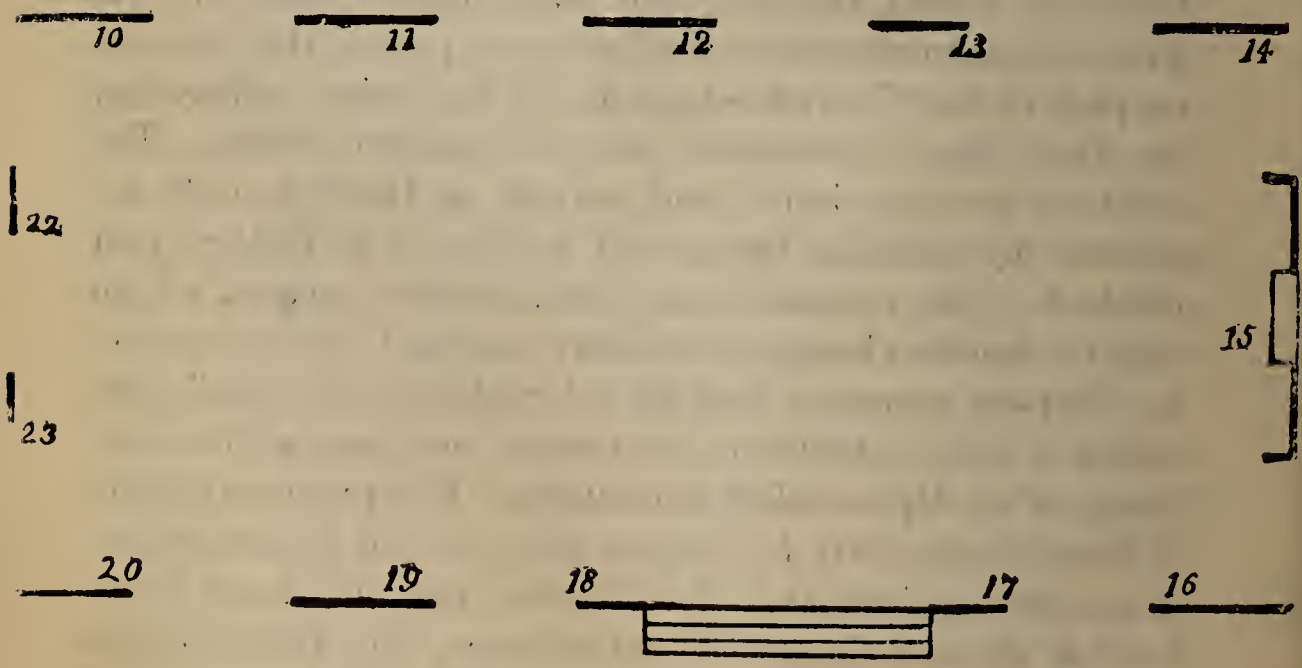
wishes to know who destroyed the effect of the nave, may see his name inscribed, twice over, in letters half a foot high, Bartolomeo Bozza. I have never seen Tintoret's name signed, except in the great "Crucifixion;" but this Antony Florian, I have no doubt, repainted the whole side of the tomb that he might put his name on it. The picture is, of course, ruined wherever he touched it; that is to say, half over; the circle of cherubs in the sky is still pure; and the design of the great painter is palpable enough yet in the grand flight of the horizontal angel, on whom the Madonna half leans as she ascends. It has been a noble picture, and is a grievous loss; but, happily, there are so many pure ones, that we need not spend time in gleaning treasures out of the ruins of this.

9. *Visitation.* A small picture, painted in his very best manner; exquisite in its simplicity, unrivalled in vigor, well preserved, and, as a piece of painting, certainly one of the most precious in Venice. Of course it does not show any of his high inventive powers; nor can a picture of four middle-sized figures be made a proper subject of comparison with large canvases containing forty or fifty; but it is, for this very reason, painted with such perfect ease, and yet with no slackness either of affection or power, that there is no picture that I covet so much. It is, besides, altogether free from the Renaissance taint of dramatic effect. The gestures are as simple and natural as Giotto's, only expressed by grander lines, such as none but Tintoret ever reached. The draperies are dark, relieved against a light sky, the horizon being excessively low, and the outlines of the drapery so severe, that the intervals between the figures look like ravines between great rocks, and have all the sublimity of an Alpine valley at twilight. This precious picture is hung about thirty feet above the eye, but by looking at it in a strong light, it is discoverable that the Saint Elizabeth is dressed in green and crimson, the Virgin in the peculiar red which all great colorists delight in—a sort of glowing brick-color or brownish scarlet, opposed to rich golden brownish black; and both have white kerchiefs, or

drapery, thrown over their shoulders. Zacharias leans on his staff behind them in a black dress with white sleeves. The stroke of brilliant white light, which outlines the knee of Saint Elizabeth, is a curious instance of the habit of the painter to relieve his dark forms by a sort of halo of more vivid light, which, until lately, one would have been apt to suppose a somewhat artificial and unjustifiable means of effect. The daguerreotype has shown, what the naked eye never could, that the instinct of the great painter was true, and that there is actually such a sudden and sharp line of light round the edges of dark objects relieved by luminous space.

Opposite this picture is a most precious Titian, the "Annunciation," full of grace and beauty. I think the Madonna one of the sweetest figures he ever painted. But if the traveller has entered at all into the spirit of Tintoret, he will immediately feel the comparative feebleness and conventionality of the Titian. Note especially the mean and petty folds of the angel's drapery and compare them with the draperies of the opposite picture. The larger pictures at the sides of the stairs by Zanchi and Negri, are utterly worthless.

Second Group. On the walls of the upper room.



10. Adoration of Shepherds. 11. Baptism. 12. Resurrection. 13. Agony in Garden. 14. Last Supper. 15. Altar Piece: St. Rocco. 16. Miracle of Loaves. 17. Resurrection of Lazarus. 18. Ascension. 19. Pool of Bethesda. 20. Temptation. 21. St. Rocco. 22. St. Sebastian.

10. *The Adoration of the Shepherds.* This picture commences the series of the upper room, which, as already noticed, is painted with far less care than that of the lower. It is one of the painter's inconceivable caprices that the only canvases that are in good light should be covered in this hasty manner, while those in the dungeon below, and on the ceiling above, are all highly labored. It is, however, just possible that the covering of these walls may have been an after-thought, when he had got tired of his work. They are also, for the most part, illustrative of a principle of which I am more and more convinced every day, that historical and figure pieces ought not to be made vehicles for effects of light. The light which is fit for a historical picture is that tempered semi-sunshine of which, in general, the works of Titian are the best examples, and of which the picture we have just passed, "The Visitation," is a perfect example from the hand of one greater than Titian; so also the three "Crucifixions" of San Rocco, San Cassano, and St. John and Paul; the "Adoration of the Magi" here; and, in general, the finest works of the master; but Tintoret was not a man to work in any formal or systematic manner; and, exactly like Turner, we find him recording every effect which Nature herself displays. Still he seems to regard the pictures which deviate from the great general principle of colorists rather as "tours de force" than as sources of pleasure; and I do not think there is any instance of his having worked out one of these tricky pictures with thorough affection, except only in the case of the "Marriage of Cana." By tricky pictures, I mean those which display light entering in different directions, and attract the eye to the effects rather than to the figure which displays them. Of this treatment, we have already had a marvellous instance in the candle-light picture of the "Last Supper" in San Giorgio Maggiore. This "Adoration of the Shepherds" has probably been nearly as wonderful when first painted: the Madonna is seated on a kind of hammock floor made of rope netting, covered with straw; it divides the picture into two stories, of which the uppermost contains the Virgin, with two women who are

adoring Christ, and shows light entering from above through the loose timbers of the roof of the stable, as well as through the bars of a square window ; the lower division shows this light falling behind the netting upon the stable floor, occupied by a cock and a cow, and against this light are relieved the figures of the shepherds, for the most part in demi-tint, but with flakes of more vigorous sunshine falling here and there upon them from above. The optical illusion has originally been as perfect as one of Hunt's best interiors ; but it is most curious that no part of the work seems to have been taken any pleasure in by the painter ; it is all by his hand, but it looks as if he had been bent only on getting over the ground. It is literally a piece of scene-painting, and is exactly what we might fancy Tintoret to have done, had he been forced to paint scenes at a small theatre at a shilling a day. I cannot think that the whole canvas, though fourteen feet high and ten wide, or thereabouts, could have taken him more than a couple of days to finish : and it is very noticeable that exactly in proportion to the brilliant effects of light is the coarseness of the execution, for the figures of the Madonna and of the women above, which are not in any strong effect, are painted with some care, while the shepherds and the cow are alike slovenly ; and the latter, which is in full sunshine, is recognizable for a cow more by its size and that of its horns, than by any care given to its form. It is interesting to contrast this slovenly and mean sketch with the ass's head in the "Flight into Egypt," on which the painter exerted his full power ; as an effect of light, however, the work is, of course, most interesting. One point in the treatment is especially noticeable : there is a peacock in the rack beyond the cow ; and under other circumstances, one cannot doubt that Tintoret would have liked a peacock in full color, and would have painted it green and blue with great satisfaction. It is sacrificed to the light, however, and is painted in warm grey, with a dim eye or two in the tail : this process is exactly analogous to Turner's taking the colors out of the flags of his ships in the "Gosport." Another striking point is the litter with which the

whole picture is filled in order more to confuse the eye: there is straw sticking from the roof, straw all over the hammock floor, and straw struggling hither and thither all over the floor itself; and, to add to the confusion, the glory around the head of the infant, instead of being united and serene, is broken into little bits, and is like a glory of chopped straw. But the most curious thing, after all, is the want of delight in any of the principal figures, and the comparative meanness and commonplaceness of even the folds of the drapery. It seems as if Tintoret had determined to make the shepherds as uninteresting as possible; but one does not see why their very clothes should be ill painted, and their disposition unpicturesque. I believe, however, though it never struck me until I had examined this picture, that this is one of the painter's fixed principles: he does not, with German sentimentality, make shepherds and peasants graceful or sublime, but he purposely vulgarizes them, not by making their actions or their faces boorish or disagreeable, but rather by painting them ill, and composing their draperies tamely. As far as I recollect at present, the principle is universal with him; exactly in proportion to the dignity of character is the beauty of the painting. He will not put out his strength upon any man belonging to the lower classes; and, in order to know what the painter is, one must see him at work on a king, a senator, or a saint. The curious connexion of this with the aristocratic tendencies of the Venetian nation, when we remember that Tintoret was the greatest man whom that nation produced, may become very interesting, if followed out. I forgot to note that, though the peacock is painted with great regardlessness of color, there is a feature in it which no common painter would have observed,—the peculiar flatness of the back, and undulation of the shoulders: the bird's body is all there, though its feathers are a good deal neglected; and the same thing is noticeable in a cock who is pecking among the straw near the spectator, though in other respects a shabby cock enough. The fact is, I believe, he had made his shepherds so commonplace that he dare not paint his animals well, otherwise

one would have looked at nothing in the picture but the peacock, cock, and cow. I cannot tell what the shepherds are offering; they look like milk bowls, but they are awkwardly held up, with such twistings of body as would have certainly spilt the milk. A woman in front has a basket of eggs; but this I imagine to be merely to keep up the rustic character of the scene, and not part of the shepherd's offerings.

11. *Baptism.* There is more of the true picture quality in this work than in the former one, but still very little appearance of enjoyment or care. The color is for the most part grey and uninteresting, and the figures are thin and meagre in form, and slightly painted; so much so, that of the nineteen figures in the distance, about a dozen are hardly worth calling figures, and the rest are so sketched and flourished in that one can hardly tell which is which. There is one point about it very interesting to a landscape painter: the river is seen far into the distance, with a piece of copse bordering it; the sky beyond is dark, but the water nevertheless receives a brilliant reflection from some unseen rent in the clouds, so brilliant, that when I was first at Venice, not being accustomed to Tintoret's slight execution, or to see pictures so much injured, I took this piece of water for a piece of sky. The effect as Tintoret has arranged it, is indeed somewhat unnatural, but it is valuable as showing his recognition of a principle unknown to half the historical painters of the present day,—that the reflection seen in the water is totally different from the object seen above it, and that it is very possible to have a bright light in reflection where there appears nothing but darkness to be reflected. The clouds in the sky itself are round, heavy, and lightless, and in a great degree spoil what would otherwise be a fine landscape distance. Behind the rocks on the right, a single head is seen, with a collar on the shoulders: it seems to be intended for a portrait of some person connected with the picture.

12. *Resurrection.* Another of the "effect of light" pictures, and not a very striking one, the best part of it being the two distant figures of the Maries seen in the dawn of the morning. The conception of the Resurrection itself is char-

acteristic of the worst points of Tintoret. His impetuosity is here in the wrong place; Christ bursts out of the rock like a thunderbolt, and the angels themselves seem likely to be crushed under the rent stones of the tomb. Had the figure of Christ been sublime, this conception might have been accepted; but, on the contrary, it is weak, mean, and painful; and the whole picture is languidly or roughly painted, except only the fig-tree at the top of the rock, which, by a curious caprice, is not only drawn in the painter's best manner, but has golden ribs to all its leaves, making it look like one of the beautiful crossed or chequered patterns, of which he is so fond in his dresses; the leaves themselves being a dark olive brown.

13. *The Agony in the Garden.* I cannot at present understand the order of these subjects; but they may have been misplaced. This, of all the San Rocco pictures, is the most hastily painted, but it is not, like those we have been passing, *coldly* painted; it seems to have been executed altogether with a hearth-broom, and in a few hours. It is another of the "effects," and a very curious one; the Angel who bears the cup to Christ is surrounded by a red halo; yet the light which falls upon the shoulders of the sleeping disciples, and upon the leaves of the olive-trees, is cool and silvery, while the troop coming up to seize Christ are seen by torchlight. Judas, who is the second figure, points to Christ, but turns his head away as he does so, as unable to look at him. This is a noble touch; the foliage is also exceedingly fine, though what kind of olive-tree bears such leaves I know not, each of them being about the size of a man's hand. If there be any which bear such foliage, their olives must be the size of cocoa-nuts. This, however, is true only of the underwood, which is, perhaps, not meant for olive. There are some taller trees at the top of the picture, whose leaves are of a more natural size. On closely examining the figures of the troops on the left, I find that the distant ones are concealed, all but the limbs, by a sort of arch of dark color, which is now so injured, that I cannot tell whether it was foliage or ground: I suppose it to have been

a mass of close foliage, through which the troop is breaking its way ; Judas rather showing them the path, than actually pointing to Christ, as it is written, "Judas, who betrayed him, knew the place." St. Peter, as the most zealous of the three disciples, the only one who was to endeavor to defend his Master, is represented as awakening and turning his head toward the troop, while James and John are buried in profound slumber, laid in magnificent languor among the leaves. The picture is singularly impressive, when seen far enough off, as an image of thick forest gloom amidst the rich and tender foliage of the South ; the leaves, however, tossing as in disturbed night air, and the flickering of the torches, and of the branches, contrasted with the steady flame which from the Angel's presence is spread over the robes of the disciples. The strangest feature in the whole is that the Christ also is represented as sleeping. The angel seems to appear to him in a dream.

14. *The Last Supper.* A most unsatisfactory picture ; I think about the worst I know of Tintoret's, where there is no appearance of retouching. He always makes the disciples in this scene too vulgar ; they are here not only vulgar, but diminutive, and Christ is at the end of the table, the smallest figure of them all. The principal figures are two mendicants sitting on steps in front ; a kind of supporters, but I suppose intended to be waiting for the fragments ; a dog, in still more earnest expectation, is watching the movements of the disciples, who are talking together, Judas having just gone out. Christ is represented as giving what one at first supposes is the sop to Judas, but as the disciple who received it has a glory, and there are only eleven at table, it is evidently the Sacramental bread. The room in which they are assembled is a sort of large kitchen, and the host is seen employed at a dresser in the background. This picture has not only been originally poor, but is one of those exposed all day to the sun, and is dried into mere dusty canvas : where there was once blue, there is now nothing.

15. *Saint Rocco in Glory.* One of the worst order of Tintorets, with apparent smoothness and finish, yet languidly

painted, as if in illness or fatigue; very dark and heavy in tone also; its figures, for the most part, of an awkward middle size, about five feet high, and very uninteresting. St. Rocco ascends to heaven, looking down upon a crowd of poor and sick persons who are blessing and adoring him. One of these, kneeling at the bottom, is very nearly a repetition, though a careless and indolent one, of that of St. Stephen, in St. Giorgio Maggiore, and of the central figure in the "Paradise" of the Ducal Palace. It is a kind of lay figure, of which he seems to have been fond; its clasped hands are here shockingly painted—I should think unfinished. It forms the only important light at the bottom, relieved on a dark ground; at the top of the picture, the figure of St. Rocco is seen in shadow against the light of the sky, and all the rest is in confused shadow. The commonplaceness of this composition is curiously connected with the languor of thought and touch throughout the work.

16. *Miracle of the Loaves.* Hardly anything but a fine piece of landscape is here left; it is more exposed to the sun than any other picture in the room, and its draperies having been, in great part, painted in blue, are now mere patches of the color of starch; the scene is also very imperfectly conceived. The twenty-one figures, including Christ and his Disciples, very ill represent a crowd of seven thousand; still less is the marvel of the miracle expressed by perfect ease and rest of the reclining figures in the foreground, who do not so much as look surprised; considered merely as reclining figures, and as pieces of effect in half light, they have once been fine. The landscape, which represents the slope of a woody hill, has a very grand and far-away look. Behind it is a great space of streaky sky, almost prismatic in color, rosy and golden clouds covering up its blue, and some fine vigorous trees thrown against it; painted in about ten minutes each, however, by curly touches of the brush, and looking rather more like sea-weed than foliage.

17. *Resurrection of Lazarus.* Very strangely, and not impressively conceived. Christ is half reclining, half sitting, at the bottom of the picture, while Lazarus is disen-

cumbered of his grave-clothes at the top of it ; the scene being the side of a rocky hill, and the mouth of the tomb probably once visible in the shadow on the left ; but all that is now discernible is a man having his limbs unbound, as if Christ were merely ordering a prisoner to be loosed. There appears neither awe nor agitation, nor even much astonishment, in any of the figures of the group ; but the picture is more vigorous than any of the three last mentioned, and the upper part of it is quite worthy of the master, especially its noble fig-tree and laurel, which he has painted, in one of his usual fits of caprice, as carefully as that in the "Resurrection of Christ," opposite. Perhaps he has some meaning in this ; he may have been thinking of the verse, "Behold the fig-tree, and all the trees ; when they now shoot forth," &c. In the present instance, the leaves are dark only, and have no golden veins. The uppermost figures also come dark against the sky, and would form a precipitous mass, like a piece of the rock itself, but that they are broken in upon by one of the limbs of Lazarus, bandaged and in full light, which, to my feeling, sadly injures the picture, both as a disagreeable object, and a light in the wrong place. The grass and weeds are, throughout, carefully painted, but the lower figures are of little interest, and the face of the Christ a grievous failure.

18. *The Ascension.* I have always admired this picture, though it is very slight and thin in execution, and cold in color ; but it is remarkable for its thorough effect of open air, and for the sense of motion and clashing in the wings of the Angels which sustain the Christ : they owe this effect a good deal to the manner in which they are set, edge on ; all seem like sword-blades cutting the air. It is the most curious in conception of all the pictures in the Scuola, for it represents, beneath the Ascension, a kind of epitome of what took place before the Ascension. In the distance are two Apostles walking, meant, I suppose, for the two going to Emmaus ; nearer are a group round a table, to remind us of Christ appearing to them as they sat at meat ; and in the foreground is a single reclining figure of, I suppose, St

Peter, because we are told that "he was seen of Cephas, then of the twelve:" but this interpretation is doubtful; for why should not the vision by the Lake of Tiberias be expressed also? And the strange thing of all is the scene, for Christ ascended from the Mount of Olives; but the Disciples are walking, and the table is set, in a little marshy and grassy valley, like some of the bits near Maison Neuve on the Jura, with a brook running through it, so capitally expressed, that I believe it is this which makes me so fond of the picture. The reflections are as scientific in the diminution, in the image, of large masses of bank above, as any of Turner's, and the marshy and reedy ground looks as if one would sink into it; but what all this has to do with the Ascension I cannot see. The figure of Christ is not undignified, but by no means either interesting or sublime.

19. *Pool of Bethesda.* I have no doubt the principal figures have been repainted; but as the colors are faded, and the subject disgusting, I have not paid this picture sufficient attention to say how far the injury extends; nor need any one spend time upon it, unless after having first examined all the other Tintorets in Venice. All the great Italian painters appear insensible to the feeling of disgust at disease; but this study of the population of an hospital is without any points of contrast, and I wish Tintoret had not condescended to paint it. This and the six preceding paintings have all been uninteresting,—I believe chiefly owing to the observance in them of Sir Joshua's rule for the heroic, "that drapery is to be mere drapery, and not silk, nor satin, nor brocade." However wise such a rule may be when applied to works of the purest religious art, it is anything but wise as respects works of color. Tintoret is never quite himself unless he has fur or velvet, or rich stuff of one sort or the other, or jewels, or armor, or something that he can put play of color into, among his figures, and not dead folds of linsey-woolsey; and I believe that even the best pictures of Raffaelle and Angelico are not a little helped by their hems of robes, jewelled crowns, priests' copes, and so on; and the pictures that have nothing of this kind in them, as

for instance the "Transfiguration," are to my mind not a little dull.

20. *Temptation.* This picture singularly illustrates what has just been observed; it owes great part of its effect to the lustre of the jewels in the armlet of the evil angel, and to the beautiful colors of his wings. These are slight accessaries apparently, but they enhance the value of all the rest, and they have evidently been enjoyed by the painter. The armlet is seen by reflected light, its stones shining by inward lustre; this occult fire being the only hint given of the real character of the Tempter, who is otherways represented in the form of a beautiful angel, though the face is sensual: we can hardly tell how far it was intended to be therefore expressive of evil; for Tintoret's good angels have not always the purest features; but there is a peculiar subtlety in this telling of the story by so slight a circumstance as the glare of the jewels in the darkness. It is curious to compare this imagination with that of the mosaics in St. Mark's, in which Satan is a black monster, with horns, and head, and tail, complete. The whole of the picture is powerfully and carefully painted, though very broadly; it is a strong effect of light, and therefore, as usual, subdued in color. The painting of the stones in the foreground I have always thought, and still think, the best piece of rock drawing before Turner, and the most amazing instance of Tintoret's perceptiveness afforded by any of his pictures.

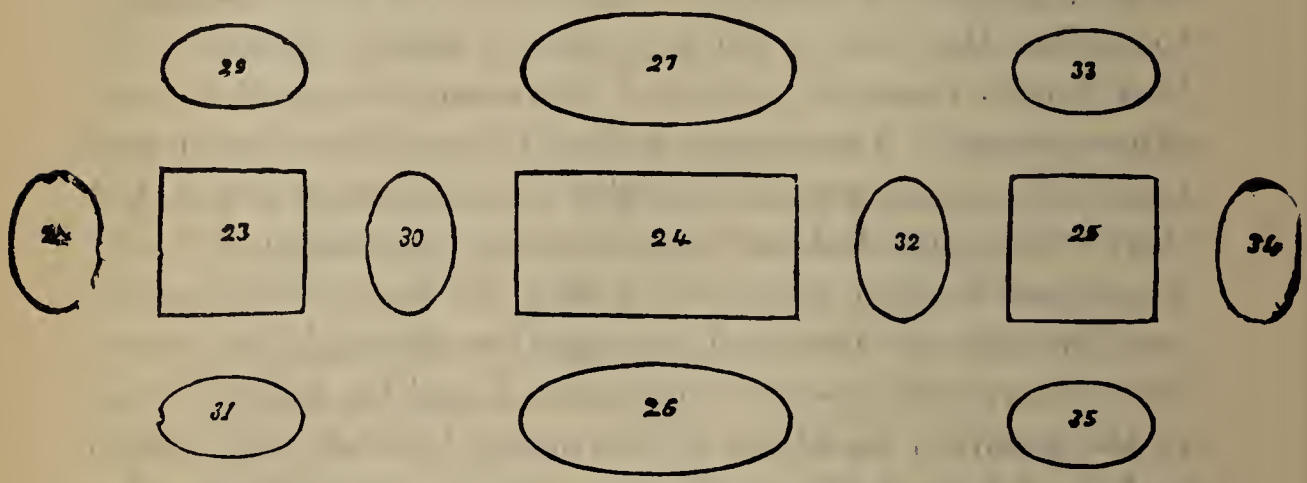
21. *St. Rocco.* Three figures occupy the spandrils of the window above this and the following picture, painted merely in light and shade, two larger than life, one rather smaller. I believe these to be by Tintoret; but as they are quite in the dark, so that the execution cannot be seen, and very good designs of the kind have been furnished by other masters, I cannot answer for them. The figure of St. Rocco, as well as its companion, St. Sebastian, is colored; they occupy the narrow intervals between the windows, and are of course invisible under ordinary circumstances. By a great deal of straining of the eyes, and sheltering them with the hand from the light, some little idea of the

design may be obtained. The "St. Rocco" is a fine figure, though rather coarse, but, at all events, worth as much light as would enable us to see it.

22. *St. Sebastian.* This, the companion figure, is one of the finest things in the whole room, and assuredly the most majestic Saint Sebastian in existence; as far as mere humanity can be majestic, for there is no effort at any expression of angelic or saintly resignation; the effort is simply to realize the fact of the martyrdom, and it seems to me that this is done to an extent not even attempted by any other painter. I never saw a man die a violent death, and therefore cannot say whether this figure be true or not, but it gives the grandest and most intense impression of truth. The figure is dead, and well it may be, for there is one arrow through the forehead and another through the heart; but the eyes are open, though glazed, and the body is rigid in the position in which it last stood, the left arm raised and the left limb advanced, something in the attitude of a soldier sustaining an attack under his shield, while the dead eyes are still turned in the direction from which the arrows came: but the most characteristic feature is the way these arrows are fixed. In the common martyrdoms of St. Sebastian they are stuck into him here and there like pins, as if they had been shot from a great distance and had come faltering down, entering the flesh but a little way, and rather bleeding the saint to death than mortally wounding him; but Tintoret had no such ideas about archery. He must have seen bows drawn in battle, like that of Jehu when he smote Jehoram between the harness: all the arrows in the saint's body lie straight in the same direction, broad-feathered and strong-shafted, and sent apparently with the force of thunderbolts; every one of them has gone through him like a lance, two through the limbs, one through the arm, one through the heart, and the last has crashed through the forehead, nailing the head to the tree behind as if it had been dashed in by a sledge-hammer. The face, in spite of its ghastliness, is beautiful, and has been serene; and the light which enters first and

glistens on the plumes of the arrows, dies softly away upon the curling hair, and mixes with the glory upon the forehead. There is not a more remarkable picture in Venice, and yet I do not suppose that one in a thousand of the travellers who pass through the Scuola so much as perceives there is a picture in the place which it occupies.

Third Group. On the roof of the upper room.



23. Moses striking the Rock. 24. Plague of Serpents. 25. Fall of Manna. 26. Jacob's dream. 27. Ezekiel's Vision. 28. Fall of Man. 29. Elijah. 30. Jonah. 31. Joshua. 32. Sacrifice of Isaac. 33. Elijah at the Brook. 34. Paschal Feast. 35. Elisha feeding the People.

23. *Moses striking the Rock.* We now come to the series of pictures upon which the painter concentrated the strength he had reserved for the upper room; and in some sort wisely, for, though it is not pleasant to examine pictures on a ceiling, they are at least distinctly visible without straining the eyes against the light. They are carefully conceived and thoroughly well painted in proportion to their distance from the eye. This carefulness of thought is apparent at a glance: the "Moses striking the Rock" embraces the whole of the seventeenth chapter of Exodus, and even something more, for it is not from that chapter, but from parallel passages that we gather the facts of the impatience of Moses and the wrath of God at the waters of Meribah; both which facts are shown by the leaping of the stream out of the rock half-a-dozen ways at once, forming a great arch over the head of Moses, and by the partial veiling of the countenance of the Supreme Being. This latter is the

most painful part of the whole picture, at least as it is seen from below ; and I believe that in some repairs of the roof this head must have been destroyed and repainted. It is one of Tintoret's usual fine thoughts that the lower part of the figure is veiled, not merely by clouds, but in a kind of watery sphere, showing the Deity coming to the Israelites at that particular moment as the Lord of the Rivers and of the Fountain of the Waters. The whole figure, as well as that of Moses and the greater number of those in the foreground, is at once dark and warm, black and red being the prevailing colors, while the distance is bright gold touched with blue, and seems to open into the picture like a break of blue sky after rain. How exquisite is this expression, by mere color, of the main force of the fact represented! that is to say, joy and refreshment after sorrow and scorching heat. But, when we examine of what this distance consists, we shall find still more cause for admiration. The blue in it is not the blue of sky, it is obtained by blue stripes upon white tents glowing in the sunshine ; and in front of these tents is seen that great battle with Amalek of which the account is given in the remainder of the chapter, and for which the Israelites received strength in the streams which ran out of the rock in Horeb. Considered merely as a picture, the opposition of cool light to warm shadow is one of the most remarkable pieces of color in the Scuola, and the great mass of foliage which waves over the rocks on the left appears to have been elaborated with his highest power and his most sublime invention. But this noble passage is much injured, and now hardly visible.

24. *Plague of Serpents.* The figures in the distance are remarkably important in this picture, Moses himself being among them ; in fact, the whole scene is filled chiefly with middle-sized figures, in order to increase the impression of space. It is interesting to observe the difference in the treatment of this subject by the three great painters, Michael Angelo, Rubens, and Tintoret. The first two, equal to the latter in energy, had less love of liberty : they were fond of binding their compositions into knots, Tintoret of scatter-

ing his far and wide: they all alike preserve the unity of composition, but the unity in the first two is obtained by binding, and that of the last by springing from one source; and, together with this feeling, comes his love of space, which makes him less regard the rounding and form of objects themselves, than their relations of light and shade and distance. Therefore Rubens and Michael Angelo made the fiery serpents huge boa constrictors, and knotted the sufferers together with them. Tintoret does not like to be so bound; so he makes the serpents little flying and fluttering monsters like lampreys with wings; and the children of Israel, instead of being thrown into convulsed and writhing groups, are scattered, fainting in the fields, far away in the distance. As usual, Tintoret's conception, while thoroughly characteristic of himself, is also truer to the words of Scripture. We are told that "the Lord sent fiery serpents among the people, and they *bit* the people;" we are not told that they crushed the people to death. And while thus the truest, it is also the most terrific conception. M. Angelo's would be terrific if one could believe in it: but our instinct tells us that boa constrictors do not come in armies: and we look upon the picture with as little emotion as upon the handle of a vase, or any other form worked out of serpents, where there is no probability of serpents actually occurring. But there is a probability in Tintoret's conception. We feel that it is not impossible that there should come up a swarm of these small winged reptiles: and their horror is not diminished by their smallness: not that they have any of the grotesque terribleness of German invention; they might have been made infinitely uglier with small pains, but it is their *veritableness* which makes them awful. They have triangular heads with sharp beaks or muzzle; and short, rather thick bodies, with bony processes down the back like those of sturgeons; and small wings spotted with orange and black; and round glaring eyes, not very large, but very ghastly, with an intense delight in biting expressed in them. (It is observable, that the Venetian painter has got his main idea of them from

the sea-horses and small reptiles of the Lagoons.) These monsters are fluttering and writhing about everywhere, fixing on whatever they come near with their sharp venomous heads; and they are coiling about on the ground, and all the shadows and thickets are full of them, so that there is no escape anywhere: and, in order to give the idea of greater extent to the plague, Tintoret has not been content with one horizon; I have before mentioned the excessive strangeness of this composition, in having a cavern open in the right of the foreground, through which is seen another sky and another horizon. At the top of the picture, the Divine Being is seen borne by angels, apparently passing over the congregation in wrath, involved in masses of dark clouds; while, behind, an Angel of mercy is descending towards Moses, surrounded by a globe of white light. This globe is hardly seen from below; it is not a common glory, but a transparent sphere, like a bubble, which not only envelopes the angel, but crosses the figure of Moses, throwing the upper part of it into a subdued pale color, as if it were crossed by a sunbeam. Tintoret is the only painter who plays these tricks with transparent light, the only man who seems to have perceived the effects of sunbeams, mists, and clouds, in the far away atmosphere; and to have used what he saw on towers, clouds, or mountains, to enhance the sublimity of his figures. The whole upper part of this picture is magnificent, less with respect to individual figures, than for the drift of its clouds, and originality and complication of its light and shade; it is something like Raffaelle's "Vision of Ezekiel," but far finer. It is difficult to understand how any painter, who could represent floating clouds so nobly as he has done here, could ever paint the odd, round, pillowy masses which so often occur in his more carelessly designed sacred subjects. The lower figures are not so interesting, and the whole is painted with a view to effect from below, and gains little by close examination.

25. *Fall of Manna.* In none of these three large compositions has the painter made the slightest effort at expression in the human countenance; everything is done by

gesture, and the faces of the people who are drinking from the rock, dying from the serpent-bites, and eating the manna, are all alike as calm as if nothing was happening; in addition to this, as they are painted for distant effect, the heads are unsatisfactory and coarse when seen near, and perhaps in this last picture the more so, and yet the story is exquisitely told. We have seen in the Church of San Giorgio Maggiore another example of his treatment of it, where, however, the gathering of manna is a subordinate employment, but here it is principal. Now, observe, we are told of the manna, that it was found in the morning; that then there lay round about the camp a small round thing like the hoar-frost, and that "when the sun waxed hot it melted." Tintoret has endeavored, therefore, first of all, to give the idea of coolness; the congregation are reposing in a soft green meadow, surrounded by blue hills, and there are rich trees above them, to the branches of one of which is attached a great grey drapery to catch the manna as it comes down. In any other picture such a mass of drapery would assuredly have had some vivid color, but here it is grey; the fields are cool frosty green, the mountains cold blue, and, to complete the expression and meaning of all this, there is a most important point to be noted in the form of the Deity, seen above, through an opening in the clouds. There are at least ten or twelve other pictures in which the form of the Supreme Being occurs, to be found in the Scuola di San Rocco alone; and in every one of these instances it is richly colored, the garments being generally red and blue, but in this picture of the manna the figure is *snow white*. Thus the painter endeavors to show the Deity as the giver of bread, just as in the "Striking of the Rock" we saw that he represented Him as the Lord of the rivers, the fountains, and the waters. There is one other very sweet incident at the bottom of the picture; four or five sheep, instead of pasturing, turn their heads aside to catch the manna as it comes down, or seem to be licking it off each other's fleeces. The tree above, to which the drapery is tied, is the most delicate and delightful piece of

leafage in all the Scuola; it has a large sharp leaf, something like that of a willow, but five times the size.

26. *Jacob's Dream.* A picture which has good effect from below, but gains little when seen near. It is an embarrassing one for any painter, because angels always look awkward going up and down stairs; one does not see the use of their wings. Tintoret has thrown them into buoyant and various attitudes, but has evidently not treated the subject with delight; and it is seen to all the more disadvantage because just above the painting of the "Ascension," in which the full fresh power of the painter is developed. One would think this latter picture had been done just after a walk among hills, for it is full of the most delicate effects of transparent cloud, more or less veiling the faces and forms of the angels, and covering with white light the silvery sprays of the palms, while the clouds in the "Jacob's Dream" are the ordinary rotundities of the studio.

27. *Ezekiel's Vision.* I suspect this has been repainted, it is so heavy and dead in color; a fault, however, observable in many of the small pictures on the ceiling, and perhaps the natural result of the fatigue of such a mind as Tintoret's. A painter who threw such intense energy into some of his works can hardly but have been languid in others in a degree never experienced by the more tranquil minds of less powerful workmen; and when this languor overtook him whilst he was at work on pictures where a certain space had to be covered by mere force of arm, this heaviness of color could hardly but have been the consequence: it shows itself chiefly in reds and other hot hues, many of the pictures in the Ducal Palace also displaying it in a painful degree. This "Ezekiel's Vision" is, however, in some measure worthy of the master, in the wild and horrible energy with which the skeletons are leaping up about the prophet; but it might have been less horrible and more sublime, no attempt being made to represent the space of the Valley of Dry Bones, and the whole canvas being occupied only by eight figures, of which five are half skeletons. It is strange that, in such a subject, the prevailing hues should be red and brown.

28. *Fall of Man.* The two canvases last named are the most considerable in size upon the roof, after the centre pieces. We now come to the smaller subjects which surround the "Striking the Rock;" of these this "Fall of Man" is the best, and I should think it very fine anywhere but in the Scuola di San Rocco; there is a grand light on the body of Eve, and the vegetation is remarkably rich, but the faces are coarse, and the composition uninteresting. I could not get near enough to see what the grey object is upon which Eve appears to be sitting, nor could I see any serpent. It is made prominent in the picture of the Academy of this same subject, so that I suppose it is hidden in the darkness, together with much detail which it would be necessary to discover in order to judge the work justly.

29. *Elijah (?).* A prophet holding down his face, which is covered with his hand. God is talking with him, apparently in rebuke. The clothes on his breast are rent, and the action of the figures might suggest the idea of the scene between the Deity and Elijah at Horeb: but there is no suggestion of the past magnificent scenery,—of the wind, the earthquake, or the fire; so that the conjecture is good for very little. The painting is of small interest; the faces are vulgar, and the draperies have too much vapid historical dignity to be delightful.

30. *Jonah.* The whale here occupies fully one-half of the canvas; being correspondent in value with a landscape background. His mouth is as large as a cavern, and yet, unless the mass of red color in the foreground be a piece of drapery, his tongue is too large for it. He seems to have lifted Jonah out upon it, and not yet drawn it back, so that it forms a kind of crimson cushion for him to kneel upon in his submission to the Deity. The head to which this vast tongue belongs is sketched in somewhat loosely, and there is little remarkable about it except its size, nor much in the figures, though the submissiveness of Jonah is well given. The great thought of Michael Angelo renders one little charitable to any less imaginative treatment of this subject.

31. *Joshua* (*?*). This is a most interesting picture, and it is a shame that its subject is not made out, for it is not a common one. The figure has a sword in its hand, and looks up to a sky full of fire, out of which the form of the Deity is stooping, represented as white and colorless. On the other side of the picture there is seen among the clouds a pillar apparently falling, and there is a crowd at the feet of the principal figure, carrying spears. Unless this be Joshua at the fall of Jericho, I cannot tell what it means; it is painted with great vigor, and worthy of a better place.

32. *Sacrifice of Isaac.* In conception, it is one of the least worthy of the master in the whole room, the three figures being thrown into violent attitudes, as inexpressive as they are strained and artificial. It appears to have been vigorously painted, but vulgarly; that is to say, the light is concentrated upon the white beard and upturned countenance of Abraham, as it would have been in one of the dramatic effects of the French school, the result being that the head is very bright and very conspicuous, and perhaps, in some of the late operations upon the roof, recently washed and touched. In consequence, every one who comes into the room, is first invited to observe the "bella testa di Abramo." The only thing characteristic of Tintoret is the way in which the pieces of ragged wood are tossed hither and thither in the pile upon which Isaac is bound, although this scattering of the wood is inconsistent with the Scriptural account of Abraham's deliberate procedure, for we are told of him that "he set the wood in order." But Tintoret had probably not noticed this, and thought the tossing of the timber into the disordered heap more like the act of the father in his agony.

33. *Elijah at the Brook Cherith* (*?*). I cannot tell if I have rightly interpreted the meaning of this picture, which merely represents a noble figure couched upon the ground, and an angel appearing to him; but I think that between the dark tree on the left, and the recumbent figure, there is some appearance of a running stream, at all events there is of a mountainous and stony place. The longer I study

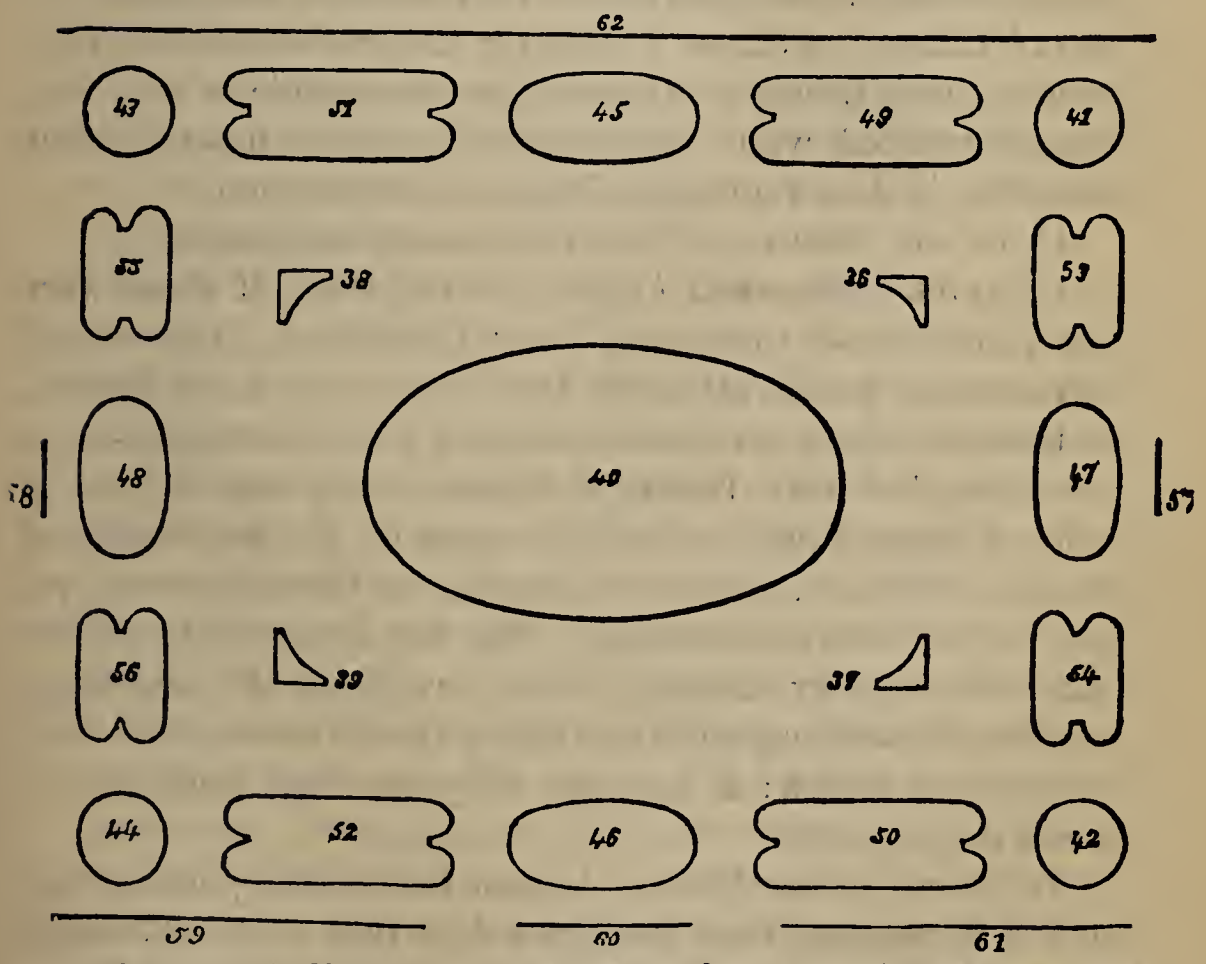
this master, the more I feel the strange likeness between him and Turner, in our never knowing what subject it is that will stir him to exertion. We have lately had him treating Jacob's Dream, Ezekiel's Vision, Abraham's Sacrifice, and Jonah's Prayer, (all of them subjects on which the greatest painters have delighted to expend their strength,) with coldness, carelessness, and evident absence of delight; and here, on a sudden, in a subject so indistinct that one cannot be sure of its meaning, and embracing only two figures, a man and an angel, forth he starts in his full strength. I believe he must somewhere or another, the day before, have seen a kingfisher; for this picture seems entirely painted for the sake of the glorious downy wings of the angel,—white clouded with blue, as the bird's head and wings are with green,—the softest and most elaborate in plumage that I have seen in any of his works: but observe also the general sublimity obtained by the mountainous lines of the drapery of the recumbent figure, dependent for its dignity upon these forms alone, as the face is more than half hidden, and what is seen of it expressionless.

34. *The Paschal Feast.* I name this picture by the title given in the guide-books; it represents merely five persons watching the increase of a small fire lighted on a table or altar in the midst of them. It is only because they have all staves in their hands that one may conjecture this fire to be that kindled to consume the Paschal offering. The effect is of course a fire light; and, like all mere fire lights that I have ever seen, totally devoid of interest.

35. *Elisha feeding the People.* I again guess at the subject: the picture only represents a figure casting down a number of loaves before a multitude; but, as Elisha has not elsewhere occurred, I suppose that these must be the barley loaves brought from Baalshalisha. In conception and manner of painting, this picture and the last, together with the others above-mentioned, in comparison with the "Elijah at Cherith," may be generally described as "dregs of Tintoret:" they are tired, dead, dragged out upon the canvas apparently in the heavy-hearted state which a man

falls into when he is both jaded with toil and sick of the work he is employed upon. They are not hastily painted; on the contrary, finished with considerably more care than several of the works upon the walls; but those, as, for instance, the "Agony in the Garden," are hurried sketches with the man's whole heart in them, while these pictures are exhausted fulfilments of an appointed task. Whether they were really amongst the last painted, or whether the painter had fallen ill at some intermediate time, I cannot say; but we shall find him again in his utmost strength in the room which we last enter.

Fourth Group. Inner room on the upper floor.



On the Roof: 36 to 39. Children's Heads. 40. St. Rocco in Heaven. 41 to 44. Children. 45 to 56. Allegorical Figures.—On the Walls: 57. Figure in Niche. 58. Figure in Niche. 59. Christ before Pilate. 60. Ecce Homo. 61. Christ bearing his Cross. 62. CRUCIFIXION.

36. to 39. *Four Children's Heads*, which it is much to be regretted should be thus lost in filling small vacuities of the ceiling.

40. *St. Rocco in Heaven.* The central picture of the roof, in the inner room. From the well-known anecdote respecting the production of this picture, whether in all its details true or not, we may at least gather that having been painted in competition with Paul Veronese and other powerful painters of the day, it was probably Tintoret's endeavor to make it as popular and showy as possible. It is quite different from his common works; bright in all its tints and tones; the faces carefully drawn, and of an agreeable type; the outlines firm, and the shadows few; the whole resembling Correggio more than any Venetian painter. It is, however, an example of the danger, even to the greatest artist, of leaving his own style; for it lacks all the great virtues of Tintoret, without obtaining the lusciousness of Correggio. One thing, at all events, is remarkable in it,—that, though painted while the competitors were making their sketches, it shows no sign of haste or inattention.

41 to 44. *Figures of Children,* merely decorative.

45 to 56. *Allegorical Figures on the Roof.* If these were not in the same room with the "Crucifixion," they would attract more public attention than any works in the Scuola, as there are here no black shadows, nor extravagances of invention, but very beautiful figures richly and delicately colored, a good deal resembling some of the best works of Andrea del Sarto. There is nothing in them, however, requiring detailed examination. The two figures between the windows are very slovenly, if they are his at all; and there are bits of marbling and fruit filling the cornices, which may or may not be his: if they are, they are tired work, and of small importance.

59. *Christ before Pilate.* A most interesting picture, but, which is unusual, best seen on a dark day, when the white figure of Christ alone draws the eye, looking almost like a spirit; the painting of the rest of the picture being both somewhat thin and imperfect. There is a certain meagreness about all the minor figures, less grandeur and largeness in the limbs and draperies, and less solidity, it seems, even in the color, although its arrangements are richer than

in many of the compositions above described. I hardly know whether it is owing to this thinness of color, or on purpose, that the horizontal clouds shine through the crimson flag in the distance ; though I should think the latter, for the effect is most beautiful. The passionate action of the Scribe in lifting his hand to dip the pen into the ink-horn is, however, affected and overstrained, and the Pilate is very mean ; perhaps intentionally, that no reverence might be withdrawn from the person of Christ. In work of the thirteenth and fourteenth centuries, the figures of Pilate and Herod are always intentionally made contemptible.

60. *Ecce Homo.* As usual, Tintoret's own peculiar view of the subject. Christ is laid fainting on the ground, with a soldier standing on one side of him ; while Pilate, on the other, withdraws the robe from the scourged and wounded body, and points it out to the Jews. Both this and the picture last mentioned resemble Titian more than Tintoret in the style of their treatment.

61. *Christ bearing his Cross.* Tintoret is here recognizable again in undiminished strength. He has represented the troops and attendants climbing Calvary by a winding path, of which two turns are seen, the figures on the uppermost ledge, and Christ in the centre of them, being relieved against the sky ; but, instead of the usual simple expedient of the bright horizon to relieve the dark masses, there is here introduced, on the left, the head of a white horse, which blends itself with the sky in one broad mass of light. The power of the picture is chiefly in effect, the figure of Christ being too far off to be very interesting, and only the malefactors being seen on the nearer path ; but for this very reason it seems to me more impressive, as if one had been truly present at the scene, though not exactly in the right place for seeing it.

62. *The Crucifixion.* I must leave this picture to work its will on the spectator ; for it is beyond all analysis, and above all praise.

S

Sagredo, Palazzo, on the Grand Canal, II. 255. Much defaced, but full of interest. Its sea story is restored; its first floor has a most interesting arcade of the early thirteenth century third order windows; its upper windows are the finest fourth and fifth orders of early fourteenth century; the group of fourth orders in the centre being brought into some resemblance to the late Gothic traceries by the subsequent introduction of the quatrefoils above them.

Salute, Church of Sta. Maria della, on the Grand Canal, II. 376. One of the earliest buildings of the Grotesque Renaissance, rendered impressive by its position, size, and general proportions. These latter are exceedingly good; the grace of the whole building being chiefly dependent on the inequality of size in its cupolas, and pretty grouping of the two campaniles behind them. It is to be generally observed that the proportions of buildings have nothing whatever to do with the style or general merits of their architecture. An architect trained in the worst schools, and utterly devoid of all meaning or purpose in his work, may yet have such a natural gift of massing and grouping as will render all his structures effective when seen from a distance: such a gift is very general with the late Italian builders, so that many of the most contemptible edifices in the country have good stage effect so long as we do not approach them. The Church of the Salute is farther assisted by the beautiful flight of steps in front of it down to the canal; and its façade is rich and beautiful of its kind, and was chosen by Turner for the principal object in his well-known view of the Grand Canal. The principal faults of the building are the meagre windows in the sides of the cupola, and the ridiculous disguise of the buttresses under the form of colossal scrolls; the buttresses themselves being originally a hypocrisy, for the cupola is stated by Lazari to be of timber, and therefore needs none. The sacristy contains several precious pictures: the three on its roof by Titian, much vaunted, are indeed as feeble as they are monstrous; but

the small Titian, "St. Mark, with Sts. Cosmo and Damian," was, when I first saw it, to my judgment, by far the first work of Titian's in Venice. It has since been restored by the Academy, and it seemed to me entirely destroyed, but I had not time to examine it carefully.

At the end of the larger sacristy is the lunette which once decorated the tomb of the Doge Francesco Dandolo (see III., page 77); and, at the side of it, one of the most highly finished Tintorets in Venice, namely:

The Marriage in Cana. An immense picture, some twenty-five feet long by fifteen high, and said by Lazari to be one of the few which Tintoret signed with his name. I am not surprised at his having done so in this case. Evidently the work has been a favorite with him, and he has taken as much pains as it was ever necessary for his colossal strength to take with anything. The subject is not one which admits of much singularity or energy in composition. It was always a favorite one with Veronese, because it gave dramatic interest to figures in gay costumes and of cheerful countenances; but one is surprised to find Tintoret, whose tone of mind was always grave, and who did not like to make a picture out of brocades and diadems, throwing his whole strength into the conception of a marriage feast; but so it is, and there are assuredly no female heads in any of his pictures in Venice elaborated so far as those which here form the central light. Neither is it often that the works of this mighty master conform themselves to any of the rules acted upon by ordinary painters; but in this instance the popular laws have been observed, and an academy student would be delighted to see with what severity the principal light is arranged in a central mass, which is divided and made more brilliant by a vigorous piece of shadow thrust into the midst of it, and which dies away in lesser fragments and sparkling towards the extremities of the picture. This mass of light is as interesting by its composition as by its intensity. The cicerone who escorts the stranger round the sacristy in the course of five minutes, and allows him some forty seconds for the contemplation of a picture

which the study of six months would not entirely fathom, directs his attention very carefully to the "bell' effetto di prospettivo," the whole merit of the picture being, in the eyes of the intelligent public, that there is a long table in it, one end of which looks farther off than the other; but there is more in the "bell' effetto di prospettivo" than the observance of the common laws of optics. The table is set in a spacious chamber, of which the windows at the end let in the light from the horizon, and those in the side wall the intense blue of an Eastern sky. The spectator looks all along the table, at the farther end of which are seated Christ and the Madonna, the marriage guests on each side of it,—on one side men, on the other women; the men are set with their backs to the light, which passing over their heads and glancing slightly on the tablecloth, falls in full length along the line of young Venetian women, who thus fill the whole centre of the picture with one broad sunbeam, made up of fair faces and golden hair. Close to the spectator a woman has risen in amazement, and stretches across the table to show the wine in her cup to those opposite; her dark red dress intercepts and enhances the mass of gathered light. It is rather curious, considering the subject of the picture, that one cannot distinguish either the bride or the bridegroom; but the fourth figure from the Madonna in the line of women, who wears a white headdress of lace and rich chains of pearls in her hair, may well be accepted for the former, and I think that between her and the woman on the Madonna's left hand the unity of the line of women is intercepted by a male figure; be this as it may, this fourth female face is the most beautiful, as far as I recollect, that occurs in the works of the painter, with the exception only of the Madonna in the "Flight into Egypt." It is an ideal which occurs indeed elsewhere in many of his works, a face at once dark and delicate, the Italian cast of feature moulded with the softness and childishness of English beauty some half a century ago; but I have never seen the ideal so completely worked out by the master. The face may best be described as one of the purest and

softest of Stothard's conceptions, executed with all the strength of Tintoret. The other women are all made inferior to this one, but there are beautiful profiles and bendings of breasts and necks along the whole line. The men are all subordinate, though there are interesting portraits among them; perhaps the only fault of the picture being that the faces are a little too conspicuous, seen like balls of light among the crowd of minor figures which fill the background of the picture. The tone of the whole is sober and majestic in the highest degree; the dresses are all broad masses of color, and the only parts of the picture which lay claim to the expression of wealth or splendor are the headdresses of the women. In this respect the conception of the scene differs widely from that of Veronese, and approaches more nearly to the probable truth. Still the marriage is not an unimportant one; an immense crowd, filling the background, forming superbly rich mosaic of color against the distant sky. Taken as a whole, the picture is perhaps the most perfect example which human art has produced of the utmost possible force and sharpness of shadow united with richness of local color. In all the other works of Tintoret, and much more of other colorists, either the light and shade or the local color is predominant; in the one case the picture has a tendency to look as if painted by candle-light, in the other it becomes daringly conventional, and approaches the conditions of glass-painting. This picture unites color as rich as Titian's with light and shade as forcible as Rembrandt's, and far more decisive.

There are one or two other interesting pictures of the early Venetian schools in this sacristy, and several important tombs in the adjoining cloister; among which that of Francesco Dandolo, transported here from the Church of the Frari, deserves especial attention. See III., p. 77.

SALVATORE, CHURCH OF ST. Base Renaissance, occupying the place of the ancient church, under the porch of which the Pope Alexander III. is said to have passed the night. M. Lazari states it to have been richly decorated with mosaics; now all is gone.

In the interior of the church are some of the best examples of Renaissance sculptural monuments in Venice. (See above, Chap. II. § LXXX.) It is said to possess an important pala of silver, of the thirteenth century, one of the objects in Venice which I much regret having forgotten to examine; besides two Titians, a Bonifazio, and a John Bellini. The latter ("The Supper at Emmaus") must, I think, have been entirely repainted: it is not only unworthy of the master, but unlike him; as far, at least, as I could see from below, for it is hung high.

SANUDO PALAZZO. At the Miracoli. A noble Gothic palace of the fourteenth century, with Byzantine fragments and cornices built into its walls, especially round the interior court, in which the staircase is very noble. Its door, opening on the quay, is the only one in Venice entirely uninjured; retaining its wooden valve richly sculptured, its wicket for examination of the stranger demanding admittance, and its quaint knocker in the form of a fish.

SCALZI, CHURCH OF THE. It possesses a fine John Bellini, and is renowned through Venice for its precious marbles. I omitted to notice above, in speaking of the buildings of the Grotesque Renaissance, that many of them are remarkable for a kind of dishonesty, even in the use of *true* marbles, resulting not from motives of economy, but from mere love of juggling and falsehood for their own sake. I hardly know which condition of mind is meanest, that which has pride in plaster made to look like marble, or that which takes delight in marble made to look like silk. Several of the later churches in Venice, more especially those of the Jesuiti, of San Clemente, and this of the Scalzi, rest their chief claims to admiration on their having curtains and cushions cut out of rock. The most ridiculous example is in San Clemente, and the most curious and costly are in the Scalzi; which latter church is a perfect type of the vulgar abuse of marble in every possible way, by men who had no eye for color, and no understanding of any merit in a work of art but that which arises from costliness of material, and such powers of imitation as are devoted in England to

the manufacture of peaches and eggs out of Derbyshire spar.

Sebastian, Church of St. The tomb, and of old the monument, of Paul Veronese. It is full of his noblest pictures, or of what once were such ; but they seemed to me for the most part destroyed by repainting. I had not time to examine them justly, but I would especially direct the traveller's attention to the small Madonna over the second altar on the right of the nave, still a perfect and priceless treasure.

Servi, Church of the. Only two of its gates and some ruined walls are left, in one of the foulest districts of the city. It was one of the most interesting monuments of the early fourteenth century Gothic ; and there is much beauty in the fragments yet remaining. How long they may stand I know not, the whole building having been offered me for sale, ground and all, or stone by stone, as I chose, by its present proprietor, when I was last in Venice. More real good might at present be effected by any wealthy person who would devote his resources to the preservation of such monuments wherever they exist, by freehold purchase of the entire ruin, and afterwards by taking proper charge of it, and forming a garden round it, than by any other mode of protecting or encouraging art. There is no school, no lecturer, like a ruin of the early ages.

Severo, Fondamenta San, palace at, II. 263.

Silvestro, Church of St. Of no importance in itself, but it contains two very interesting pictures : the first, a "St. Thomas of Canterbury with the Baptist and St. Francis," by Girolamo Santa Croce, a superb example of the Venetian religious school ; the second by Tintoret namely :

The Baptism of Christ. (Over the first altar on the right of the nave.) An upright picture, some ten feet wide by fifteen high ; the top of it is arched, representing the Father supported by angels. It requires little knowledge of Tintoret to see that these figures are not by his hand. By returning to the opposite side of the nave, the join in the canvas may be plainly seen, the upper part of the picture

having been entirely added on : whether it had this upper part before it was repainted, or whether originally square, cannot now be told, but I believe it had an upper part which has been destroyed. I am not sure if even the dove and the two angels which are at the top of the older part of the picture are quite genuine. The rest of it is magnificent, though both the figures of the Saviour and the Baptist show some concession on the part of the painter to the imperative requirement of his age, that nothing should be done except in an attitude ; neither are there any of his usual fantastic imaginations. There is simply the Christ in the water and the St. John on the shore, without attendants, disciples, or witnesses of any kind ; but the power of the light and shade, and the splendor of the landscape, which on the whole is well preserved, render it a most interesting example. The Jordan is represented as a mountain brook, receiving a tributary stream in a cascade from the rocks, in which St. John stands : there is a rounded stone in the centre of the current ; and the parting of the water at this, as well as its rippling among the roots of some dark trees on the left, are among the most accurate remembrances of nature to be found in any of the works of the great masters. I hardly know whether most to wonder at the power of the man who thus broke through the neglect of nature which was universal at his time ; or at the evidences, visible throughout the whole of the conception, that he was still content to paint from slight memories of what he had seen in hill countries, instead of following out to its full depth the fountain which he had opened. There is not a stream among the hills of Priuli which in any quarter of a mile of its course would not have suggested to him finer forms of cascade than those which he has idly painted at Venice.

Simeone, Profeta, Church of St. Very important, though small, possessing the precious statue of St. Simeon, above noticed, II. 307. The rare early Gothic capitals of the nave are only interesting to the architect ; but in the little passage by the side of the church, leading out of the Campo, there is a curious Gothic monument built into the wall, very

beautiful in the placing of the angels in the spandrils, and rich in the vine-leaf moulding above.

Simeone, Piccolo, Church of St. One of the ugliest churches in Venice or elsewhere. Its black dome, like an unusual species of gasometer, is the admiration of modern Italian architects.

Sospiri, Ponte de'. The well known "Bridge of Sighs," a work of no merit, and of a late period (see Vol. II. p. 302), owing the interest it possesses chiefly to its pretty name, and to the ignorant sentimentalism of Byron.

Spirito Santo, Church of the. Of no importance.

Stefano, Church of St. An interesting building of central Gothic, the best ecclesiastical example of it in Venice. The west entrance is much later than any of the rest, and is of the richest Renaissance Gothic, a little anterior to the Porta della Carta, and first-rate of its kind. The manner of the introduction of the figure of the angel at the top of the arch is full of beauty. Note the extravagant crockets and cusp finials as signs of decline.

Stefano, Church of St., at Murano, (pugnacity of its abbott), II. 33. The church no longer exists.

Strope, Campiello della, house in, II. 265.

T

Tana, windows at the, II. 259.

Tiepolo, Palazzo, on the Grand Canal. Of no importance.

Tolentini, Church of the. One of the basest and coldest works of the late Renaissance. It is said to contain two Bonifazios.

Toma, Church of St. Of no importance.

Toma, Ponte San. There is an interesting ancient doorway opening on the canal close to this bridge, probably of the twelfth century, and a good early Gothic door, opening upon the bridge itself.

Torcello, general aspect of, II. 17 ; Santa Fosca at, I. 124, II. 13 ; duomo, II. 19 : mosaics of, II 196 ; measures of, II. 376 ; date of, II. 378.

Trevisan, Palazzo, I. 362, III. 213.

TRON, PALAZZO. Of no importance.

TROVASO, CHURCH OF ST. Itself of no importance, but containing two pictures by Tintoret, namely :

1. *The Temptation of St. Anthony.* (Altar piece in the chapel on the left of the choir.) A small and very carefully finished picture, but marvellously temperate and quiet in treatment, especially considering the subject, which one would have imagined likely to inspire the painter with one of his most fantastic visions. As if on purpose to disappoint us, both the effect, and the conception of the figures, are perfectly quiet, and appear the result much more of careful study than of vigorous imagination. The effect is one of plain daylight ; there are a few clouds drifting in the distance, but with no wildness in them, nor is there any energy or heat in the flames which mantle about the waist of one of the figures. But for the noble workmanship, we might almost fancy it the production of a modern academy ; yet as we begin to read the picture, the painter's mind becomes felt. St. Anthony is surrounded by four figures, one of which only has the form of a demon, and he is in the background, engaged in no more terrific act of violence toward St. Anthony, than endeavoring to pull off his mantle ; he has, however, a scourge over his shoulder, but this is probably intended for St. Anthony's weapon of self-discipline, which the fiend, with a very Protestant turn of mind, is carrying off. A broken staff, with a bell hanging to it, at the saint's feet, also expresses his interrupted devotion. The three other figures beside him are bent on more cunning mischief : the woman on the left is one of Tintoret's best portraits of a young and bright-eyed Venetian beauty. It is curious that he has given so attractive a countenance to a type apparently of the temptation to violate the power of poverty, for this woman places one hand in a vase full of coins, and shakes golden chains with the other. On the opposite side of the saint, another woman, admirably painted, but of a far less attractive countenance, is a type of the lusts of the flesh, yet there is nothing gross or immodest in her dress or gesture. She appears to have been baffled, and for

the present to have given up addressing the saint: she lays one hand upon her breast, and might be taken for a very respectable person, but that there are flames playing about her loins. A recumbent figure on the ground is of less intelligible character, but may perhaps be meant for Indolence; at all events, he has torn the saint's book to pieces. I forgot to note, that under the figure representing Avarice, there is a creature like a pig; whether actual pig or not is unascertainable, for the church is dark, the little light that comes on the picture falls on it the wrong way, and one third of the lower part of it is hidden by a white case, containing a modern daub, lately painted by way of an altar piece; the meaning, as well as the merit, of the grand old picture being now far beyond the comprehension both of priests and people.

2. *The Last Supper.* (On the left-hand side of the Chapel of the Sacrament.) A picture which has been through the hands of the Academy, and is therefore now hardly worth notice. Its conception seems always to have been vulgar, and far below Tintoret's usual standard; there is singular baseness in the circumstance, that one of the near Apostles, while all the others are, as usual, intent upon Christ's words, "One of you shall betray me," is going to help himself to wine out of a bottle which stands behind him. In so doing he stoops towards the table, the flask being on the floor. If intended for the action of Judas at this moment, there is the painter's usual originality in the thought; but it seems to me rather done to obtain variation of posture, in bringing the red dress into strong contrast with the tablecloth. The color has once been fine, and there are fragments of good painting still left; but the light does not permit these to be seen, and there is too much perfect work of the master's in Venice, to permit us to spend time on retouched remnants. The picture is only worth mentioning, because it is ignorantly and ridiculously referred to by Kugler as characteristic of Tintoret.

V

Vitali, Church of St. Said to contain a picture by Vittor Carpaccio, over the high altar: otherwise of no importance.

Volto Santo, Church of the. An interesting but desecrated ruin of the fourteenth century; fine in style. Its roof retains some fresco coloring, but, as far as I recollect, of later date than the architecture.

Z

Zaccaria, Church of St. Early Renaissance, and fine of its kind; a Gothic chapel attached to it is of great beauty. It contains the best John Bellini in Venice, after that of San G. Grisostomo, "The Virgin, with Four Saints;" and is said to contain another John Bellini and a Tintoret, neither of which I have seen.

Zitelle, Church of the. Of no importance.

Zobenigo, Church of Santa Maria, III. 125. It contains one valuable Tintoret, namely:

Christ with Sta. Justina and St. Augustin. (Over the third altar on the south side of the nave.) A picture of small size, and upright, about ten feet by eight. Christ appears to be descending out of the clouds between the two saints, who are both kneeling on the sea shore. It is a Venetian sea, breaking on a flat beach, like the Lido, with a scarlet galley in the middle distance, of which the chief use is to unite the two figures by a point of color. Both the saints are respectable Venetians of the lower class, in homely dresses and with homely faces. The whole picture is quietly painted, and somewhat slightly; free from all extravagance, and displaying little power except in the general truth or harmony of colors so easily laid on. It is better preserved than usual, and worth dwelling upon as an instance of the style of the master when *at rest.*

THE
POETRY OF ARCHITECTURE

COTTAGE, VILLA, ETC.

TO WHICH IS ADDED SUGGESTIONS ON
WORKS OF ART

BY

"KATA PHUSIN"

CONJECTURED NOM-DE-PLUME OF

JOHN RUSKIN

CONTENTS.

THE POETRY OF ARCHITECTURE.

PAGE

INTRODUCTION 5

THE COTTAGE.

I. THE LOWLAND COTTAGE.—ENGLAND AND FRANCE . 9
II. THE LOWLAND COTTAGE.—ITALY 15
III. THE MOUNTAIN COTTAGE.—SWITZERLAND . . 25
IV. THE MOUNTAIN COTTAGE.—WESTMORELAND . . 33
V. A CHAPTER ON CHIMNEYS 42

THE VILLA.

THE MOUNTAIN VILLA.—LAGO DI COMO . . . 61
I. THE ITALIAN VILLA. 89
II. THE LOWLAND VILLA.—ENGLAND 98
III. THE ENGLISH VILLA.—PRINCIPLES OF COMPOSITION 107
IV. THE BRITISH VILLA. THE CULTIVATED, OR BLUE COUNTRY.—PRINCIPLES OF COMPOSITION . . 119
V. THE BRITISH VILLA. HILL, OR BROWN COUNTRY.—PRINCIPLES OF COMPOSITION 137

POEMS.

WORKS OF ART 164
SALTZBURG 183
FRAGMENTS.—Andernacht.—St. Goar 184
THE MONTHS 186
THE LAST SMILE 187
SONG 187

PAGE

SPRING 188
THE SCYTHIAN GRAVE 189
REMEMBRANCE 191
CHRIST CHURCH, OXFORD 192
ARISTODEMUS AT PLATÆA 193
SALSETTE AND ELEPHANTA.—A Prize Poem . . . 194
A SCYTHIAN BANQUET SONG 204
THE SCYTHIAN GUEST 216
THE BROKEN CHAIN 223
THE TEARS OF PSAMMENITUS 277
THE TWO PATHS 283
THE OLD WATER-WHEEL 285
THE DEPARTED LIGHT 286
AGONIA 287
THE LAST SONG OF ARION 288
THE HILLS OF CARRARA 295
THE BATTLE OF MONTENOTTE 297
A WALK IN CHAMOUNI 305
THE OLD SEAMAN 308
THE ALPS 310
THE BASSES ALPS 311
THE GLACIER 312

GIOTTO AND HIS WORKS IN PADUA

GIOTTO AND HIS WORKS IN PADUA 313

LIST OF ILLUSTRATIONS.

POETRY OF ARCHITECTURE.

		PAGE
FIG. 1.	ITALIAN COTTAGE	19
" 2.	CHIMNEY OF SWISS COTTAGE	26
" 3.	END OF AN ALPINE LOG HUT	27
" 4.	SWISS WINTER COTTAGE	28
" 5.	SWISS MOUNTAIN COTTAGE	32
" 6.	WINDOW OF A WESTMORELAND COTTAGE	37
" 7, 8, 9 AND 21.	ENGLISH CHIMNEYS	47
" 10.	A NETHERLAND CHIMNEY	47
" 11 AND 12.	GERMAN CHIMNEYS	47
" 13, 19 AND 20.	ITALIAN CHIMNEYS	47
" 14 TO 18 INCLUSIVE.	SPANISH CHIMNEYS	47
" 22, 23 AND 24.	SWISS CHIMNEYS	47
" 25.	CONISTON HALL	49
" 26.	SHOWING OUTLINE OF TOP OF TREE IN THE WOODY, OR GREEN, COUNTY	57
" 27.	VILLA BELLAGGIO, LAGO DI COMO	69
" 28.	VILLA SOMMA-RIVA, LAGO DI COMO	70
" 29.	HOLLOW BALUSTRADE	73
" 30.	BALUSTRADE	73
" 31.	VILLA PORRO, LAGO DI COMO	83
" 32.	PILASTER USED IN THE ITALIAN VILLA	92
" 33.	ARCHES OF AN ITALIAN VILLA	93
" 34, 35 AND 36.	CURVES USED IN CONSTRUCTING ITALIAN VILLAS	96, 97
" 37.	AN ENGLISH LOWLAND VILLA	105
" 38, 39 AND 40.	WINDOWS OF ENGLISH VILLAS	117, 118
" 41.	INFLUENCE OF SHADE	149

PAGE
Fig. 42 and 43. Contrast 153
" 44. Village on the Lake of Thun 155
" 45. Curves used in Constructing Roofs of the British Villa 156
" 46. Arthur's Seat near Edinburgh 174
" 47. Curve 175

POEMS

The Old Water Wheel . . . Frontispiece.

GIOTTO AND HIS WORKS IN PADUA.

Plan of the Arena Chapel 342
Interior of the Arena Chapel, Padua, Looking Eastward 343
Wood Cut of Christ 372

THE POETRY

OF

ARCHITECTURE.

INTRODUCTION.

The Science of Architecture, followed out to its full extent, is one of the noblest of those which have reference only to the creations of human minds. It is not merely a science of the rule and compass, it does not consist only in the observation of just rule, or of fair proportion: it is, or ought to be, a science of feeling more than of rule, a ministry to the mind, more than to the eye. If we consider how much less the beauty and majesty of a building depend upon its pleasing certain prejudices of the eye, than upon its rousing certain trains of meditation in the mind, it will show in a moment how many intricate questions of feeling are involved in the raising of an edifice; it will convince us of the truth of a proposition, which might at first have appeared startling, that no man can be an architect, who is not a metaphysician.

To the illustration of the department of this noble science which may be designated the Poetry of Architecture, this and some future articles will be dedicated. It is this peculiarity of the art which constitutes its nationality; and it will be found as interesting as it is useful, to trace in the distinctive characters of the architecture of nations, not only its adaptation to the situation and climate in which it has arisen, but its strong similarity to, and connection with, the prevailing

turn of mind by which the nation who first employed it is distinguished.

I consider the task I have imposed upon myself the more necessary, because this department of the science, perhaps regarded by some who have no ideas beyond stone and mortar as chimerical, and by others who think nothing necessary but truth and proportion as useless, is at a miserably low ebb in England. And what is the consequence? We have Corinthian columns placed beside pilasters of no order at all, surmounted by monstrosified pepper-boxes, Gothic in form and Grecian in detail, in a building nominally and peculiarly national; we have Swiss cottages, falsely and calumniously so entitled, dropped in the brick-fields around the metropolis; and we have staring, square-windowed, flat-roofed gentlemen's seats, of the lath and plaster, mock-magnificent, Regent's Park description, rising on the woody promontories of Derwent Water.

How deeply is it to be regretted, how much is it to be wondered at, that, in a country whose school of painting, though degraded by its system of meretricious colouring, and disgraced by hosts of would-be imitators of inimitable individuals, is yet raised by the distinguished talent of those individuals to a place of well-deserved honour; and the studios of whose sculptors are filled with designs of the most pure simplicity, and most perfect animation; the school of architecture should be so miserably debased!

There are, however, many reasons for a fact so lamentable. In the first place, the patrons of architecture (I am speaking of all classes of buildings, from the lowest to the highest,) are a more numerous and less capable class than those of painting. The general public, and I say it with sorrow, because I know it from observation, have little to do with the encouragement of the school of painting, beyond the power which they unquestionably possess, and unmercifully use, of compelling our artists to substitute glare for beauty. Observe the direction of public taste at any of our exhibitions. We see visitors, at that of the Society of Painters in Water Colours, passing Taylor with anathemas and Lewis with indifference, to remain in reverence and admiration before certain amiable white

lambs and water-lilies, whose artists shall be nameless. We see them, in the Royal Academy, passing by Wilkie, Turner, and Callcott, with shrugs of doubt or of scorn, to fix in gazing and enthusiastic crowds upon kettles-full of witches, and His Majesty's ships so and so lying to in a gale, &c., &c. But these pictures attain no celebrity because the public admire them, for it is not to the public that the judgment is intrusted. It is by the chosen few, by our nobility and men of taste and talent, that the decision is made, the fame bestowed, and the artist encouraged. Not so in architecture. There, the power is generally diffused. Every citizen may box himself up in as barbarous a tenement as suits his taste or inclination; the architect is his vassal, and must permit him not only to criticise, but to perpetrate. The palace or the nobleman's seat may be raised in good taste, and become the admiration of a nation; but the influence of their owner is terminated by the boundary of his estate; he has no command over the adjacent scenery, and the possessor of every thirty acres around him has him at his mercy. The streets of our cities are examples of the effects of this clashing of different tastes; and they are either remarkable for the utter absence of all attempt at embellishment, or disgraced by every variety of abomination.

Again, in a climate like ours, those few who have knowledge and feeling to distinguish what is beautiful, are frequently prevented by various circumstances from erecting it. John Bull's comfort perpetually interferes with his good taste, and I should be the first to lament his losing so much of his nationality, as to permit the latter to prevail. He cannot put his windows into a recess, without darkening his rooms; he cannot raise a narrow gable above his walls, without knocking his head against the rafters; and, worst of all, he cannot do either, without being stigmatized by the awful, inevitable epithet, of "a very odd man." But, though much of the degradation of our present school of architecture is owing to the want or the unfitness of patrons, surely it is yet more attributable to a lamentable deficiency of taste and talent among our architects themselves. It is true, that in a country affording so little encouragement, and presenting so many

causes for its absence, it cannot be expected that we should have any Michael Angelo Buonarottis. The energy of our architects is expended in raising, "neat" poor-houses, and "pretty" charity schools; and, if they ever enter upon a work of a higher rank, economy is the order of the day: plaster and stucco are substituted for granite and marble; rods of splashed iron for columns of verd-antique; and, in the wild struggle after novelty, the fantastic is mistaken for the graceful, the complicated for the imposing, superfluity of ornament for beauty, and its total absence for simplicity.

But all these disadvantages might in some degree be counteracted, and all these abuses in a great degree prevented, were it not for the slight attention paid by our architects to that branch of the art which I have above designated as the Poetry of Architecture. All unity of feeling (which is the first principle of good taste) is neglected; we see nothing but incongruous combination: we have pinnacles without height, windows without light, columns with nothing to sustain, and buttresses with nothing to support. We have parish paupers smoking their pipes and drinking their beer under Gothic arches and sculptured niches; and quiet old English gentlemen reclining on crocodile stools, and peeping out of the windows of Swiss chalets.

I shall attempt, therefore, to endeavour to illustrate the principle from the neglect of which these abuses have arisen; that of unity of feeling, the basis of all grace, the essence of all beauty. We shall consider the architecture of nations as it is influenced by their feelings and manners, as it is connected with the scenery in which it is found, and with the skies under which it was erected; we shall be led as much to the street and the cottage as to the temple and the tower; and shall be more interested in buildings raised by feeling, than in those corrected by rule. We shall commence with the lower class of edifices, proceeding from the road-side to the village, and from the village to the city; and, if we succeed in directing the attention of a single individual more directly to this most interesting department of the science of architecture, we shall not have written in vain.

THE COTTAGE.

1. *The Lowland Cottage.—England and France.*

Of all embellishments by which the efforts of man can enhance the beauty of natural scenery, those are the most effective which can give animation to the scene, while the spirit which they bestow is in unison with its general character. It is generally desirable to indicate the presence of animated existence in a scene of natural beauty; but only of such existence as shall be imbued with the spirit, and shall partake of the essence, of the beauty, which, without it, would be dead. If our object, therefore, is to embellish a scene the character of which is peaceful and unpretending, we must not erect a building fit for the abode of wealth or pride. However beautiful or imposing in itself, such an object immediately indicates the presence of a kind of existence unsuited to the scenery which it inhabits; and of a mind which, when it sought retirement, was unacquainted with its own ruling feelings, and which consequently excites no sympathy in ours; but, if we erect a dwelling which may appear adapted to the wants, and sufficient for the comfort, of a gentle heart and lowly mind, we have instantly attained our object: we have bestowed animation, but we have not disturbed repose.

It is for this reason that the cottage is one of the embellishments of natural scenery which deserve attentive consideration. It is beautiful always, and everywhere; whether looking out of the woody dingle with its eye-like window, and sending up the motion of azure smoke between the silver trunks of aged trees; or grouped among the bright cornfields of the fruitful plain; or forming grey clusters along the slope of the mountain side, the cottage always gives the idea of a thing to be beloved: a quiet life-giving voice, that is as peaceful as silence itself.

With these feelings, we shall devote some time to the con-

sideration of the prevailing characters, and national peculiarities, of European cottages. The principal thing worthy of observation in the lowland cottage of England is its finished neatness. The thatch is firmly pegged down, and mathematically leveled at the edges; and, though the martin is permitted to attach his humble domicile, in undisturbed security, to the eaves, he may be considered as enhancing the effect of the cottage, by increasing its usefulness, and making it contribute to the comfort of more beings than one. The whitewash is stainless, and its rough surface catches a side light as brightly as a front one: the luxuriant rose is trained gracefully over the window; and the gleaming lattice, divided not into heavy squares, but into small pointed diamonds, is thrown half open, as is just discovered by its glance among the green leaves of the sweetbrier, to admit the breeze, that, as it passes over the flowers, becomes full of their fragrance. The light wooden porch breaks the flat of the cottage face by its projection; and a branch or two of wandering honeysuckle spread over the low hatch. A few square feet of garden, and a latched wicket, persuading the weary and dusty pedestrian, with expressive eloquence, to lean upon it for an instant, and request a drink of water or milk, complete a picture, which, if it be far enough from London to be unspoiled by town sophistications, is a very perfect thing in its way. The ideas it awakens are agreeable; and the architecture is all that we want in such a situation. It is pretty and appropriate; and, if it boasted of any other perfection, it would be at the expense of its propriety.

Let us now cross the Channel, and endeavour to find a country cottage on the other side, if we can; for it is a difficult matter. There are many villages; but such a thing as an isolated cottage is extremely rare. Let us try one or two of the green valleys among the chalk eminences which sweep from Abbeville to Rouen. Here is a cottage at last, and a picturesque one, which is more than we could say for the English domicile. What, then, is the difference? There is a general air of *nonchalance* about the French peasant's habitation, which is aided by a perfect want of everything like neatness;

and rendered more conspicuous by some points about the building which have a look of neglected beauty, and obliterated ornament. Half of the whitewash is worn off, and the other half coloured by various mosses and wandering lichens, which have been permitted to vegetate upon it, and which, though beautiful, constitute a kind of beauty from which the ideas of age and decay are inseparable. The tall roof of the garret window stands fantastically out; and underneath it, where, in England, we had a plain double lattice, is a deep recess, flatly arched at the top, built of solid masses of grey stone, fluted on the edge; while the brightness of the glass within (if there be any) is lost in shade, causing the recess to appear to the observer like a dark eye. The door has the same character: it is also of stone, which is so much broken and disguised as to prevent it from giving any idea of strength or stability. The entrance is always open: no roses, or anything else, are wreathed about it; several out-houses, built in the same style, give the building extent; and the group (in all probability, the dependency of some large old château in the distance) does not peep out of copse, or thicket, or a group of tall and beautiful trees, but stands comfortlessly between two individuals of the column of long-trunked fac-simile elms, which keep guard along the length of the public road.

Now, let it be observed how perfectly, how singularly the distinctive characters of these two cottages agree with those of the countries in which they are built; and of the people for whose use they are constructed. England is a country whose every scene is in miniature. Its green valleys are not wide; its dewy hills are not high; its forests are of no extent, or, rather, it has nothing that can pretend to a more sounding title than that of "wood." Its champaigns are minutely chequered into fields: we never can see far at a time; and there is a sense of something inexpressible, except by the truly English word, "snug," in every quiet nook and sheltered lane. The English cottage, therefore, is equally small, equally sheltered, equally invisible at a distance.

But France is a country on a large scale. Low, but long, hills sweep away for miles into vast uninterrupted cham-

paigns ; immense forests shadow the country for hundreds of square miles, without once letting through the light of day ; its pastures and arable land are divided on the same scale ; there are no fences ; we can hardly place ourselves in any spot where we shall not see for leagues around ; and there is a kind of comfortless sublimity in the size of every scene. The French cottage, therefore, is on the same scale, equally large and desolate-looking ; but we shall see, presently, that it can arouse feelings which, though they cannot be said to give it sublimity, yet are of a higher order than any which can be awakened at the sight of the English cottage.

Again, every bit of cultivated ground in England has a finished neatness ; the fields are all divided by hedges or fences ; the fruit trees are neatly pruned, the roads beautifully made, &c. Everything is the reverse in France : the fields are distinguished by the nature of the crops they bear ; the fruit trees are overgrown with moss and mistletoe ; and the roads immeasurably wide, and miserably made.

So much for the character of the two cottages, as they assimilate with the countries in which they are found. Let us now see how they assimilate with the character of the people by whom they are built. England is a country of perpetually increasing prosperity and active enterprise ; but, for that very reason, nothing is allowed to remain till it gets old. Large old trees are cut down for timber ; old houses are pulled down for the materials ; and old furniture is laughed at and neglected. Everything is perpetually altered and renewed by the activity of invention and improvement. The cottage, consequently, has no dilapidated look about it ; it is never suffered to get old ; it is used as long as it is comfortable, and then taken down and rebuilt ; for it was originally raised in a style incapable of resisting the ravages of time. But, in France, there prevail two opposite feelings, both in the extreme : that of the old-pedigreed population, which preserves unlimitedly ; and that of the modern revolutionists, which destroys unmercifully. Every object has partly the appearance of having been preserved with infinite care from an indefinite age, and partly exhibits the evidence of recent ill-treatment and disfig-

uration. Primeval forests rear their vast trunks over those of many younger generations growing up beside them ; the château or the palace, showing, by its style of architecture, its venerable age, bears the marks of the cannon ball, and, from neglect, is withering into desolation. Little is renewed: there is little spirit of improvement ; and the customs which prevailed centuries ago are still taught by the patriarchs of the families to their grandchildren. The French cottage, therefore, is just such as we should have expected from the disposition of its inhabitants : its massive windows, its broken ornaments, its whole air and appearance, all tell the same tale of venerable age, respected and preserved, till at last its dilapidation wears an appearance of neglect. Again, the Englishman will sacrifice everything to comfort, and will not only take great pains to secure it, but he has generally also the power of doing so ; for the English peasant is, on the average, wealthier than the French. The French peasant has no idea of comfort, and, therefore, makes no effort to secure it. This difference in the character of their inhabitants is, as we have seen, written on the fronts of the respective cottages. The Englishman is, also, fond of display ; but the ornaments, exterior and interior, with which he adorns his dwelling, however small it may be, are either to show the extent of his possessions, or to contribute to some personal profit or gratification : they never seem designed for the sake of ornament alone. Thus, his wife's love of display is shown by the rows of useless crockery in her cupboard ; and his own by the rose tree at the front door, from which he may obtain an early bud to stick in the button-hole of his best blue coat on Sundays : the honeysuckle is cultivated for its smell, the garden for its cabbages. Not so in France. There, the meanest peasant, with an equal or greater love of display, embellishes his dwelling as much as lies in his power, solely for the gratification of his feeling of what is agreeable to the eye. The gable of his roof is prettily shaped ; the niche at its corner is richly carved ; the wooden beams, if there be any, are fashioned into grotesque figures ; and even the "air négligé" and general dilapidation of the building tell a thousand times

more agreeably to an eye accustomed to the picturesque, than the spruce preservation of the English cottage.

No building which we feel to excite a sentiment of mere complacency can be said to be in good taste. On the contrary, when the building is of such a class, that it can neither astonish by its beauty, nor impress by its sublimity, and when it is likewise placed in a situation so uninteresting as to render something more than mere fitness or propriety necessary, and to compel the eye to expect something from the building itself, a gentle contrast of feeling in that building is exceedingly desirable ; and, if possible, a sense that something has passed away, the presence of which would have bestowed a deeper interest on the whole scene. The fancy will immediately try to recover this, and, in the endeavour, will obtain the desired effect from an indefinite cause.

Now, the French cottage cannot please by its propriety, for it can only be adapted to the ugliness around ; and, as it ought to be, and cannot but be, adapted to this, it is still less able to please by its beauty. How, then, can it please ? There is no pretence to gaiety in its appearance, no green flower-pots in ornamental lattices ; but the substantial style of any ornaments it may possess, the recessed windows, the stone carvings, and the general size of the whole, unite to produce an impression of the building having once been fit for the residence of prouder inhabitants ; of its having once possessed strength, which is now withered, and beauty, which is now faded. This sense of something lost ; something which has been, and is not, is precisely what is wanted. The imagination is set actively to work in an instant ; and we are made aware of the presence of a beauty, the more pleasing because visionary ; and, while the eye is pitying the actual humility of the present building, the mind is admiring the imagined pride of the past. Every mark of dilapidation increases this feeling ; while these very marks (the fractures of the stone, the lichens of the mouldering wall, and the graceful lines of the sinking roof) are all delightful in themselves.

Thus, we have shown that, while the English cottage is pretty from its propriety, the French cottage, having the same

connexion with its climate, country, and people, produces such a contrast of feeling as bestows on it a beauty addressing itself to the mind, and is therefore in perfectly good taste. If we are asked why, in this instance, good taste produces only what every traveller feels to be not in the least striking, we reply that, where the surrounding circumstances are unfavourable, the very adaptation to them which we have declared to be necessary renders the building uninteresting; and that, in the next paper, we shall see a very different result from the operations of equally good taste in adapting a cottage to its situation, in one of the noblest districts of Europe. Our subject will be, the Lowland Cottage of North Italy.

Oxford, Sept., 1837.

II. *The Lowland Cottage.—Italy.*

"Most musical, most melancholy."

Let it not be thought that we are unnecessarily detaining our readers from the proposed subject, if we premise a few remarks on the character of the landscape of the country we have now entered. It will always be necessary to obtain some definite knowledge of the distinctive features of a country, before we can form a just estimate of the beauties or the errors of its architecture. We wish our readers to imbue themselves as far as may be with the spirit of the clime which we are now entering; to cast away all general ideas; to look only for unison of feeling, and to pronounce everything wrong which is contrary to the *humours* of nature. We must make them feel where they are; we must throw a peculiar light and colour over their imaginations; then we will bring their judgment into play, for then it will be capable of just operation.

We have passed, it must be observed (in leaving England and France for Italy), from comfort to desolation; from excitement to sadness: we have left one country prosperous in its prime, and another frivolous in its age, for one glorious in its death.

Now, we have prefixed the hackneyed line of Il Penseroso to our paper, because it is a definition of the essence of the beautiful. What is most musical will always be found most melancholy; and no real beauty can be obtained without a touch of sadness. Whenever the beautiful loses its melancholy, it degenerates into prettiness. We appeal to the memories of all our observing readers, whether they have treasured up any scene, pretending to be more than pretty, which has not about it either a tinge of melancholy or a sense of danger: the one constitutes the beautiful, the other the sublime.

This postulate being granted, as we are sure it will by most (and we beg to assure those who are refractory or argumentative, that, were this a treatise on the sublime and beautiful, we could convince and quell their incredulity to their entire satisfaction by innumerable instances), we proceed to remark here, once for all, that the principal glory of the Italian landscape is its extreme melancholy. It is fitting that it should be so: the dead are the nations of Italy; her name and her strength are dwelling with the pale nations underneath the earth; the chief and chosen boast of her utmost pride is the *hic jacet;* she is but one wide sepulchre, and all her present life is like a shadow or a memory. And, therefore, or, rather, by a most beautiful coincidence, her national tree is the cypress; and whoever has marked the peculiar character which these noble shadowy spires can give to her landscape, lifting their majestic troops of waving darkness from beside the fallen column, or out of the midst of the silence of the shadowed temple and worshipless shrine, seen far and wide over the blue of the faint plain, without loving the dark trees for their sympathy with the sadness of Italy's sweet cemetery shore, is one who profanes her soil with his footsteps. Every part of the landscape is in unison; the same glory of mourning is thrown over the whole; the deep blue of the heavens is mingled with that of the everlasting hills, or melted away into the silence of the sapphire sea; the pale cities, temple and tower, lie gleaming along the champaign; but how calmly! no hum of men; no motion of multitude in the

midst of them ; they are voiceless as the city of ashes. The transparent air is gentle among the blossoms of the orange and the dim leaves of the olive ; and the small fountains, which, in any other land, would spring merrily along, sparkling and singing among tinkling pebbles, here flow calmly and silently into some pale font of marble, all beautiful with life, worked by some unknown hand, long ago nerveless, and fall and pass on among wan flowers, and scented copse, through cool leaf-lighted caves or grey Egerian grottos, to join the Tiber or Eridanus, to swell the waves of Nemi, or the Larian Lake. The most minute objects (leaf, flower, and stone), while they add to the beauty, seem to share in the sadness of the whole.

But, if one principal character of Italian landscape is melancholy, another is elevation. We have no simple rusticity of scene, no cowslip and buttercup humility of seclusion. Tall mulberry trees, with festoons of the luxuriant vine, purple with ponderous clusters, trailed and trellised between and over them, shade the wide fields of stately Indian corn ; luxuriance of lofty vegetation (catalpa, and aloe, and olive), ranging itself in lines of massy light along the wan champaign, guides the eye away to the unfailing wall of mountain, Alp or Apennine no cold long range of shivery grey, but dazzling light of snow, or undulating breadth of blue, fainter and darker in infinite variety ; peak, precipice, and promontory passing away into the wooded hills, each with its tower or white village sloping into the plain ; castellated battlements cresting their undulations ; some wide majestic river gliding along the champaign, the bridge on its breast and the city on its shore ; the whole canopied with cloudless azure, basking in mistless sunshine, breathing the silence of odoriferous air. Now comes the question. In a country of this pomp of natural glory, tempered with melancholy memory of departed pride, what are we to wish for, what are we naturally to expect, in the character of her most humble edifices ; those which are most connected with present life, least with the past? What are we to consider fitting or beautiful in her cottage?

We do not expect it to be comfortable, when everything

around it betokens decay and desolation in the works of man. We do not wish it to be neat, where nature is most beautiful because neglected. But we naturally look for an elevation of character, a richness of design or form, which, while the building is kept a cottage, may yet give it a peculiar air of cottage aristocracy; a beauty (no matter how dilapidated) which may appear to have been once fitted for the surrounding splendour of scene and climate. Now, let us fancy an Italian cottage before us. The reader who has travelled in Italy will find little difficulty in recalling one to his memory, with its broad lines of light and shadow, and its strange, but not unpleasing mixture of grandeur and desolation. Let us examine its details, enumerate its architectural peculiarities, and see how far it agrees with our preconceived idea of what the cottage ought to be?

The first remarkable point of the building is the roof. It generally consists of tiles of very deep curvature, which rib it into distinct vertical lines, giving it a far more agreeable surface than that of our flatter tiling. The *form* of the roof, however, is always excessively flat, so as never to let it intrude upon the eye; and the consequence is, that, while an English village, seen at a distance, appears all red roof, the Italian is all white wall; and, therefore, though always bright, is never gaudy. We have in these roofs an excellent example of what should always be kept in mind, that everything will be found beautiful, which climate or situation render useful. The strong and constant heat of the Italian sun would be intolerable if admitted at the windows; and, therefore, the edges of the roof project far over the walls, and throw long shadows downwards, so as to keep the upper windows constantly cool. These long oblique shadows on the white surface are always delightful, and are alone sufficient to give the building character. They are peculiar to the buildings of Spain and Italy; for owing to the general darker colour of those of more northerly climates, the shadows of their roofs, however far thrown, do not tell distinctly, and render them, not varied, but gloomy. Another ornamental use of these shadows is, that they break the line of junction of the wall with the roof: a

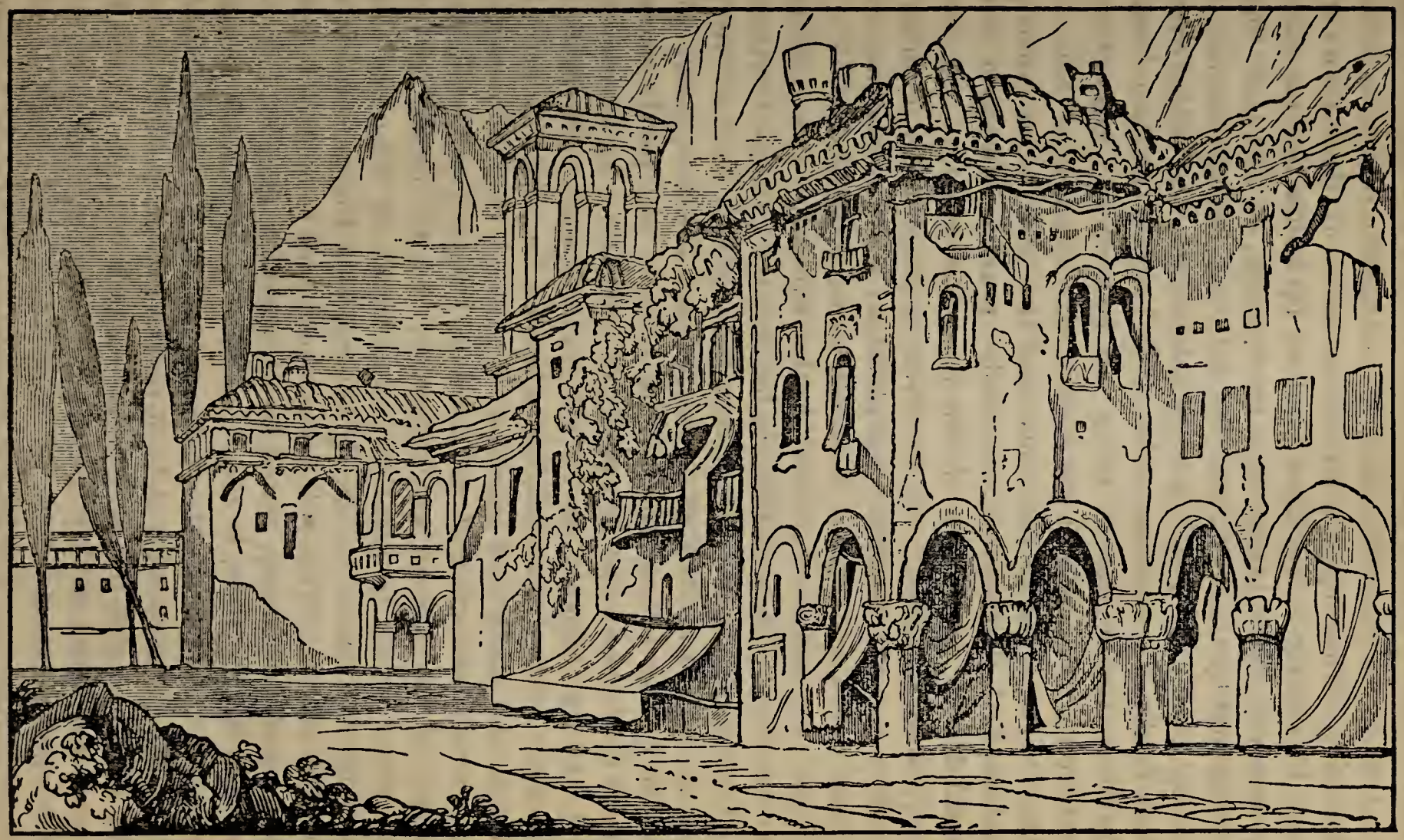


Fig. 1.

point always desirable, and in every kind of building, whether we have to do with lead, slate, tile, or thatch, one of extreme difficulty. This object is farther forwarded in the Italian cottage, by putting two or three windows up under the very eaves themselves, which is also done for coolness, so that their tops are formed by the roof; and the wall has the appearance of having been terminated by large battlements, and roofed over. And, finally, the eaves are seldom kept long on the same level: double or treble rows of tiling are introduced; long sticks and irregular woodwork are occasionally attached to them, to assist the festoons of the vines; and the graceful irregularity and marked character of the whole; must be dwelt on with equal delight by the eye of the poet, the artist, or the unprejudiced architect. All, however, is exceedingly humble; we have not yet met with the elevation of character we expected. We shall find it, however, as we proceed.

The next point of interest is the window. The modern Italian is completely owl-like in his habits. All the daytime, he lies idle and inert; but during the night he is all activity; but it is mere activity of inoccupation. Idleness, partly induced by the temperature of the climate, and partly consequent on the decaying prosperity of the nation, leaves indications of its influence on all his undertakings. He prefers patching up a ruin to building a house; he raises shops and hovels, the abodes of inactive, vegetating, brutish poverty, under the protection of the aged and ruined, yet stalwart, arches of the Roman amphitheatre; and the habitations of the lower orders frequently present traces of ornament and stability of material evidently belonging to the remains of a prouder edifice. This is the case sometimes to such a degree as, in another country, would be disagreeable from its impropriety; but, in Italy, it corresponds with the general prominence of the features of a past age, and is always beautiful. Thus, the eye rests with delight on the broken mouldings of the windows, and the sculptured capitals of the corner columns, contrasted, as they are, the one with the glassless blackness within, the other with the ragged and dirty confusion of drapery around. The Italian window, in general, is a mere

hole in the thick wall, always well proportioned ; occasionally arched at the top, sometimes with the addition of a little rich ornament ; seldom, if ever, having any casement or glass, but filled up with any bit of striped or colored cloth, which may have the slightest chance of deceiving the distant observer into the belief that it is a legitimate blind. This keeps off the sun, and allows a free circulation of air, which is the great object. When it is absent, the window becomes a mere black hole, having much the same relation to a glazed window that the hollow of a skull has to a bright eye ; not unexpressive, but frowning and ghastly, and giving a disagreeable impression of utter emptiness and desolation within. Yet there is character in them : the black dots tell agreeably on the walls at a distance, and have no disagreeable sparkle to disturb the repose of surrounding scenery. Besides, the temperature renders everything agreeable to the eye, which gives it an idea of ventilation. A few roughly constructed balconies, projecting from detached windows, usually break the uniformity of the wall. In some Italian cottages there are wooden galleries, resembling those so frequently seen in Switzerland ; but this is not a very general character, except in the mountain valleys of North Italy, although sometimes a passage is effected from one projecting portion of a house to another by means of an exterior gallery. These are very delightful objects ; and, when shaded by luxuriant vines, which is frequently the case, impart a gracefulness to the building otherwise unattainable.

The next striking point is the arcade at the base of the building. This is general in cities ; and, though frequently wanting to the cottage, is present often enough to render it an important feature. In fact, the Italian cottage is usually found in groups. Isolated buildings are rare ; and the arcade affords an agreeable, if not necessary shade in passing from one building to another. It is a still more unfailing feature of the Swiss city, where it is useful in deep snow. But the supports of the arches in Switzerland are generally square masses of wall, varying in size, separating the arches by irregular intervals, and sustained by broad and massy buttresses ; while, in Italy, the arches generally rest on legitimate columns,

varying in height from one and a half to four diameters, with huge capitals, not unfrequently rich in detail. These give great gracefulness to the buildings in groups: they will be spoken of more at large when we are treating of arrangement and situation.

The square tower, rising over the roof of the farther cottage, will not escape observation. It has been allowed to remain, not because such elevated buildings ever belong to mere cottages, but, first, that the truth of the scene might not be destroyed; and, secondly, because it is impossible, or nearly so, to obtain a group of buildings of any sort, in Italy, without one or more such objects rising behind them, beautifully contributing to destroy the monotony, and contrast with the horizontal lines of the flat roofs and square walls. We think it right, therefore, to give the cottage the relief and contrast which, in reality, it possessed, even though we are at present speaking of it in the abstract.

Having now reviewed the distinctive parts of the Italian cottage in detail, we shall proceed to direct our attention to points of general character. 1. Simplicity of form. The roof, being flat, allows of no projecting garret windows, no fantastic gable ends: the walls themselves are equally flat; no bow-windows or sculptured oriels, such as we meet with perpetually in Germany, France or the Netherlands, vary their white fronts. Now, this simplicity is, perhaps, the principal attribute by which the Italian cottage attains the elevation of character we desired and expected. All that is fantastic in form, or frivolous in detail, annihilates the aristocratic air of a building: it at once destroys its sublimity and size, besides awakening, as is almost always the case, associations of a mean and low character. The moment we see a gable roof, we think of cocklofts; the instant we observe a projecting window, of attics and tent-bedsteads. Now the Italian cottage assumes, with the simplicity, *l'air noble* of buildings of a higher order; and, though it avoids all ridiculous miniature mimicry of the palace, it discards the humbler attributes of the cottage. The ornament it assumes is dignified: no grinning faces, or unmeaning notched planks, but well-propor-

tioned arches, or tastefully sculptured columns. While there is nothing about it unsuited to the humility of its inhabitant, there is a general dignity in its air, which harmonises beautifully with the nobility of the neighbouring edifices, or the glory of the surrounding scenery.

2. Brightness of effect. There are no weather stains on the wall; there is no dampness in air or earth, by which they could be induced; the heat of the sun scorches away all lichens, and mosses, and mouldy vegetation. No thatch or stone crop on the roof unites the building with surrounding vegetation; all is clear, and warm, and sharp on the eye; the more distant the building, the more generally bright it becomes, till the distant village sparkles out of the orange copse, or the cypress grove, with so much distinctness as might be thought in some degree objectionable. But it must be remembered that the prevailing colour of Italian landscape is blue; sky, hills, water, are equally azure: the olive, which forms a great proportion of the vegetation, is not green, but grey; the cypress, and its varieties, dark and neutral, and the laurel and myrtle far from bright. Now, white, which is intolerable with green, is agreeable contrasted with blue; and to this cause it must be ascribed that the white of the Italian building is not found startling or disagreeable in the landscape. That it is not, we believe, will be generally allowed.

3. Elegance of feeling. We never can prevent ourselves from imagining that we perceive, in the graceful negligence of the Italian cottage, the evidence of a taste among the lower orders refined by the glory of their land, and the beauty of its remains. We have always had strong faith in the influence of climate on the mind, and feel strongly tempted to discuss the subject at length; but our paper has already exceeded its proposed limits, and we must content ourselves with remarking what will not, we think, be disputed, that the eye, by constantly resting either on natural scenery of noble tone and character, or on the architectural remains of classical beauty, must contract a habit of feeling correctly and tastefully; the influence of which, we think, is seen in the style of edifices the most modern and the most humble.

Lastly, Dilapidation. We have just used the term "graceful negligence:" whether it be graceful, or not, is a matter of taste; but the uncomfortable and ruinous disorder and dilapidation of the Italian cottage is one of observation. The splendour of the climate requires nothing more than shade from the sun, and occasionally shelter from a violent storm: the outer arcade affords them both: it becomes the nightly lounge and daily dormitory of its inhabitant, and the interior is abandoned to filth and decay. Indolence watches the tooth of Time with careless eye and nerveless hand. Religion, or its abuse, reduces every individual of the population to utter inactivity three days out of the seven; and the habits formed in the three regulate the four. Abject poverty takes away the power, while brutish sloth weakens the will; and the filthy habits of the Italian prevent him from suffering from the state to which he is reduced. The shattered roofs, the dark, confused, ragged windows, the obscure chambers, the tattered and dirty draperies, altogether present a picture which, seen too near, is sometimes revolting to the eye, always melancholy to the mind. Yet even this many would not wish to be otherwise. The prosperity of nations, as of individuals, is cold, and hardhearted, and forgetful. The dead die, indeed, trampled down by the crowd of the living; the place thereof shall know them no more, for that place is not in the hearts of the survivors for whose interest they have made way. But adversity and ruin point to the sepulchre, and it is not trodden on; to the chronicle, and it doth not decay. Who would substitute the rush of a new nation, the struggle of an awakening power, for the dreamy sleep of Italy's desolation, for her sweet silence of melancholy thought, her twilight time of everlasting memories?

Such, we think, are the principal distinctive attributes of the Italian cottage. Let it not be thought that we are wasting time in the contemplation of its beauties; even though they are of a kind which the architect can never imitate, because he has no command over time, and no choice of situation; and which he ought not to imitate, if he could, because they are only locally desirable or admirable. Our object, let

it always be remembered, is not the attainment of architectural data, but the formation of taste.

October 12, 1837.

III. *The Mountain Cottage.—Switzerland.*

In the three instances of the lowland cottage which have been already considered, are included the chief peculiarities of style which are interesting or important. I have not, it is true, spoken of the carved oaken gable and shadowy roof of the Norman village ; of the black crossed rafters and fantastic projections which delight the eyes of the German ; nor of the Moorish arches and confused galleries which mingle so magnificently with the inimitable fretwork of the grey temples of the Spaniard. But these are not peculiarities solely belonging to the cottage : they are found in buildings of a higher order, and seldom, unless where they are combined with other features. They are therefore rather to be considered, in future, as elements of street effect, than, now, as the peculiarities of independent buildings. My remarks on the Italian cottage might, indeed, be applied, were it not for the constant presence of Moorish feeling, to that of Spain. The architecture of the two nations is intimately connected : modified, in Italy, by the taste of the Roman ; and, in Spain, by the fanciful creations of the Moor. When I am considering the fortress and the palace, I shall be compelled to devote a very large share of my attention to Spain ; but, for characteristic examples of the cottage, I turn rather to Switzerland and England. Preparatory, therefore, to a few general remarks on modern ornamental cottages, it will be instructive to observe the peculiarities of two varieties of the mountain cottage, diametrically opposite to each other in most of their features ; one always beautiful, and the other frequently so.

First, for Helvetia. Well do I remember the thrilling and exquisite moment when first, first in my life (which had not been over long), I encountered, in a calm and shadowy dingle, darkened with the thick spreading of tall pines, and voiceful

with the singing of a rock-encumbered stream, and passing up towards the flank of a smooth green mountain, whose swarded summit shone in the summer snow like an emerald set in silver; when, I say, I first encountered in this calm defile of the Jura, the unobtrusive, yet beautiful, front of the Swiss cottage. I thought it the loveliest piece of architecture I had ever had the felicity of contemplating; yet it was nothing in itself, nothing but a few mossy fir trunks, loosely nailed together, with one or two grey stones on the roof: but its power was the power of association; its beauty, that of fitness and humility.

How different is this from what modern architects erect, when they attempt to produce what is, by courtesy, called a Swiss cottage. The modern building known in Britain by that name has very long chimneys (see Fig. 2), covered with various exceedingly ingenious devices for the convenient reception and hospitable entertainment of soot, supposed by the innocent and deluded proprietor to be "meant for ornament." Its gable roof slopes at an acute angle, and terminates in an interesting and romantic manner, at each extremity, in a tooth-pick. Its walls are very precisely and prettily plastered; and it is rendered quite complete by the addition of two neat little bow-windows, supported on neat little mahogany brackets, full of neat little squares of red and yellow glass. Its door is approached under a neat little veranda, "uncommon green," and is flanked on each side by a neat little round table, with all its legs of different lengths, and by a variety of neat little wooden chairs, all very peculiarly uncomfortable, and amazingly full of earwigs: the whole being surrounded by a garden full of flints, burnt bricks, and cinders, with some water in the middle, and a fountain in the middle of it, which won't play; accompanied by some goldfish, which won't swim; and by two or three ducks, which will splash. Now, I am excessively sorry to inform the members of any respectable English family, who are

Fig. 2.

making themselves uncomfortable in one of these ingenious conceptions, under the idea that they are living in a Swiss cottage, that they labour under a melancholy deception; and shall now proceed to investigate the peculiarities of the real building.

The life of a Swiss peasant is divided into two periods; that in which he is watching his cattle at their summer pasture on the high Alps,* and that in which he seeks shelter from the violence of the winter storms in the most retired parts of the low valleys. During the first period, he requires only occasional shelter from storms of excessive violence; during the latter, a sufficient protection from continued inclement weather. The Alpine or summer cottage, therefore, is a rude log hut, formed of unsquared pine trunks, notched into each other at the corners (see Fig. 3.). The roof, being excessively flat, so as to offer no surface to the wind, is covered with fragments of any stone that will split easily, held on by crossing logs; which are, in their turn, kept down by masses of stone; the whole being generally sheltered behind some protecting rock, or resting against the slope of the mountain, so that, from one side, you may step upon the roof. This is the *châlet.* When well grouped, running along a slope of mountain side, these huts produce a very pleasing effect, being never obtrusive (owing to the prevailing greyness of their tone), uniting well with surrounding objects, and bestowing at once animation and character.

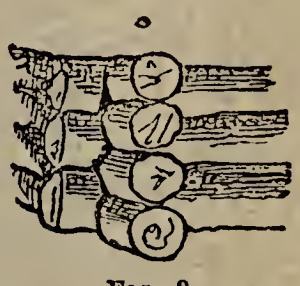


FIG. 3.

But the winter residence, the Swiss cottage, properly so called, is a much more elaborate piece of workmanship. The principal requisite is, of course, strength; and this is always observable in the large size of the timbers, and the ingenious manner in which they are joined, so as to support and relieve each other, when any of them are severely tried. The roof is always very flat, generally meeting at an angle of 155°, and projecting from 5 ft. to 7 ft. over the cottage side, in order to

* I use the word Alp here, and in future, in its proper sense, of a high mountain pasture; not in its secondary sense, of a snowy peak.

prevent the windows from being thoroughly clogged up with snow. That this projection may not be crushed down by the enormous weight of snow which it must sometimes sustain, it is assisted by strong wooden supports (seen in Figs. 4 and 5),

Fig. 4.

which sometimes extend half down the walls for the sake of strength, divide the side into regular compartments, and are rendered ornamental by grotesque carving. Every canton has its own window. That of Uri, with its diamond wood-work at the bottom, is, perhaps, one of the richest. (See Fig. 5.)

The galleries are generally rendered ornamental by a great deal of labour bestowed upon their wood-work. This is best executed in the canton of Berne. The door is always 6 or 7 feet from the ground, and occasionally much more, that it may be accessible in snow; and it is reached by an oblique gallery, leading up to a horizontal one, as shown in Fig. 4. The base of the cottage is formed of stone, generally white-washed. The chimneys must have a chapter to themselves: they are splendid examples of utility combined with ornament.

Such are the chief characteristics of the Swiss cottage, separately considered. I must now take notice of its effect in scenery.

When one has been wandering for a whole morning through a valley of perfect silence, where everything around, which is motionless, is colossal, and everything which has motion resistless; where the strength and the glory of nature are principally developed in the very forces which feed upon her majesty; and where, in the midst of mightiness, which seems imperishable, all that is indeed eternal is the influence of desolation; one is apt to be surprised, and by no means agreeably, to find, crouched behind some projecting rock, a piece of architecture which is neat in the extreme, though in the midst of wildness, weak in the midst of strength, contemptible in the midst of immensity. There is something offensive in its neatness: for the wood is almost always perfectly clean, and looks as if it had been just cut; it is consequently raw in its colour, and destitute of all variety of tone. This is especially disagreeable when the eye has been previously accustomed to, and finds, everywhere around, the exquisite mingling of colour, and confused, though perpetually graceful, forms, by which the details of mountain scenery are peculiarly distinguished. Every fragment of rock is finished in its effect, tinted with thousands of pale lichens and fresh mosses; every pine trunk is warm with the life of various vegetation; every grassy bank glowing with mellowed colour, and waving with delicate leafage. How, then, can the contrast be otherwise than painful, between this perfect love-

liness, and the dead, raw, lifeless surface of the deal boards of the cottage. Its weakness is pitiable ; for though there is always evidence of considerable strength on close examination, there is no *effect* of strength : the real thickness of the logs is concealed by the cutting and carving of their exposed surfaces ; and even what is seen is felt to be so utterly contemptible, when opposed to the destructive forces which are in operation around, that the feelings are irritated at the imagined audacity of the inanimate object, with the self-conceit of its impotence ; and, finally, the eye is offended at its want of size. It does not, as might be at first supposed, enhance the sublimity of surrounding scenery by its littleness, for it provokes no comparison ; and there must be proportion between objects, or they cannot be compared. If the Parthenon, or the Pyramid of Cheops, or St. Peter's, were placed in the same situation, the mind would first form a just estimate of the magnificence of the building, and then be trebly impressed with the size of the masses which overwhelmed it. The architecture would not lose, and the crags would gain, by the juxtaposition ; but the cottage, which must be felt to be a thing which the weakest stream of the Alps could toss down before it like a foam globe, is offensively contemptible ; it is like a child's toy let fall accidentally on the hillside ; it does not unite with the scene ; it is not content to sink into a quiet corner, and personify humility and peace ; but draws attention upon itself by its pretension to decoration, while its decorations themselves cannot bear examination, because they are useless, unmeaning, and incongruous.

So much for its faults ; and I have had no mercy upon them, the rather, because I am always afraid of being biassed in its favour by my excessive love for its sweet nationality. Now for its beauties. Wherever it is found, it always suggests ideas of a gentle, pure, and pastoral life. One feels that the peasants whose hands carved the planks so neatly, and adorned their cottage so industriously, and still preserve it so perfectly, and so neatly, can be no dull, drunken, lazy boors : one feels, also, that it requires both firm resolution, and determined industry, to maintain so successful a struggle against

"the crush of thunder, and the warring winds." Sweet ideas float over the imagination of such passages of peasant life as the gentle Walton so loved; of the full milkpail, and the mantling cream-bowl; of the evening dance, and the matin song; of the herdsmen on the Alps, of the maidens by the fountain; of all that is peculiarly and indisputably Swiss. For the cottage is beautifully national; there is nothing to be found the least like it in any other country. The moment a glimpse is caught of its projecting galleries, one knows that it is the land of Tell and Winkelried; and the traveller, feels that, were he indeed Swiss-born, and Alp-bred, a bit of that carved plank, meeting his eye in a foreign land, would be as effectual as a note of the *Ranz des Vaches* upon the ear. Again, when a number of these cottages are grouped together, they break upon each other's formality, and form a mass of fantastic projection, of carved window and overhanging roof, full of character, and picturesque in the extreme: an excellent example of this is the Bernese village of Unterseen. Again, when the ornament is not very elaborate, yet enough to preserve the character, and the cottage is old, and not very well kept (suppose in a Catholic canton), and a little rotten, the effect is beautiful: the timber becomes weather-stained, and of a fine warm brown, harmonising delightfully with the grey stones on the roof, and the dark green of surrounding pines. If it be fortunate enough to be situated in some quiet glen, out of sight of the gigantic features of the scene, and surrounded with cliffs to which it bears some proportion; and if it be partially concealed, not intruding on the eye, but well united with everything around, it becomes altogether perfect; humble, beautiful, and interesting. Perhaps no cottage can then be found to equal it; and none can be more finished in effect, graceful in detail, and characteristic as a whole.

The ornaments employed in the decoration of the Swiss cottage do not demand much attention: they are usually formed in a most simple manner, by thin laths, which are carved into any fanciful form, or in which rows of holes are cut, generally diamond-shaped; and they are then nailed one above another, to give the carving depth. Pinnacles are never

raised on the roof, though carved spikes are occasionally suspended from it at the angles. No ornamental work is ever employed to disguise the beams of the projecting part of the roof, nor does any run along its edges. The galleries, in the

FIG. 5.

canton of Uri, are occasionally supported on arched beams, as shown in Fig. 5, which have a very pleasing effect.

Of the adaptation of the building to climate and character, little can be said. When I called it "national," I meant only that it was quite *sui generis*, and, therefore, being only found in Switzerland, might be considered as a national building;

though it has none of the mysterious connexion with the mind of its inhabitants which is evident in all really fine edifices. But there is a reason for this: Switzerland has no climate, properly speaking, but an assemblage of every climate, from Italy to the pole; the vine wild in its valleys, the ice eternal on its crags. The Swiss themselves are what we might have expected of persons dwelling in such a climate: they have no character. The sluggish nature of the air of the valleys has a malignant operation on the mind; and even the mountaineers, though generally shrewd and intellectual, have no perceptible nationality: they have no language, except a mixture of Italian and bad German; they have no peculiar turn of mind; they might be taken as easily for Germans as for Swiss. No correspondence, consequently, can exist between national architecture and national character, where the latter is not distinguishable. Generally speaking, then, the Swiss cottage cannot be said to be built in good taste; but it is occasionally picturesque, frequently pleasing, and under a favourable concurrence of circumstances, beautiful. It is not, however, a thing to be imitated: it is always, when out of its own country, incongruous; it never harmonises with anything around it, and can therefore be employed only in mimicry of what does not exist, not in improvement of what does. I mean, that any one who has on his estate a dingle shaded with larches or pines, with a rapid stream, may manufacture a bit of Switzerland as a toy; but such imitations are always contemptible, and he cannot use the Swiss cottage in any other way. A modified form of it, however, as will be hereafter shown, may be employed with advantage. I hope, in my next paper, to derive more satisfaction from the contemplation of the mountain cottage of Westmoreland, than I have been able to obtain from that of the Swiss.

IV. *The Mountain Cottage.—Westmoreland.*

When I devoted so much time to the consideration of the peculiarities of the Swiss cottage, I did not previously endeavour to ascertain what the mind, influenced by the feelings

excited by the nature of its situation, would be induced to expect, or disposed to admire. I thus deviated from the general rule which I hope to be able to follow out; but I did so only because the subject of consideration was incapable of fulfilling the expectation when excited, or corresponding with the conception when formed. But now, in order to appreciate the beauty of the Westmoreland cottage, it will be necessary to fix upon a standard of excellence, with which it may be compared.

One of the principal charms of mountain scenery is its solitude. Now, just as silence is never perfect or deep without motion, solitude is never perfect without some vestige of life. Even desolation is not felt to be utter, unless in some slight degree interrupted: unless the cricket is chirping on the lonely hearth, or the vulture soaring over the field of corpses, or the one mourner lamenting over the red ruins of the devasted village, that devastation is not felt to be complete. The anathema of the prophet does not wholly leave the curse of loneliness upon the mighty city, until he tells us that "the satyr shall dance there." And, if desolation, which is the destruction of life, cannot leave its impression perfect without some interruption, much less can solitude, which is only the absence of life, be felt without some contrast. Accordingly, it is, perhaps, never so perfect as when a populous and highly cultivated plain, immediately beneath, is visible through the rugged ravines, or over the cloudy summits of some tall, vast, and voiceless mountain. When such a prospect is not attainable, one of the chief uses of the mountain cottage, paradoxical as the idea may appear, is to increase this sense of solitude. Now, as it will only do so when it is seen at a considerable distance, it is necessary that it should be visible, or, at least, that its presence should be indicated, over a considerable portion of surrounding space. It must not, therefore, be too much shaded with trees, or it will be useless; but if, on the contrary, it be too conspicuous on the open hill side, it will be liable to most of the objections which were advanced against the Swiss cottage, and to another, which was not then noticed. Anything which, to the eye, is split into

parts, appears less as a whole than what is undivided. Now, a considerable mass, of whatever tone or colour it may consist, is as easily divisible by dots as by lines; that is, a conspicuous point, on any part of its surface, will divide it into two portions, each of which will be individually measured by the eye, but which will never make the impression which they would have made had their unity not been interrupted. A conspicuous cottage on a distant mountain side has this effect in a fatal degree, and is, therefore, always intolerable. It should accordingly, in order to reconcile the attainment of the good, with the avoidance of the evil, be barely visible: it should not tell as a cottage on the eye, though it should on the mind; for be it observed that if it is only by the closest investigation that we can ascertain it to be a human habitation, it will answer the purpose of increasing the solitude quite as well as if it were evidently so; because this impression is produced by its appeal to the thoughts, not by its effect on the eye. Its colour, therefore, should be as nearly as possible that of the hill on which, or the crag beneath which, it is placed: its form, one that will incorporate well with the ground, and approach that of a large stone more than of anything else. The colour will consequently, if this rule be followed, be subdued and greyish, but rather warm; and the form simple, graceful, and unpretending. The building should retain the same general character on a closer examination. Everything about it should be natural, and should appear as if the influences and forces which were in operation around it had been too strong to be resisted, and had rendered all efforts of art to check their power, or conceal the evidence of their action, entirely unavailing. It cannot but be an alien child of the mountains; but it must show that it has been adopted and cherished by them. This effect is only attainable by great ease of outline and variety of colour; peculiarities which, as will be presently seen, the Westmoreland cottage possesses in a supereminent degree.

Another feeling, with which one is impressed during a mountain ramble, is humility. I found fault with the insignificance of the Swiss cottage, because "it was not content to

sink into a quiet corner, and personify humility." Now, had it not been seen to be pretending, it would not have been felt to be insignificant; for the feelings would have been gratified with its submission to, and retirement from, the majesty of the destructive influences which it rather seemed to rise up against in mockery. Such pretension is especially to be avoided in the mountain cottage: it can never lie too humbly in the pastures of the valley, nor shrink too submissively into the hollows of the hills; it should seem to be asking the storm for mercy, and the mountain for protection; and should appear to owe to its weakness, rather than to its strength, that it is neither overwhelmed by the one, nor crushed by the other.

Such are the chief attributes, without which a mountain cottage cannot be said to be beautiful. It may possess others, which are desirable or objectionable, according to their situation, or other accidental circumstances. The nature of these will be best understood by examining an individual building. The material is, of course, what is most easily attainable and available without much labour. The Cumberland and Westmoreland hills are, in general, composed of clay-slate and grey, wacke, with occasional masses of chert (like that which forms the summit of Scawfell), porphyritic greenstone, and syenite. The chert decomposes deeply, and assumes a rough, brown, granular surface, deeply worn and furrowed. The clay-slate and greywacke, as it is shattered by frost, and carried down by the torrents, of course forms itself into irregular flattish masses. The splintery edges of these are in some degree worn off by the action of water; and, slight decomposition taking place on the surface of the clay-slate furnishes an aluminous soil, which is immediately taken advantage of by innumerable lichens, which change the dark grey of the original substance into an infinite variety of pale and warm colours. These stones, thus shaped to his hand, are the most convenient building materials the peasant can obtain. He lays his foundation and strengthens his angles with large masses, filling up the intervals with pieces of a more moderate size; and using here and there a little cement to bind the whole together, and to keep the wind from getting through the interstices; but

never enough to fill them altogether up, or to render the face of the wall smooth. At intervals of from 4 ft. to 6 ft. a horizontal line of flat and broad fragments is introduced projecting about a foot from the wall. Whether this is supposed to give strength, I know not; but, as it is invariably covered by luxuriant stonecrop, it is always a delightful object.

The door is flanked and roofed by three large oblong sheets of grey rock, whose form seems not to be considered of the slightest consequence. Those which form the cheeks of the window (Fig. 6), are generally selected with more care from the debris of some rock, which is naturally smooth and polished, after being subjected to the weather, such as granite or syenite. The window itself is narrow and deep set: in the better sort of cottages, latticed, but with no affectation of sweetbriar or eglantine about it. It may be observed of the whole of the cottage, that, though all is beautiful, nothing is pretty. The roof is rather flat, and covered with heavy fragments of the stone of which the walls are built, originally very loose; but generally cemented by accumulated soil, and bound together by houseleek, moss, and stonecrop: brilliant in colour, and singular in abundance. The form of the larger cottages, being frequently that of a cross, would hurt the eye by the sharp angles of the roof, were it not for the cushion-like vegetation with which they are rounded and concealed. Varieties of the fern sometimes relieve the massy forms of the stonecrop, with their light and delicate leafage. Windows in the roof are seldom met with. Of the chimney I shall speak hereafter.

Fig. 6.

Such are the prevailing peculiarities of the Westmoreland cottage. "Is this all?" some one will exclaim: "a hovel, built of what first comes to hand, and in the most simple and convenient form; not one thought of architectural beauty ever

coming into the builder's head ! " Even so, to this illustration of an excellent rule, I wish particularly to direct attention ; that the material which Nature furnishes, in any given country, and the form which she suggests, will always render the building the most beautiful, because the most appropriate. Observe how perfectly this cottage fulfils the conditions which were before ascertained to be necessary to perfection. Its colour is that of the ground on which it stands, always subdued and grey, but exquisitely rich, the colour being disposed crumblingly, in groups of shadowy spots ; a deep red brown, passing into black, being finely contrasted with the pale yellow of the Lìchen geográphicus, and the subdued white of another lichen, whose name I do not know ; all mingling with each other as on a native rock, and with the same beautiful effect : the mass, consequently, at a distance, tells only as a large stone would, the simplicity of its form contributing still farther to render it inconspicuous. When placed on a mountain side, such a cottage will become a point of interest, which will relieve its monotony, but will never cut the hill in two, or take away from its size. In the valley, the colour of these cottages agrees with everything : the green light which trembles through the leafage of the taller trees, falls with exquisite effect on the rich grey of the ancient roofs ; the deep pool of clear water is not startled from its peace by their reflection ; the ivy or the creepers, to which the superior wealth of the peasant of the valley does now and then pretend, in opposition to the general custom, cling gracefully and easily to its innumerable crevices ; and rock, lake, and meadow seem to hail it with a brotherly affection, as if Nature had taken as much pains with it as she has with them.

Again, observe its ease of outline. There is not a single straight line to be met with from foundation to roof, all is bending or broken. The form of every stone in its walls is a study ; for, owing to the infinite delicacy of structure in all minerals, a piece of stone 3 in. in diameter, irregularly fractured, and a little worn by the weather, has precisely the same character of outline which we should find and admire in a mountain of the same material 6,000 ft. high ; and, therefore,

the eye, though not feeling the cause, rests on every cranny, and crack, and fissure with delight. It is true that we have no idea that every small projection, if of chert, has such an outline as Scawfell's; if of greywacke, as Skidaw's; or if of slate, as Helvellyn's; but their combinations of form are, nevertheless, felt to be exquisite, and we dwell upon every bend of the rough roof, and every hollow of the loose wall, feeling it to be a design which no architect on earth could ever equal, sculptured by a chisel of unimaginable delicacy, and finished to a degree of perfection, which is unnoticed only because it is everywhere.

This ease and irregularity is peculiarly delightful; here, gracefulness and freedom of outline and detail are, as they always are in mountain countries, the chief characteristics of every scene. It is well that, where every plant is wild and every torrent free, every field irregular in its form, every knoll various in its outline, one is not startled by well-built walls, or unyielding roofs, but is permitted to trace in the stones of the peasant's dwelling, as in the crags of the mountain side, no evidence of the line or the mallet, but the operation of eternal influences, the presence of an Almighty hand. Another perfection connected with its ease of outline is, its severity of character: there is no foppery about it; not the slightest effort at any kind of ornament, but what nature chooses to bestow; it wears all its decorations wildly, covering its nakedness, not with what the peasant may plant, but with what the winds may bring. There is no gay colour or neatness about it; no green shutters or other abomination: all is calm and quiet, and severe, as the mind of a philosopher, and, withal, a little sombre. It is evidently old, and has stood many trials in its day; and the snow, and the tempest, and the torrent, have all spared it, and left it in its peace, with its grey head unbowed, and its early strength unbroken, even though the spirit of decay seems creeping, like the moss and the lichen, through the darkness of its crannies. This venerable and slightly melancholy character is the very soul of all its beauty.

There remains only one point to be noticed, its humility. This was before stated to be desirable, and it will here be

found in perfection. The building draws as little attention upon itself as possible; since, with all the praise I have bestowed upon it, it possesses not one point of beauty in which it is not equalled or excelled by every stone at the side of the road. It is small in size, simple in form, subdued in tone, easily concealed or overshadowed; often actually so; and one is always delighted and surprised to find that what courts attention so little is capable of sustaining it so well. Yet it has no appearance of weakness: it is stoutly, though rudely, built; and one ceases to fear for its sake the violence of surrounding which, it may be seen, will be partly resisted by its strength, and which we feel will be partly deprecated by its humility. Such is the mountain cottage of Westmoreland; and such, with occasional varieties, are many of the mountain cottages of England and Wales. It is true that my memory rests with peculiar pleasure in a certain quiet valley near Kirkstone, little known to the general tourist, distant from any public track, and, therefore, free from all the horrors of improvement; in which it seemed to me that the architecture of the cottage had attained a peculiar degree of perfection. But I think that this impression was rather produced by a few seemingly insignificant accompanying circumstances, than by any distinguished beauty of design in the cottages themselves. Their inhabitants were evidently poor, and apparently had not repaired their dwellings since their first erection; and certainly, had never torn one tuft of moss or fern from roofs or walls which were green with the rich vegetation of years. The valley was narrow, and quiet, and deep, and shaded by reverend trees, among whose trunks the grey cottages looked out, with a perfection of effect which I never remember to have seen equalled, though I believe that, in many of the mountain districts of Britain, the peasant's domicile is erected with equal good taste. I have always rejoiced in the thought, that our native highland scenery, though, perhaps, wanting in sublimity, is distinguished by a delicate finish in its details, and by a unanimity and propriety of feeling in the works of its inhabitants, which are elsewhere looked for in vain; and the reason of this is evident. The mind of

the inhabitant of the continent, in general, is capable of deeper and finer sensations than that of the islander. It is higher in its aspirations, purer in its passions, wilder in its dreams, and fiercer in its anger; but it is wanting in gentleness, and in its simplicity; naturally desirous of excitement, and incapable of experiencing, in equal degree, the calmer flow of human felicity, the stillness of domestic peace, and the pleasures of the humble hearth, consisting in every-day duties performed, and every-day mercies received; consequently, in the higher walks of architecture, where the mind is to be impressed or elevated, we never have equalled, and we never shall equal, them. It will be seen hereafter, when we leave the lowly valley for the torn ravine, and the grassy knoll for the ribbed precipice, that, if the continental architects cannot adorn the pasture with the humble roof, they can crest the crag with eternal battlements; if they cannot minister to a landscape's peace, they can add to its terror; and it has been already seen, that, in the lowland cottages of France and Italy, where high and refined feelings were to be induced, where melancholy was to be excited, or majesty bestowed, the architect was successful, and his labor was perfect: but now, nothing is required but humility and gentleness; and this, which he does not feel, he cannot give: it is contrary to the whole force of his character, nay, even to the spirit of his religion. It is unfelt even at the time when the soul is most chastened and subdued; for the epitaph on the grave is affected in its sentiment, and the tombstone gaudily gilded, or wreathed with vain flowers. We cannot, then, be surprised at the effort at ornament and other fancied architectural beauties, which injure the effect of the more peaceful mountain scenery abroad; but still less should we be surprised at the perfect propriety which prevails in the same kind of scenery at home; for the error which is there induced by one mental deficiency, is here prevented by another. The uncultivated mountaineer of Cumberland has no taste, and no idea of what architecture means: he never thinks of what is right, or what is beautiful, but he builds what is most adapted to his purposes, and most easily erected: by suiting the building to the uses of his own

life, he gives it humility ; and, by raising it with the nearest material, adapts it to its situation. This is all that is required, and he has no credit in fulfilling the requirement, since the moment he begins to think of effect, he commits a barbarism by whitewashing the whole. The cottages of Cumberland would suffer much by this piece of improvement, were it not for the salutary operation of mountain rains and mountain winds.

So much for the hill dwellings of our own country. I think the examination of the five examples of the cottage which I have given have furnished all the general principles which are important or worthy of consideration ; and I shall therefore devote no more time to the contemplation of individual buildings. But, before I leave the cottage altogether, it will be necessary to notice a part of the building which I have in the separate instances purposely avoided mentioning, that I might have the advantage of immediate comparison ; a part exceedingly important, and which seems to have been essential to the palace as well as to the cottage, ever since the time when Perdiccas received his significant gift of the sun from his Macedonian master, περιγράψας τὸν ἥλιον, ὃς ἦν κατὰ τὴν καπνοδόκην ἐς τὸν οἶκον ἐσέχων ; and then I shall conclude the subject by a few general remarks on modern ornamental cottages, illustrative of the principle so admirably developed in the beauty of the Westmoreland building, to which, it must be remembered, the palm was assigned, in preference to the Switzer's ; not because it was more laboured, but because it was more natural.

Oxford, Jan. 1838.

V. *A Chapter on Chimneys.*

It appears from the passage in Herodotus, which we alluded to in the last paper, that there has been a time even in the most civilised countries, when the king's palace was entirely unfurnished with anything having the slightest pretension to the dignity of chimney tops : and the savoury vapors which were wont to arise from the hospitable hearth, at which

the queen or princess prepared the feast with the whitest of hands, escaped with indecorous facility through a simple hole in the flat roof. The dignity of smoke, however, is now better understood, and it is dismissed through Gothic pinnacles, and (as at Burleigh House) through Tuscan columns, with a most praiseworthy regard to its comfort and convenience. Let us consider if it is worth the trouble. We advanced a position in the last paper, that silence is never perfect without motion, that is, unless something which might possibly produce sound, is evident to the eye: the absence of sound is not surprising to the ear, and, therefore, not impressive. Let it be observed, for instance, how much the stillness of a summer's evening is enhanced by the perception of the gliding and majestic motion of some calm river, strong but still; or of the high and purple clouds; or of the voiceless leaves, among the opening branches: to produce this impression, however, the motion must be uniform, though not necessarily slow. One of the chief peculiarities of the ocean thoroughfares of Venice, is the remarkable silence which rests upon them, enhanced, as it is, by the swift, but beautifully uniform motion of the gondola. Now, there is no motion more uniform, silent, or beautiful, than that of smoke; and, therefore, when we wish the peace or stillness of a scene to be impressive, it is highly useful to draw the attention to it.

In the cottage, therefore, a building peculiarly adapted for scenes of peace, the chimney, as conducting the eye to what is agreeble, may be considered an important, and, if well managed, a beautiful accompaniment. But in buildings of a higher class, smoke ceases to be interesting. Owing to their general greater elevation, it is relieved against the sky, instead of against a dark back-ground, thereby losing the fine silvery blue which, among trees, or rising out of distant country, is so exquisitely beautiful, and assuming a dingy yellowish black: its motion becomes useless; for the idea of stillness is no longer desirable, or, at least, no longer attainable, being interrupted by the nature of the building itself: and, finally, the associations it arouses are not dignified; we may think of a comfortable fireside, perhaps, but are quite as likely to

dream of kitchens, and spits, and shoulders of mutton. None of these imaginations are in their place, if the character of the building be elevated; they are barely tolerable in the dwelling-house and the street. Now, when smoke is objectionable, it is certainly improper to direct attention to the chimney; and, therefore, for two weighty reasons, *decorated* chimneys, of any sort or size whatsoever, are inexcusable barbarisms; first, because, where smoke is beautiful, decoration is unsuited to the building; and, secondly, because, where smoke is ugly, decoration directs attention to its ugliness. It is unfortunately a prevailing idea with some of our architects, that what is a disagreeable object in itself may be relieved or concealed by lavish ornament; and there never was a greater mistake. It should be a general principle, that what is intrinsically ugly should be utterly destitute of ornament, that the eye may not be drawn to it. The pretended skulls of the three Magi at Cologne are set in gold, and have a diamond in each eye; and are a thousand times more ghastly than if their brown bones had been left in peace. Such an error as this ought never to be committed in architecture. If any part of the building has disagreeable associations connected with it, let it alone: do not ornament it; keep it subdued, and simply adapted to its use; and the eye will not go to it, nor quarrel with it. It would have been well if this principle had been kept in view in the renewal of some of the public buildings in Oxford. In All Souls College, for instance, the architect has carried his chimneys half as high as all the rest of the building, and fretted them with Gothic. The eye is instantly caught by the plated-candlestick-like columns, and runs with some complacency up the groining and fret-work, and alights finally and fatally on a red chimney top. He might as well have built a Gothic aisle at an entrance to a coal wharf. We have no scruple in saying that the man who could desecrate the Gothic trefoil into an ornament for a chimney has not the slightest feeling, and never will have any, of its beauty or its use; he was never born to be an architect, and never will be one.

Now, if chimneys are not to be decorated (since their exist-

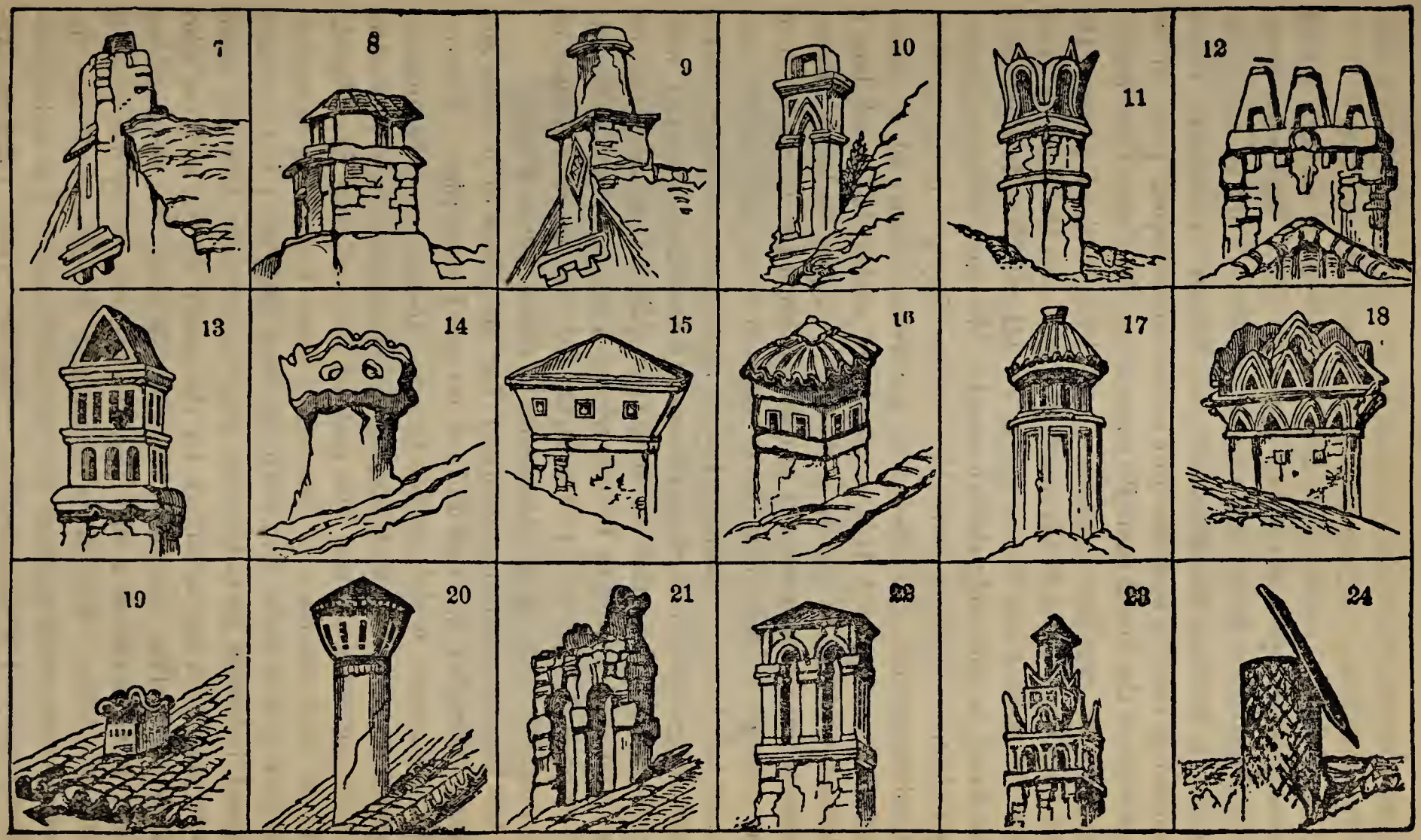
ence is necessary), it becomes an object of some importance to know what is to be done with them: and we enter into the enquiry before leaving the cottage, as in its most proper place; because, in the cottage, and only in the cottage, it is desirable to direct attention to smoke.

Speculation, however, on the beau-ideal of a chimney can never be unshackled; because, though we may imagine what it ought to be, we can never tell, until the house is built, what it *must* be; we may require it to be short, and find that it will smoke, unless it is long; or we may desire it to be covered, and find it will not go unless it is open. We can fix, therefore, on no one model; but by looking over the chimneys of a few nations, we may deduce some general principles from their varieties, which may always be brought into play, by whatever circumstances our own imaginations may be confined.

Looking first to the mind of the people, we cannot expect to find good examples of the chimney, as we go to the south. The Italian or the Spaniard does not know the use of a chimney: properly speaking, they *have* such things, and they light a fire, five days in the year, chiefly of wood, which does not give smoke enough to teach the chimney its business; but they have not the slightest idea of the meaning or the beauty of such things as hobs, and hearths, and Christmas blazes; and we should, therefore, expect, *à priori*, that there would be no soul in their chimneys; that they would have no practised substantial air about them; that they would, in short, be as awkward and as much in the way, as individuals of the human race are, when they don't know what to do with themselves, or what they were created for. But in England, sweet carbonaceous England, we flatter ourselves we *do* know something about fire, and smoke too, or our eyes have strangely deceived us; and from the whole comfortable character and fireside disposition of the nation, we should conjecture that the architecture of the chimney would be understood, both as a matter of taste and as a matter of comfort, to the *ne plus ultra* of perfection. Let us see how far our expectations are realised.

Figs. 7, 8, and 9, are English chimneys. They are distinguishable, we think, at a glance, from all the rest, by a downright serviceableness of appearance, a substantial, unaffected, decent, and chimney-like deportment, in the contemplation of which we experience infinite pleasure and edification, particularly as it seems to us to be strongly contrasted with an appearance, in all the other chimneys of an indefinable something, only to be expressed by the interesting word "humbug." Fig. 7 is a chimney of Cumberland, and the north of Lancashire. It is, as may be seen at a glance, only applicable at the extremity of the roof, and requires a bent flue. It is built of unhewn stones, in the same manner as the Westmoreland cottages; the flue itself being not one-third the width of the chimney, as is seen at the top, where four flat stones placed on their edges form the termination of the flue itself, and give lightness of appearance to the whole. Cover this with a piece of paper, and observe how heavy and square the rest becomes. A few projecting stones continue the line of the roof across the centre of the chimney, and two large masses support the projection of the whole, and unite it agreeably with the wall. This is exclusively a cottage chimney; it cannot, and must not, be built of civilized materials; it must be rough, and mossy, and broken; but it is decidedly the best chimney of the whole set. It is simple and substantial, without being cumbrous; it gives great variety to the wall from which it projects, terminates the roof agreeably, and dismisses its smoke with infinite propriety.

Fig. 8 is a chimney common over the whole of the north of England; being, as I think, one that will go well in almost any wind, and is applicable at any part of the roof. It is also roughly built, consisting of a roof of loose stones, sometimes one large flat slab, supported above the flue by four large supports, each of a single stone. It is rather light in its appearance, and breaks the ridge of a roof very agreeably. Separately considered, it is badly proportioned; but, as it just equals the height to which a long chimney at the extremity of the building would rise above the roof (as in Fig. 7) it is quite right *in situ*, and would be ungainly if it were higher. The



Figs. 7 to 24.

upper part is always dark, owing to the smoke, and tells agreeably against any background seen through the hollow.

Fig. 9 is the chimney of the Westmoreland cottage which formed the subject of the last paper (p. 33). The good taste which prevailed in the rest of the building is not so conspicuous here, because the architect has begun to consider effect instead of utility, and has put a diamond-shaped piece of ornament on the front (usually containing the date of the building), which was not necessary, and looks out of place. He has endeavoured to build neatly too, and has bestowed a good deal of plaster on the outside, by all which circumstances the work is infinitely deteriorated. We have always disliked cylindrical chimneys, probably because they put us in mind of glasshouses and manufactories, for we are aware of no more definite reason; yet this example is endurable, and has a character about it which it would be a pity to lose. Sometimes when the square part is carried down the whole front of the cottage, it looks like the remains of some grey tower, and is not felt to be a chimney at all. Such deceptions are always very dangerous, though in this case sometimes attended with good effect, as in the old building called Coniston Hall, on the shores of Coniston Water, whose distant outline (Fig. 25) is rendered light and picturesque, by the size and shape of its chimneys, which are the same in character as Fig. 9.

Of English chimneys adapted for buildings of a more elevated character, we can adduce no good examples. The old red brick mass, which we see in some of our venerable manor-houses, has a great deal of English character about it, and is always agreeable, when the rest of the building is of brick. Fig. 21 is a chimney of this kind: there is nothing remarkable in it; it is to be met with all over England; but we have placed it beside its neighbour Fig. 22, to show how the same form and idea are modified by the mind of the nations who employ it. The design is the same in both, the proportions also; but the one is a chimney, the other a paltry model of a paltrier edifice. Fig. 22 is Swiss, and is liable to all the objections advanced against the Swiss cottages; it is a despicable mimicry of a large building, like the tower in the engrav-

ing of the Italian cottage (Fig. 40, p. 118), carved in stone, it is true, but not the less to be reprobated. Fig. 21, on the contrary, is adapted to its use, and has no affectation about it. It would be spoiled, however, if built in stone; because the marked bricks tell us the size of the whole at once, and prevent the eye from suspecting any intention to deceive it with a mockery of arches and columns, the imitation of which

Fig. 25.

would be too perfect in stone; and therefore, even in this case, we have failed to discover a chimney adapted to the higher class of edifices.

Fig. 10 is a Netherland chimney, Figs. 11 and 12 German. Fig. 10 belongs to an old Gothic building in Malines, and is a good example of the application of the same lines to the chimney which occur in other parts of the edifice, without bestowing any false elevation of character. It is roughly carved

in stone, projecting at its base grotesquely from the roof, and covered at the top. The pointed arch, by which its character is given, prevents it from breaking in upon the lines of the rest of the building, and, therefore, in reality it renders it less conspicuous than it would otherwise have been. We never should have noticed its existence, had we not been looking for chimneys.

Fig. 11 is also carved in stone, and where there is much variety of architecture, or where the buildings are grotesque, would be a good chimney, for the very simple reason that it resembles nothing but a chimney, and its lines are graceful. Fig. 12, though ugly in the abstract, might be used with effect in situations where perfect simplicity would be too conspicuous; but both Figs. 11 and 12 are evidently the awkward efforts of a tasteless nation, to produce something original: they have lost the chastity which we admired in Fig. 7, without obtaining the grace and spirit of Figs. 17 and 20. In fact, they are essentially German.

Figs. 14 to 18 inclusive, are Spanish, and have a peculiar character, which would render it quite impossible to employ them out of their own country. Yet they are not decorated chimneys. There is not one fragment of ornament on any of them. All is done by variety of form; and with such variety no fault can be found, because it is necessary to give them the character of the buildings, out of which they rise. For we may observe here, once for all, that character may be given either by form or by decoration, and that where the latter is improper, variety of the former is allowable, because the humble associations which render ornament objectionable, also render simplicity of form unnecessary.* We need not then find fault with *fantastic* chimneys, provided they are kept in unison with the rest of the building, and do not draw too much attention.

Fig. 14, according to this rule, is a very good chimney. It is graceful without being pretending, and its grotesqueness

* Elevation of character, as was seen in the Italian cottage, depends upon simplicity of form.

well suits the buildings round it—we wish we could give them ; they are at Cordova.

Figs. 16 and 17 ought to be seen, as they would be in reality, rising brightly up against the deep blue heaven of the south, the azure gleaming through their hollows ; unless perchance a slight breath of refined, pure, pale vapour finds its way from time to time out of them into the light air ; their tiled caps casting deep shadows on their white surfaces, and their *tout ensemble* causing no interruption to the feelings excited by the Moresco arches and grotesque dwelling-houses with which they would be surrounded ; they are sadly spoiled by being cut off at their bases.

Figs. 13, 19, and 20 are Italian. Fig. 13 has only been given because it is constantly met with among the more modern buildings of Italy. Figs. 19 and 20 are almost the only two varieties of chimneys which are to be found on the old Venetian palaces (whose style is to be traced partly to the Turk, and partly to the Moor). The curved lines of Fig. 19 harmonise admirably with those of the roof itself, and its diminutive size leaves the simplicity of form of the large building to which it belongs entirely uninterrupted and uninjured. Fig. 20 is seen perpetually carrying the whiteness of the Venetian marble up into the sky ; but it is too tall, and attracts by far too much attention, being conspicuous on the sides of all the canals. Figs. 22, 23, and 24 are Swiss. Fig. 23 is one specimen of an extensive class of decorated chimneys met with in the north-eastern cantons. It is never large, and consequently having no false elevation of character, and being always seen with eyes which have been prepared for it, by resting on the details of the Swiss cottage, is less disagreeable than might be imagined, but ought never to be imitated. The pyramidal form is generally preserved, but the design is the same in no two examples.

Fig. 24 is a chimney very common in the eastern cantons, the principle of which we never understood. The oblique part moves on a hinge so as to be capable of covering the chimney like a hat, and the whole is covered with wooden scales, like those of a fish. This chimney sometimes comes in

very well among the confused rafters of the mountain cottage, though it is rather too remarkable to be in good taste.

It seems then, that out of the eighteen chimneys which we have noticed, though several possess character, and one or two elegance, only two are to be found fit for imitation ; and, of these, one is exclusively a *cottage* chimney. This is somewhat remarkable, and may serve as a proof :—

1st. Of what we at first asserted, that chimneys which in any way attract notice (and if these had not, we should not have sketched them) were seldom to be imitated ; that there are few buildings which require them to be singular, and none which can tolerate them if decorated ; and that the architect should always remember that the size and height being by necessity fixed, the form which draws least attention is the best.

2dly. That this inconspicuousness is to be obtained, not by adhering to any model of simplicity, but by taking especial care that the lines of the chimneys are no interruption, and its colour no contrast, to those of the building to which it belongs. Thus, Figs. 14 to 18 would be far more actually remarkable, in their natural situation, if they were more simple in their form ; for they would interrupt the character of the rich architecture by which they are surrounded. Fig. 10, rising as it does above an old Gothic window, would have attracted instant attention, had it not been for the occurrence of the same lines in it which prevail beneath it. The form of Fig. 19 only assimilates it more closely with the roof on which it stands. But we must not *imitate* chimneys of this kind, for their excellence consists only in their agreement with other details, separated from which they would be objectionable ; we can only follow the principle of the design, which appears, from all that we have advanced, to be this : we require, in a good chimney, *the character of the building to which it belongs divested of all its elevation, and its prevailing lines deprived of all their ornament.*

This it is, no doubt, excessively difficult to give ; and, in consequence, there are very few cities or edifices in which the chimneys are not objectionable. We must not, therefore, omit to notice the fulfilment of our expectations, founded on

English character; the only two chimneys fit for imitation, in the whole eighteen, are English; and we would not infer anything from this, tending to invalidate the position formerly advanced, that there was no taste in England; but we would adduce it as a farther illustration of the rule, that what is most adapted to its purpose is most beautiful. For that we have no taste, even in chimneys, is sufficiently proved by the roof effects, even of the most ancient, unaffected, and unplastered of our streets, in which the chimneys, instead of assisting in the composition of the groups of roofs, stand out in staring masses of scarlet and black, with foxes and cocks whisking about, like so many black devils, in the smoke on the top of them, interrupting all repose, annihilating all dignity, and awaking every possible conception which would be picturesque, and every imagination which would be rapturous, to the mind of master-sweeps.

On the other hand, though they have not on the Continent the same knowledge of the use and beauty of chimneys in the abstract, they display their usual good taste in grouping or concealing them; and, whether we find them mingling with the fantastic domiciles of the German, with the rich imaginations of the Spaniard, with the classical remains and creations of the Italian, they are never intrusive or disagreeable; and either assist the grouping, and relieve the horizontality of the lines of the roof, or remain entirely unnoticed and insignificant, smoking their pipes in peace.

It is utterly impossible to give rules for the attainment of these effects, since they are the result of a feeling of the proportion and relation of lines, which, if not natural to a person, cannot be acquired but by long practice and close observation; and it presupposes a power rarely bestowed on an English architect, of setting regularity at defiance, and sometimes comfort out of the question. We could give some particular examples of this grouping; but, as this paper has already swelled to an unusual length, we shall defer them until we come to the consideration of street effects in general. Of the chimney in the abstract, we are afraid we have only said enough to illustrate, without removing, the difficulty of de-

signing it; but we cannot but think that the general principles which have been deduced, if carefully followed out, would be found useful, if not for the attainment of excellence, at least for the prevention of barbarism.

Oxford, Feb. 10.

It now only remains for us to conclude the subject of the Cottage, by a few general remarks on the just application of modern buildings to adorn or vivify natural scenery.

There are, we think, only three cases in which the cottage is considered as an element of architectural, or any other kind of beauty, since it is ordinarily raised by the peasant where he likes, and how he likes; and, therefore, as we have seen, frequently in good taste.

1. When a nobleman, or man of fortune, amuses himself with superintending the erection of the domiciles of his domestics. 2. When ornamental summer-houses, or mimicries of wigwams, are to be erected as ornamental adjuncts to a prospect which the owner has done all he can to spoil, that it may be worthy of the honour of having him to look at it. 3. When the landlord exercises a certain degree of influence over the cottages of his tenants, or the improvements of the neighbouring village, so as to induce such a tone of feeling in the new erections as he may think suitable to their situation.

In the first of these cases, there is little to be said; for the habitation of the domestic is generally a dependent feature of his master's, and, therefore, to be considered as a part of it. Porters' lodges are also dependent upon, and to be regulated by, the style of the architecture to which they are attached; and they are generally well managed in England, properly united with the gate, and adding to the effect of the entrance.

In the second case, as the act is in itself a barbarism, it would be useless to consider what would be the best mode of perpetrating it.

In the third case, we think it will be useful to apply a few general principles, deduced from positions formerly advanced.

All buildings are, of course, to be considered in connexion

with the country in which they are to be raised. Now, all landscape must possess one out of four distinct characters.

It must be either woody, the green country ; cultivated. the blue country ; wild, the grey country ; or hilly, the brown country.

1. The Woody, or green, Country. By this is to be understood the mixture of park, pasture, and variegated forest, which is only to be seen in temperate climates, and in those parts of a kingdom which have not often changed proprietors, but have remained in unproductive beauty (or at least, furnishing timber only), the garden of the wealthier population. It is to be seen in no other country, perhaps, so well as in England. In other districts, we find extensive masses of black forest, but not the mixture of sunny glade, and various foliage, and dewy sward, which we meet with in the richer park districts of England. This kind of country is always surgy, oceanic, and massy, in its outline ; it never affords blue distances, unless seen from a height ; and, even then, the nearer groups are large, and draw away the attention from the background. The under soil is kept cool by the shade, and its vegetation rich ; so that the prevailing colour, except for a few days at the fall of the leaf, is a fresh green. A good example of this kind of country is the view from Richmond Hill.

Now, first, let us consider what sort of feeling this green country excites ; and, in order to do so, be it observed, that anything which is apparently enduring and unchangeable gives us an impression rather of future, than of past, duration of existence ; but anything which being perishable, and from its nature subject to change, has yet existed to a great age, gives us an impression of antiquity, though, of course, none of stability. A mountain, for instance (not geologically speaking, for then the furrows on its brow give it age as visible as was ever wrinkled on human forehead, but considering it as it appears to ordinary eyes), appears to be beyond the influence of change : it does not put us in mind of its past existence by showing us any of the effect of time upon itself ; we do not feel that it is old, because it is not approaching any

kind of death : it is a mass of unsentient undecaying matter, which, if we think about it, we discover must have existed for some time, but which does not tell this fact to our feelings, or, rather, which tells us of no time at which it came into existence ; and, therefore, gives us no standard by which to measure its age, which, unless measured, cannot be distinctly felt. But a very old forest tree is a thing subject to the same laws of nature as ourselves : it is an energetic being, liable to and approaching death ; its age is written on every spray ; and, because we see it is susceptible of life and annihilation, like our own, we imagine it must be capable of the same feelings, and possess the same faculties, and, above all others, memory : it is always telling us about the past, never pointing to the future ; we appeal to it, as to a thing which has seen and felt during a life similar to our own, though of ten times its duration, and therefore receive from it a perpetual impression of antiquity. So, again, a ruined tower gives us an impression of antiquity : the stones of which it is built, none ; for their age is not written upon them.

This being the case, it is evident that the chief feeling induced by woody country is one of reverence for its antiquity. There is a quiet melancholy about the decay of the patriarchal trunks, which is enhanced by the green and elastic vigour of the young saplings ; the noble form of the forest aisles, and the subdued light which penetrates their entangled boughs, combine to add to the impression ; and the whole character of the scene is calculated to excite conservative feeling. The man who could remain a radical in a wood country is a disgrace to his species.

Now, this feeling of mixed melancholy and veneration is the one of all others which the modern cottage must not be allowed to violate. It may be fantastic or rich in detail ; for the one character will make it look old-fashioned, and the other will assimilate with the intertwining of leaf and bough around it ; but it must not be spruce or natty, or very bright in colour ; and the older it looks the better.

A little grotesqueness in form is the more allowable, because the imagination is naturally active in the obscure and

indefinite daylight of wood scenery ; conjures up innumerable beings, of every size and shape, to people its alleys and smile through its thickets ; and is by no means displeased to find some of its inventions half-realized, in a decorated panel or grinning extremity of a rafter.

These characters being kept in view, as objects to be attained, the remaining considerations are technical.

For the form. Select any well-grown group of the tree which prevails most near the proposed site of the cottage. Its summit will be a rounded mass. Take the three principal points of its curve ; namely, its apex (*c*), and the two points where it unites itself with neighbouring masses (*a* and

Fig. 26.

b, Fig. 26). Strike a circle through these three points ; and the angle contained in the segment cut off by a line joining *a* and *b* is to be the angle of the cottage roof. (Of course we are not thinking of interior convenience ; the architect must establish his model of beauty first, and then approach it as nearly as he can.) This angle will generally be very obtuse ; and this is one reason why the Swiss cottage is always beautiful when it is set among walnut or chestnut trees. Its obtuse roof is just about the true angle. With pines or larches, the angle should not be regulated by the form of the tree, but by the slope of the branches. The building itself should be low and long, so that, if possible, it may not be seen all at once, but may be partially concealed by trunks or leafage at various distances.

For the colour, that of wood, is always beautiful. If the wood of the near trees be used, so much the better ; but the timber should be rough-hewn, and allowed to get weather-stained. Cold colours will not suit with green ; and, there-

fore, slated roofs are disagreeable, unless, as in the Westmoreland cottage, the grey roof is warmed with lichenous vegetation, when it will do well with anything; but thatch is better. If the building be not of wood, the walls may be built of anything which will give them a quiet and unobtruding warmth of tone. White, if in shade, is sometimes allowable; but, if visible at any point more than 200 yards off, it will spoil the whole landscape. In general, as we saw before, the building will bear some fantastic finishing, that is, if it be entangled in forest; but if among massive groups of trees, separated by smooth sward, it must be kept simple.

2. The Cultivated, or blue, Country. This is the rich champaign land, in which large trees are more sparingly scattered, and which is chiefly devoted to the purposes of agriculture. In this we are perpetually getting blue distances from the slightest elevation, which are rendered more decidedly so by their contrast with warm corn or ploughed fields in the foreground. Such is the greater part of England. The view from the hills of Malvern is a good example. In districts of this kind, all is change; one year's crop has no memory of its predecessor; all is activity, prosperity and usefulness; nothing is left to the imagination; there is no obscurity, no poetry, no nonsense; the colours of the landscape are bright and varied; it is thickly populated, and glowing with animal life. Here, then, the character of the cottage must be cheerfulness: its colours may be vivid; white is always beautiful; even red tiles are allowable, and red bricks endurable. Neatness will not spoil it; the angle of its roof may be acute, its windows sparkling, and its roses red and abundant; but it must not be ornamented nor fantastic, it must be evidently built for the uses of common life, and have a matter-of-fact, business-like air about it. Its outhouses, and pigsties, and dunghills should, therefore, be kept in sight: the latter may be made very pretty objects by twisting them with the pitchfork, and plaiting them into braids, as the Swiss do.

The Wild, or grey, Country. "Wild" is not exactly a correct epithet; we mean wide, unenclosed, treeless undulations

of land, whether cultivated or not. The greater part of northern France, though well brought under the plough, would come under the denomination of grey country. Occasional masses of monotonous forest do not destroy this character. Here, size is desirable, and massiveness of form ; but we must have no brightness of colour in the cottage, otherwise it would draw the eye to it at three miles off, and the whole landscape would be covered with conspicuous dots. White is agreeable, if sobered down ; slate allowable on the roof, as well as thatch. For the rest, we need only refer to the remarks formerly made on the propriety of the French cottage.

Lastly, Hill, or brown, Country. And here, if we look to England alone, as peculiarly a cottage country, the remarks formerly advanced, in the consideration of the Westmoreland cottage, are sufficient ; but, if we go into mountain districts of more varied character, we shall find a difference existing between every range of hills, which will demand a corresponding difference in the style of their cottages. The principles, however, are the same in all situations, and it would be a hopeless task to endeavour to give more than general principles. In hill country, however, another question is introduced, whose investigation is peculiarly necessary in cases in which the ground has inequality of surface, that of position. And the difficulty here is, not so much to ascertain where the building ought to be, as to put it there, without suggesting any enquiry as to the mode in which it got there ; to prevent its just application from appearing artificial. But we cannot enter into this enquiry, before laying down a number of principles of composition, which are applicable, not only to cottages, but generally, and which we cannot deduce until we come to the consideration of buildings in groups.

Such are the great divisions under which country and rural buildings may be comprehended ; but there are intermediate conditions, in which modified forms of the cottage are applicable ; and it frequently happens that country which, considered in the abstract, would fall under one of these classes, possesses, owing to its peculiar climate or associations, a very different character. Italy, for instance, is blue country ; yet

it has not the least resemblance to English blue country. We have paid particular attention to wood ; first, because we had not, in any previous paper, considered what was beautiful in a forest cottage ; and, secondly, because in such districts there is generally much more influence exercised by proprietors over their tenantry, than in populous and cultivated districts ; and our English park scenery, though exquisitely beautiful, is sometimes, we think, a little monotonous, from the want of this very feature.

And now, farewell to the cottage, and, with it, to the humility of natural scenery. We are sorry to leave it ; not that we have any idea of living in a cottage, as a comfortable thing ; not that we prefer mud to marble, or deal to mahogany ; but that, with it, we leave much of what is most beautiful of earth, the low and bee-inhabited scenery, which is full of quiet and prideless emotion, of such calmness as we can imagine prevailing over our earth when it was new in heaven. We are going into higher walks of architecture, where we shall find a less close connexion established between the building and the soil on which it stands, or the air with which it is surrounded, but a closer connexion with the character of its inhabitant. We shall have less to do with natural feeling, and more with human passion ; we are coming out of stillness into turbulence, out of seclusion into the multitude, out of the wilderness into the world.

THE VILLA.

The Mountain Villa.—Lago di Como.

In all arts or sciences, before we can determine what is just or beautiful in a group, we must ascertain what is desirable in the parts which compose it, separately considered ; and therefore it will be most advantageous in the present case to keep out of the village and the city, until we have searched hill and dale for examples of isolated buildings. This mode of considering the subject is also agreeable to the feelings, as the transition from the higher orders of solitary edifices, to groups of associated edifices, is not too sudden or startling, as that from nature's most humble peace, to man's most turbulent pride.

We have contemplated the rural dwelling of the peasant ; let us next consider the ruralised domicile of the gentleman : and here, as before, we shall first determine what is theoretically beautiful, and then observe how far our expectations are fulfilled in individual buildings. But a few preliminary observations are necessary.

Man, the peasant, is a being of more marked national character, than man, the educated and refined. For nationality is founded, in a great degree, on prejudices and feelings inculcated and aroused in youth, which grow inveterate in the mind as long as its views are confined to the place of its birth ; its ideas moulded by the customs of its country, and its conversation limited to a circle composed of individuals of habits and feelings like its own ; but which are gradually softened down, and eradicated, when the mind is led into general views of things, when it is guided by reflection instead of habit, and has begun to lay aside opinions contracted under the influence of association and prepossession, substituting in their room philosophical deductions from the calm contemplation of the various

tempers, and thoughts, and customs, of mankind. The love of its country will remain with undiminished strength in the cultivated mind, but the national modes of thinking will vanish from the disciplined intellect. Now as it is only by these mannerisms of thought that architecture is affected, we shall find that the more polished the mind of its designer, the less national will be the building; for its architect will be led away by a search after a model of ideal beauty, and will not be involuntarily guided by deep-rooted feelings, governing irresistibly his heart and hand. He will therefore be in perpetual danger of forgetting the necessary unison of scene and climate, and following up the chase of the ideal, will neglect the beauty of the natural; an error which he could not commit, were he less general in his views, for then the prejudices to which he would be subject, would be as truly in unison with the objects which created them, as answering notes with the chords which awaken them. We must not, therefore, be surprised, if buildings bearing impress of the exercise of fine thought and high talent in their design, should yet offend us by perpetual discords with scene and climate; and if, therefore, we sometimes derive less instruction, and less pleasure, from the columnar portico of the Palace, than from the latched door of the Cottage.

Again: man, in his hours of relaxation, when he is engaged in the pursuits of mere pleasure, is less national than when he is under the influence of any of the more violent feelings which agitate every-day life. The reason of this may at first appear somewhat obscure, but it will become evident, on a little reflection. Aristotle's definition of pleasure, perhaps the best ever given, is, "an agitation, and settling of the spirit into its own proper nature;" similar, by the by, to the giving of liberty of motion to the molecules of a mineral, followed by their crystallisation, into their own proper form. Now this "proper nature," ὑπάρχουσιν φύσιν, is not the acquired national habit, but the common and universal constitution of the human soul. This constitution is kept under by the feelings which prompt to action, for those feelings depend upon parts of character, or of prejudice, which are pecu-

liar to individuals or to nations; and the pleasure which all men seek is a kind of partial casting away of these more active feelings, to return to the calm and unchanging constitution of mind which is the same in all. We shall, therefore, find that man, in the business of his life, in religion, war, or ambition, is national, but in relaxation he manifests a nature common to every individual of his race. A Turk, for instance, and an English farmer, smoking their evening pipes, differ only in so much as the one has a mouth-piece of amber, and the other one of sealing-wax; the one has a turban on his head, and the other a night-cap; they are the same in feeling, and to all intents and purposes the same men. But a Turkish janissary and an English grenadier differ widely in all their modes of thinking, feeling, and acting; they are strictly national. So again, a Tyrolese evening dance, though the costume, and the step, and the music may be different, is the same in feeling as that of the Parisian guinguette; but follow the Tyrolese into their temples, and their deep devotion and beautiful though superstitious reverence will be found very different from any feeling exhibited during a mass in Notre-Dame. This being the case, it is a direct consequence, that we shall find much nationality in the Church or the Fortress, or in any building devoted to the purposes of active life, but very little in that which is dedicated exclusively to relaxation, the Villa. We shall be compelled to seek out nations of very strong feeling and imaginative disposition, or we shall find no correspondence whatever between their character, and that of their buildings devoted to pleasure. In our own country, for instance, there is not the slightest. Beginning at the head of Windermere, and running down its border for about six miles, there are six important gentlemen's seats, villas they may be called, the first of which is a square white mass, decorated with pilasters of no order, set in a green avenue, sloping down to the water; the second is an imitation, we suppose, of something possessing theoretical existence in Switzerland, with sharp gable ends, and wooden flourishes turning the corners, set on a little dumpy mound, with a slate wall running all round it, glittering with iron

pyrites; the third is a blue dark-looking box, squeezed up into a group of straggly larches, with a bog in front of it; the fourth is a cream-coloured domicile, in a large park, rather quiet and unaffected, the best of the four, though that is not saying much; the fifth is an old-fashioned thing, formal, and narrow-windowed, yet grey in its tone, and quiet, and not to be maligned; and the sixth is a nondescript, circular, putty-coloured habitation, with a leaden dome on the top of it. If, however, instead of taking Windermere, we trace the shore of the Lago di Como, we shall find some expression and nationality, and there, therefore, will we go, to return, however, to England, when we have obtained some data by which to judge of her more fortunate edifices. We notice the Mountain Villa first, for two reasons; because effect is always more considered in its erection, than when it is to be situated in a less interesting country, and because the effect desired is very rarely given, there being far greater difficulties to contend with. But one word more, before setting off for the south. Though, as we saw before, the gentleman has less *national* character than the boor, his *individual* character is more marked, especially in its finer features, which are clearly and perfectly developed by education; consequently, when the inhabitant of the villa has had anything to do with its erection, we might expect to find indications of individual and peculiar feelings, which it would be most interesting to follow out. But this is no part of our present task; at some future period we hope to give a series of essays on the habitations of the most distinguished men of Europe, showing how the alterations which they directed, and the expression which they bestowed, corresponded with the turn of their emotions, and leading intellectual faculties; but at present we have to deal only with generalities; we have to ascertain, not what will be pleasing to a single mind, but what will afford gratification to every eye possessing a certain degree of experience, and every mind endowed with a certain degree of taste.

Without further preface, therefore, let us endeavour to ascertain what would be theoretically beautiful, on the shore,

or among the scenery of the Larian Lake, preparatory to a sketch of the general features of those villas which exist there, in too great a multitude to admit, on our part, of much individual detail.

For the general tone of the scenery, we may refer to the paper on the Italian cottage ; * for the shores of the Lake of

* *The Character of the Italian Mountain Scenery.*—That Italian mountain scenery has less elevation of character than the plains may appear singular ; but there are many simple reasons for a fact which, we doubt not, has been felt by every one (capable of feeling anything) who ever left the Alps to pass into Lombardy. The first is, that a mountain scene, as we saw in the last paper, bears no traces of decay, since it never possessed any of life. The desolation of the sterile peaks, never having been interrupted, is altogether free from the melancholy which is consequent on the passing away of interruption. They stood up in the time of Italy's glory, into the voiceless air, while all the life and light which she remembers now was working and moving at their feet, an animated cloud, which they did not feel, and do not miss. That region of life never reached up their flanks, and has left them no memorials of its being ; they have no associations, no monuments, no memories ; we look on them as we would on other hills : things of abstract and natural magnificence, which the presence of man could not increase, nor his departure sadden. They are, in consequence, destitute of all that renders the name of Ausonia thrilling, or her champaigns beautiful, beyond the mere splendour of climate ; and even that splendour is unshared by the mountain ; its cold atmosphere being undistinguished by any of that rich, purple, ethereal transparency, which gives the air of the plains its depth of feeling : we can find no better expression.

Secondly. In all hill scenery, though there is increase of size, there is want of distance. We are not speaking of views from summits, but of the average aspect of valleys. Suppose the mountains be 10,000 ft. high, their summits will not be more than six miles distant in a direct line ; and there is a general sense of confinement, induced by their wall-like boundaries, which is painful, contrasted with the wide expatiation of spirit induced by a distant view over plains. In ordinary countries, however, where the plain is an uninteresting mass of cultivation, the sublimity of distance is not to be compared to that of size : but, where every yard of the cultivated country has its tale to tell , where it is perpetually intersected by rivers whose names are meaning music, and glancing with cities and villages, every one of which has its own halo round its head ; and where the eye is carried by the clearness of the air over the blue of the farthest horizon, without finding one

Como have generally the character there described, with a little more cheerfulness, and a little less elevation, but aided by great variety of form. They are not quite so rich in vegetation as the plains: both because the soil is scanty, there being, of course, no decomposition going on among the rocks of black marble which form the greater part of the shore; and because the mountains rise steeply from the water, leaving only a narrow zone at their bases in the climate of Italy. In that zone, however, the olive grows in great luxuriance, with the cypress, orange, aloe, myrtle, and vine, the latter always trellised.

Now, as to the situation of the cottage, we have already seen that great humility was necessary, both in the building and its site, to prevent it from offending us by an apparent struggle with forces, compared with which its strength was dust: but we cannot have this extreme humility in the villa, the dwelling of wealth and power, and yet we must not, any more,

wreath of mist, or one shadowy cloud, to check the distinctness of the impression; the mental emotions excited are richer, and deeper, and swifter than could be awakened by the noblest hills of the earth, unconnected with the deeds of men.

Lastly. The plain country of Italy has not even to choose between the glory of distance and of size, for it has both. I do not think there is a spot, from Venice to Messina, where two ranges of mountains, at the least, are not in sight at the same time. In Lombardy, the Alps are on one side, the Apennines on the other; in the Venetian territory, the Alps, Apennines, and Euganean Hills; going southwards, the Apennines always, their outworks running far towards the sea, and the coast itself frequently mountainous. Now, the aspect of a noble range of hills, at a considerable distance, is, in our opinion, far more imposing (considered in the abstract) than they are seen near: their height is better told, their outlines softer and more melodious, their majesty more mysterious. But, in Italy, they gain more by distance than majesty: they gain life. They cease to be the cold forgetful things they were; they hold the noble plains in their lap, and become venerable, as having looked down upon them, and watched over them for ever, unchanging; they become part of the pictures of associations; we endow them with memory, and then feel them to be possessed of all that is glorious on earth.

For these three reasons, then, the plains of Italy possess far more elevation of character than her hill scenery. To the northward, this con-

suggest the idea of its resisting natural influences under which the Pyramids could not abide. The only way of solving the difficulty is, to select such sites as shall seem to have been set aside by nature as places of rest, as points of calm and enduring beauty, ordained to sit and smile in their glory of quietness, while the avalanche brands the mountain top, and the torrent desolates the valley; yet so preserved, not by shelter amidst violence, but by being placed wholly out of the influence of violence. For in this they must differ from the site of the cottage, that the peasant may seek for protection under some low rock or in some narrow dell, but the villa must have a domain to itself, at once conspicuous, beautiful, and calm.

As regards the form of the cottage, we have seen how the Westmoreland cottage harmonised with the ease of outline so conspicuous in hill scenery, by the irregularity of its details; but, here, no such irregularity is allowable or consistent, and is not even desirable. For the cottage enhances the wildness

trast is felt very strikingly, as the distinction is well marked, the Alps rising sharply and suddenly. To the southward, the plain is more mingled with low projecting promontories, and unites almost every kind of beauty. However, even among her northern lakes, the richness of the low climate, and the magnificence of form and colour presented by the distant Alps, raise the character of the scene immeasurably above that of most hill landscapes, even were those natural features entirely unassisted by associations which, though more sparingly scattered than in the south, are sufficient to give light to every leaf, and voice to every wave.

The Avalanche brands the Mountain Top.—There are two kinds of winter avalanches; the one, sheets of frozen snow, sliding on the surface of others. The swiftness of these, as the clavendier of the Convent of St. Bernard told me, he could compare to nothing but that of a cannon ball of equal size. The other is a rolling mass of snow, accumulating in its descent. This, grazing the bare hill side, tears up its surface like dust, bringing away soil, rock, and vegetation, as a grazing ball tears flesh; and leaving its withered path distinct on the green hill side, as if the mountain had been branded with red-hot iron. They generally keep to the same paths; but, when the snow accumulates, and sends down one the wrong way, it has been known to cut down a pine forest, as a scythe mows grass. The tale of its work is well told by the seared and branded marks on the hill summits and sides.

of the surrounding scene, by sympathising with it; the villa must do the same thing, by contrasting with it. The eye feels, in a far greater degree, the terror of the distant and desolate peaks, when it passes down their ravined sides to sloping and verdant hills, and is guided from these to the rich glow of vegetable life in the low zones, and through this glow to the tall front of some noble edifice, peaceful even in its pride. But this contrast must not be sudden, or it will be startling and harsh; and therefore, as we saw above, the villa must be placed where all the severe features of the scene, though not concealed, are distant, and where there is a graduation, so to speak, of impressions, from terror to loveliness, the one softened by distance, the other elevated in its style: and the form of the villa must not be fantastic or angular, but must be full of variety, so tempered by simplicity as to obtain ease of outline united with elevation of character; the first being necessary for reasons before advanced, and the second, that the whole may harmonise with the feelings induced by the lofty features of the accompanying scenery in any hill country, and yet more, on the Larian Lake, by the deep memories and everlasting associations which haunt the stillness of its shore. Of the colour required by Italian landscape we have spoken before, and we shall see that, particularly in this case, white or pale tones are agreeable.

We shall now proceed to the situation and form of the villa. As regards situation; the villas of the Lago di Como are built, *par préférence*, either on jutting promontories of low crag covered with olives, or on those parts of the shore where some mountain stream has carried out a bank of alluvium into the lake. One object proposed in this choice of situation is, to catch the breeze as it comes up the main opening of the hills, and to avoid the reflection of the sun's rays from the rocks of the actual shore; and another is, to obtain a prospect up or down the lake, and of the hills on whose projection the villa is built: but the effect of this choice, when the building is considered the object, is to carry it exactly into the place where it ought to be, far from the precipice and dark mountain, to the border of the bending bay and citron-

scented cape, where it stands at once conspicuous and in peace. For instance, in Fig. 27, (Bellaggio, Lago di Como), although the eye falls suddenly from the crags above to the promontory below, yet all the sublime and severe features of

Fig. 27.

the scene are kept in the distance, and the villa itself is mingled with graceful lines, and embosomed in rich vegetation. The promontory separates the Lake of Lecco from that of Como, properly so called, and is three miles from the oppo-

site shore, which gives room enough for aerial perspective. So also in Fig. 28.

We shall now consider the form of the villa. It is generally the apex of a series of artificial terraces, which conduct through its gardens to the water. These are formal in their design, but extensive, wide, and majestic in their slope,

Fig. 28.

the steps being generally about $\frac{1}{2}$ ft. high and $4\frac{1}{2}$ ft. wide (sometimes however much deeper). They are generally supported by white wall, strengthened by unfilled arches, the angles being turned by sculptured pedestals, surmounted by statues, or urns. Along the terraces are carried rows, sometimes of cypress, more frequently of orange or lemon trees, with myrtles, sweet bay, and aloes, intermingled, but always with dark and spiry cypresses occurring in groups;

and attached to these terraces, or to the villa itself, are series of arched grottos (seen well in Fig. 27), built (or sometimes cut in the rock) for coolness, frequently overhanging the water, kept dark and fresh, and altogether delicious to the feelings. A good instance of these united peculiarities is seen in Fig. 28. (Villa Somma-Riva, Lago di Como.) There are a few slight additions made to the details of the approach, that it may be a good example of general style.

The effect of these approaches is disputable. It is displeasing to many, from its formality ; but we are persuaded that it is right, because it is a national style, and therefore has in all probability due connexion with scene and character ; and this connexion we shall endeavour to prove.

The frequent occurrence of the arch is always delightful in distant effect, partly on account of its graceful line, partly because the shade it casts is varied in depth, becoming deeper and deeper as the grotto retires, and partly because it gives great apparent elevation to the walls which it supports. The grottos themselves are agreeable objects seen near, because they give an impression of coolness to the eye ; and they echo all sounds with great melody ; small streams are often conducted through them, occasioning slight breezes by their motion. Then the statue and the urn are graceful in their outline, classical in their meaning, and correct in their position, for where could they be more appropriate than here : the one ministering to memory, and the other to mourning. The terraces themselves are dignified in their character (a necessary effect, as we saw above), and even the formal rows of trees are right in this climate, for a peculiar reason. Effect is always to be considered, in Italy, as if the sun were always to shine, for it does nine days out of ten. Now the shadows of foliage regularly disposed, fall with a grace which it is impossible to describe, running up and down across the marble steps, and casting alternate statues into darkness ; and chequering the white walls with a "method in their madness," altogether unattainable by loose grouping of trees ; and therefore, for the sake of this kind of shade, to which the eye, as well as the feeling, is attracted, the long row of cypresses

or orange trees is allowable. But there is a still more important reason for it, of a directly contrary nature to that which its formality would seem to require. In all beautiful designs of exterior descent, a certain regularity is necessary; the lines should be graceful, but they must balance each other, slope answering to slope, statue to statue. Now this mathematical regularity would hurt the eye excessively in the midst of scenes of natural grace, were it executed in bare stone; but, if we make part of the design itself foliage, and put in touches of regular shade, alternating with the stone, whose distances and darkness are as mathematically limited as the rest of the grouping, but whose nature is changeful, and varied in individual forms, we have obtained a link between nature and art, a step of transition, leading the feelings gradually from the beauty of regularity to that of freedom. And this effect would not be obtained, as might at first appear, by intermingling trees of different kinds, at irregular distances, or wherever they choose to grow; for then the design and the foliage would be instantly separated by the eye, the symmetry of the one would be interrupted, the grace of the other lost; the nobility of the design would not be seen, but its formality would be felt; and the wildness of the trees would be injurious, because it would be felt to be out of place. On principles of composition, therefore, the regular disposition of decorative foliage is right, when such foliage is mixed with architecture; but it requires great taste, and long study, to design this disposition properly. Trees of dark leaf and little colour should be invariably used, for they are to be considered, it must be remembered, rather as free touches of shade than as trees. Take, for instance, the most simple bit of design, such as the hollow balustrade Fig. 29, and suppose that it is found to look cold or raw, when executed, and to want depth. Then put small pots, with any dark shrub, the darker the better, at fixed places behind them, at the same distance as the balustrades, or between every two or three, as shown in Fig. 30, and keep them cut down to a certain height, and we have immediate depth and increased ease, with undiminished symmetry. But the great difficulty is to keep the thing within

proper limits, since too much of it will lead to paltriness, as is the case in a slight degree in Isola Bella, on Lago Maggiore ; and not to let it run into small details : for, be it remembered, that it is only in the majesty of art, in its large and general effects, that this regularity is allowable ; nothing but variety should be studied in detail, and therefore there can be no barbarism greater than the lozenge borders and beds of the French garden. The scenery around must be naturally rich,

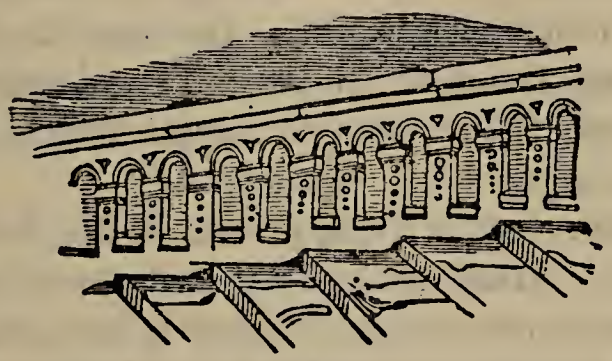


FIG. 29.

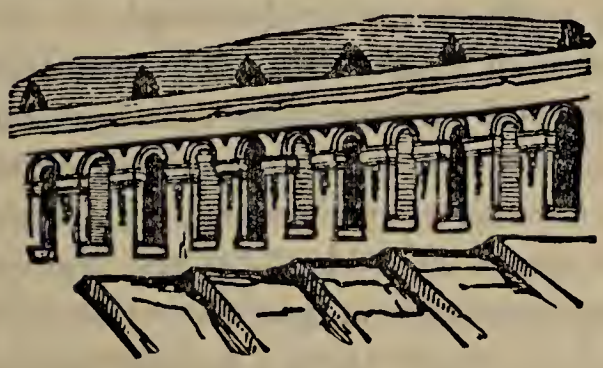


FIG. 30.

that its variety of line may relieve the slight stiffness of the architecture itself ; and the climate must always be considered ; for, as we saw, the chief beauty of these flights of steps depends upon the presence of the sun ; and, if they are to be in shade half the year, the dark trees will only make them gloomy, the grass will grow between the stones of the steps, black weeds will flicker from the pedestals, damp mosses discolour the statues and urns, and the whole will become one incongruous ruin, one ridiculous decay. Besides, the very dignity of its character, even could it be kept in proper order, would be out of place in any country but Italy. Busts of

Virgil or Ariosto would look astonished in an English snow-storm ; statues of Apollo and Diana would be no more divine, where the laurels of the one would be weak, and the crescent of the other would never gleam in pure moonlight. The whole glory of the design consists in its unison with the dignity of the landscape, and with the classical tone of the country. Take it away from its concomitant circumstances, and instead of conducting the eye to it by a series of lofty and dreamy impressions, bring it through green lanes, or over copse-covered crags, as would be the case in England, and the whole system becomes utterly and absolutely absurd, ugly in outline, worse than useless in application, unmeaning in design, and incongruous in association.

It seems, then, that in the approach to the Italian villa, we have discovered great nationality and great beauty, which was more than we could have expected, but a beauty, utterly untransferable from its own settled habitation. In our next paper we shall proceed to the building itself, which will not detain us long, as it is generally simple in its design, and take a general view of villa architecture over Italy.

We have bestowed considerable attention on this style of Garden Architecture, because it has been much abused by persons of high authority, and general good taste, who forgot, in their love of grace and ideal beauty, the connexion with surrounding circumstances so manifest even in its formality. Eustace, we think, is one of these ; and although it is an error of a kind he is perpetually committing, he is so far right, that this mannerism is frequently carried into excess even in its own peculiar domain, then becoming disagreeable, and is always a dangerous style in inexperienced hands. We think, however, paradoxical as the opinion may appear, that every one who is a true lover of Nature, and has been bred in her wild school, will be an admirer of this symmetrical designing, in its place ; and will feel, as often as he contemplates it, that the united effect of the wide and noble steps, with the pure water dashing over them like heated crystal, the long shadows of the cypress groves, the golden leaves and glorious light of blossom of the glancing aloes, the pale statues gleaming along

the heights in their everlasting death in life, their motionless brows looking down forever on the loveliness in which their beings once dwelt, marble forms of more than mortal grace lightening along the green arcades, amidst dark cool grottoes, full of the voice of dashing waters, and of the breath of myrtle blossoms, with the blue of the deep lake and the distant precipice mingling at every opening with the eternal snows glowing in their noontide silence, is one not unworthy of Italy's most noble remembrances.

Having considered the propriety of the approach, it remains for us to investigate the nature of the feelings excited by the villas of the Lago di Como in particular, and of Italy in general.

We mentioned that the bases of the mountains, bordering the Lake of Como were chiefly composed of black marble; black, at least, when polished, and very dark grey in its general effect. This is very finely stratified in beds varying in thickness from an inch to two or three feet; and these beds, taken of a medium thickness, form flat slabs, easily broken into rectangular fragments, which, being excessively compact in their grain, are admirably adapted for a building material. There is a little pale limestone * among the hills to the south; but this marble, or primitive limestone (for it is not highly crystalline), is not only more easy of access, but a more durable stone. Of this, consequently, almost all the buildings on the lake shore are built; and, therefore, were their material unconcealed, would be of a dark, monotonous, and melancholy grey tint, equally uninteresting to the eye, and depressing to the mind. To prevent this result, they are

* *Pale limestone*, with dolomite. A coarse dolomite forms the mass of mountains on the east of Lake Lecco, Monte Campione, &c., and part of the other side, as well as the Monte del Novo, above Cadenabia: but the bases of the hills, along the *shore* of the Lake of Lecco, and all the mountains on both sides of the lower limb of Como, are black limestone. The whole northern half of the lake is bordered by gneiss or mica slate with tertiary deposit where torrents enter it. So that the dolomite is only obtainable by ascending the hills, and incurring considerable expense of carriage; while the rocks of the shore split into blocks of their own accord, and are otherwise an excellent material.

covered with different compositions, sometimes white, more frequently cream-colored, and of varying depth; the mouldings and pilasters being frequently of deeper tones than the walls. The inside of the grottos, however, when not cut in the rock itself, are left uncovered, thus forming a strong contrast with the whiteness outside; giving great depth, and permitting weeds and flowers to root themselves on the roughnesses, and rock streams to distil through the fissures of the dark stones; while all parts of the building to which the eye is drawn, by their form or details (except the capitals of the pilasters, such as the urns, the statues, the steps, or balustrades), are executed in very fine white marble, generally from the quarries of Carrara, which supply quantities of fragments of the finest quality, which, nevertheless, owing to their want of size, or to the presence of conspicuous veins, are unavailable for the higher purposes of sculpture.

Now, the first question is, is this very pale color desirable? It is to be hoped so, or else the whole of Italy must be pronounced full of impropriety. The first circumstance in its favor is one which, though connected only with lake scenery, we shall notice at length, as it is a point of high importance in our own country. When a small piece of quiet water reposes in a valley, or lies embosomed among crags, its chief beauty is derived from our perception of crystalline depth, united with excessive slumber. In its limited surface we cannot get the sublimity of extent, but we may have the beauty of peace, and the majesty of depth. The object must therefore be, to get the eye off its surface, and to draw it down, to beguile it into that fairy land underneath, which is more beautiful than what it repeats, because it is all full of dreams unattainable and illimitable. This can only be done by keeping its edge out of sight, and guiding the eye off the land into the reflection, as if it were passing into a mist, until it finds itself swimming into the blue sky, with a thrill of unfathomable falling. (If there be not a touch of sky at the bottom, the water will be disgreeably black, and the clearer the more fearful.) Now, one touch of *white* reflection of an object at the edge will destroy the whole illusion, for it will come like

the flash of light on armour, and will show the surface, not the depth: it will tell the eye whereabouts it is; will define the limit of the edge; and will turn the dream of limitless depth into a small, uninteresting, reposeless piece of water. In all small lakes or pools, therefore, steep borders of dark crag, or of thick foliage, are to be obtained, if possible; even a shingly shore will spoil them: and this was one reason, it will be remembered, for our admiration of the colour of the Westmoreland cottage, because it never broke the repose of water by its reflection. But this principle applies only to small pieces of water, on which we look down, as much as along the surface. As soon as we get a sheet, even if only a mile across, we lose depth; first, because it is almost impossible to get the surface without a breeze on some part of it; and, again, because we look along it, and get a great deal of sky in the reflection, which, when occupying too much space, tells as mere flat light. But we may have the beauty of extent in a very high degree; and it is therefore desirable to know how far the water goes, that we may have a clear conception of its space. Now, its border, at a great distance, is always lost, unless it be defined by a very distinct line; and such a line is harsh, flat, and cutting on the eye. To avoid this, the border itself should be dark, as in the other case, so that there may be no continuous horizontal line of demarcation; but one or two bright white objects should be set here and there along or near the edge: their reflections will flash on the dark water, and will inform the eye in a moment of the whole distance and transparency of the surface it is traversing. When there is a slight swell on the water, they will come down in long, beautiful, perpendicular lines, mingling exquisitely with the streaky green of reflected foliage; when there is none, they become a distinct image of the object they repeat, endowed with infinite repose.

These remarks, true of small lakes whose edges are green, apply with far greater force to sheets of water on which the eye passes over ten or twenty miles in one long glance, and the prevailing colour of whose borders is, as we noticed when speaking of the Italian cottage, blue. The white reflections are here excessively valuable, giving space, brilliancy, and

transparency ; and furnish one very powerful apology, even did other objections render an apology necessary, for the pale tone of the colour of the villas, whose reflections, owing to their size and conspicuous situations, always take a considerable part in the scene, and are therefore things to be attentively considered in the erection of such buildings, particularly in a climate whose calmness renders its lakes quiet for the greater part of the day. Nothing, in fact, can be more beautiful than the intermingling of these bright lines with the darkness of the reversed cypresses seen against the deep azure of the distant hills and the crystalline waters of the lake, of which some one aptly says, "Deep within its azure rest, white villages sleep silently ;" or than their columnar perspective, as village after village catches the light, and strikes the image to the very quietest recess of the narrow water, and the very furthest hollow of the folded hills.

From all this, it appears that the effect of the white villa in water is delightful. On land it is quite as important, but more doubtful. The first objection, which strikes us instantly when we *imagine* such a building, is, the want of repose, the startling glare of effect, induced by its unsubdued tint. But this objection does not strike us when we *see* the building ; a circumstance which was partly accounted for before, in speaking of the cottage, and which we shall presently see further cause not to be surprised at. A more important objection is, that such whiteness destroys a great deal of venerable character, and harmonises ill with the melancholy tones of surrounding landscape : and this requires detailed consideration. Paleness of colour destroys the majesty of a building ; first, by hinting at a disguised and humble material ; and, secondly, by taking away all appearance of age. We shall speak of the effect of the material presently ; but the deprivation of apparent antiquity is dependent in a great degree on the colour, and in Italy, where, as we saw before, everything ought to point to the past, is a serious injury, though, for several reasons, not so fatal as might be imagined ; for we do not require, in a building raised as a light summer-house, wherein to while away a few pleasure hours, the evidence of ancestral dignity,

without which the château or palace can possess hardly any beauty. We know that it is originally built rather as a plaything than as a monument; as the delight of an individual, not the possession of a race; and the very lightness and carelessness of feeling with which such a domicile is entered and inhabited by its first builder would demand, to sympathise and keep in unison with them, not the kind of building adapted to excite the veneration of ages, but that which can most gaily minister to the amusement of hours. For all men desire to have memorials of their actions, but none of their recreations; inasmuch as we only wish that to be remembered which others will not, or cannot, perform or experience; and we know that all men can enjoy recreation as much as ourselves. We wish succeeding generations to admire our energy, but not even to be aware of our lassitude; to know when we moved, but not when we rested; how we ruled, not how we condescended: and, therefore, in the case of the triumphal arch, or the hereditary palace, if we are the builders, we desire stability; if the beholders, we are offended with novelty: but, in the case of the villa, the builder desires only a correspondence with his humour; the beholder, evidence of such correspondence; for he feels that the villa is most beautiful when it ministers most to pleasure; that it cannot minister to pleasure without perpetual change, so as to suit the varying ideas, and humours, and imaginations of its inhabitant; and that it cannot possess this light and variable habit with any appearance of antiquity. And, for a yet more important reason, such appearance is not desirable. Melancholy, when it is productive of pleasure, is accompanied either by loveliness in the object exciting it, or by a feeling of pride in the mind experiencing it. Without one of these, it becomes absolute pain, which all men throw off as soon as they can, and suffer under as long as their minds are too weak for the effort. Now, when it is accompanied by loveliness in the object exciting it, it forms beauty; when by a feeling of pride, it constitutes the pleasure we experience in tragedy, when we have the pride of endurance, or in contemplating the ruin, or the monument, by which

we are informed or reminded of the pride of the past. Hence, it appears that age is beautiful only when it is the decay of glory or of power, and memory only delightful when it reposes upon pride.* All remains, therefore, of what was merely devoted to pleasure; all evidence of lost enjoyment; all memorials of the recreation and rest of the departed; in a word, all desolation of delight, is productive of mere pain, for there is no feeling of exultation connected with it. Thus, in any ancient habitation, we pass with reverence and pleasurable emotion through the ordered armoury, where the lances lie, with none to wield; through the lofty hall, where the crested scutcheons glow with the honour of the dead: but we turn sickly away from the arbour which has no hand to tend it, and the boudoir which has no life to lighten it, and the smooth sward which has no light feet to dance on it. So it is in the villa: the more memory the more sorrow; and, therefore, the less adaptation to its present purpose. But, though cheerful, it should be ethereal in its expression: "spirituel" is a good word, giving ideas of the very highest order of delight that can be obtained in the mere present. It seems, then, that for all these reasons an appearance of age is not desirable, far less necessary, in the villa; but its existing character must be in unison with its country; and it must appear to be inhabited by one brought up in that country, and imbued with its national feelings. In Italy, especially, though we can even here dispense with one component part of elevation of character, age, we must have all the others: we must have high feeling, beauty of form, and depth of effect, or the thing will be a barbarism; the inhabitant must be an Italian, full of imagination and emotion: a villa inhabited by an Englishman, no matter how close its imitation of others, will always be preposterous.

We find, therefore, that white is not to be blamed in the

* Observe, we are not speaking of emotions felt on remembering what we ourselves have enjoyed, for then the imagination is productive of pleasure by replacing us in enjoyment, but of the feelings excited in the *indifferent* spectator, by the evident decay of power or desolation of enjoyment, of which the first ennobles, the other only harrows, the spirit.

villa for destroying its antiquity ; neither is it reprehensible, as harmonising ill with the surrounding landscape ; on the contrary, it adds to its brilliancy, without taking away from its depth of tone. We shall consider it as an element of landscape, more particularly, when we come to speak of grouping.

There remains only one accusation to be answered, viz., that it hints at a paltry and unsubstantial material : and this leads us to the second question, Is this material allowable? If it were distinctly felt by the eye to be stucco, there could be no question about the matter, it would be decidedly disagreeable ; but all the parts to which the eye is attracted are executed in marble, and the stucco merely forms the dead flat of the building, not a single wreath of ornament being formed of it. Its surface is smooth and bright, and altogether avoids what a stone building, when not built of large masses, and uncharged with ornament, always forces upon the attention, the rectangular lines of the blocks, which, however nicely fitted they may be, are "horrible! most horrible!" There is also a great deal of ease and softness in the angular lines of the stucco, which are never sharp or harsh, like those of stone ; and it receives shadows with great beauty, a point of infinite importance in this climate ; giving them lightness and transparency, without any diminution of depth. It is also rather agréeable to the eye, to pass from the sharp carving of the marble decorations to the ease and smoothness of the stucco ; while the utter want of interest in those parts which are executed in it prevents the humility of the material from being offensive ; for this passage of the eye from the marble to the composition is managed with the dexterity of the artist, who, that the attention may be drawn to the single point of the picture which is his subject, leaves the rest so obscured and slightly painted, that the mind loses it altogether in its attention to the principal feature.

With all, however, that can be alleged in extenuation of its faults, it cannot be denied that the stucco *does* take away so much of the dignity of the building, that, unless we find enough bestowed by its form and details to counterbalance, and a great deal more than counterbalance, the deterioration

occasioned by tone and material, the whole edifice must be condemned, as incongruous with the spirit of the climate, and even with the character of its own gardens and approach. It remains, therefore, to notice the details themselves. Its form is simple to a degree ; the roof generally quite flat, so as to leave the mass in the form of a parallelopiped, in general without wings or adjuncts of any sort. Villa Somma-Riva (Fig. 28 in p. 70), is a good example of this general form and proportion, though it has an arched passage on each side, which takes away from its massiness. This excessive weight of effect would be injurious if the building were set by itself; but, as it always forms the apex of a series of complicated terraces, it both relieves them and gains great dignity by its own unbroken simplicity of size. This general effect of form is not injured, when, as is often the case, an open passage is left in the centre of the building, under tall and well-proportioned arches, supported by pilasters (never by columns). Villa Porro, Lago di Como (Fig. 31), is a good example of this method. The arches hardly ever exceed three in number, and these are all of the same size, so that the crowns of the arches continue the horizontal lines of the rest of the building. Were the centre one higher than the others, these lines would be interrupted, and a great deal of simplicity lost. The covered space under these arches is a delightful, shaded, and breezy retreat in the heat of the day ; and the entrance doors usually open into it, so that a current of cool air is obtainable by throwing them open.

The building itself consists of three floors : we remember no instance of a greater number, and only one or two of fewer. It is, in general, crowned with a light balustrade, surmounted by statues at intervals. The windows of the uppermost floor are usually square, often without any architrave. Those of the principal floor are surrounded with broad architraves, but are frequently destitute of frieze or cornice. They have usually flat bands at the bottom, and their aperture is a double square. Their recess is very deep, so as not to let the sun fall far into the interior. The interval between them is very variable. In some of the villas of highest pretensions, such as

those on the banks of the Brenta, that of Isola Bella, and others, which do not face the south, it is not much more than the breadth of the two architraves, so that the rooms

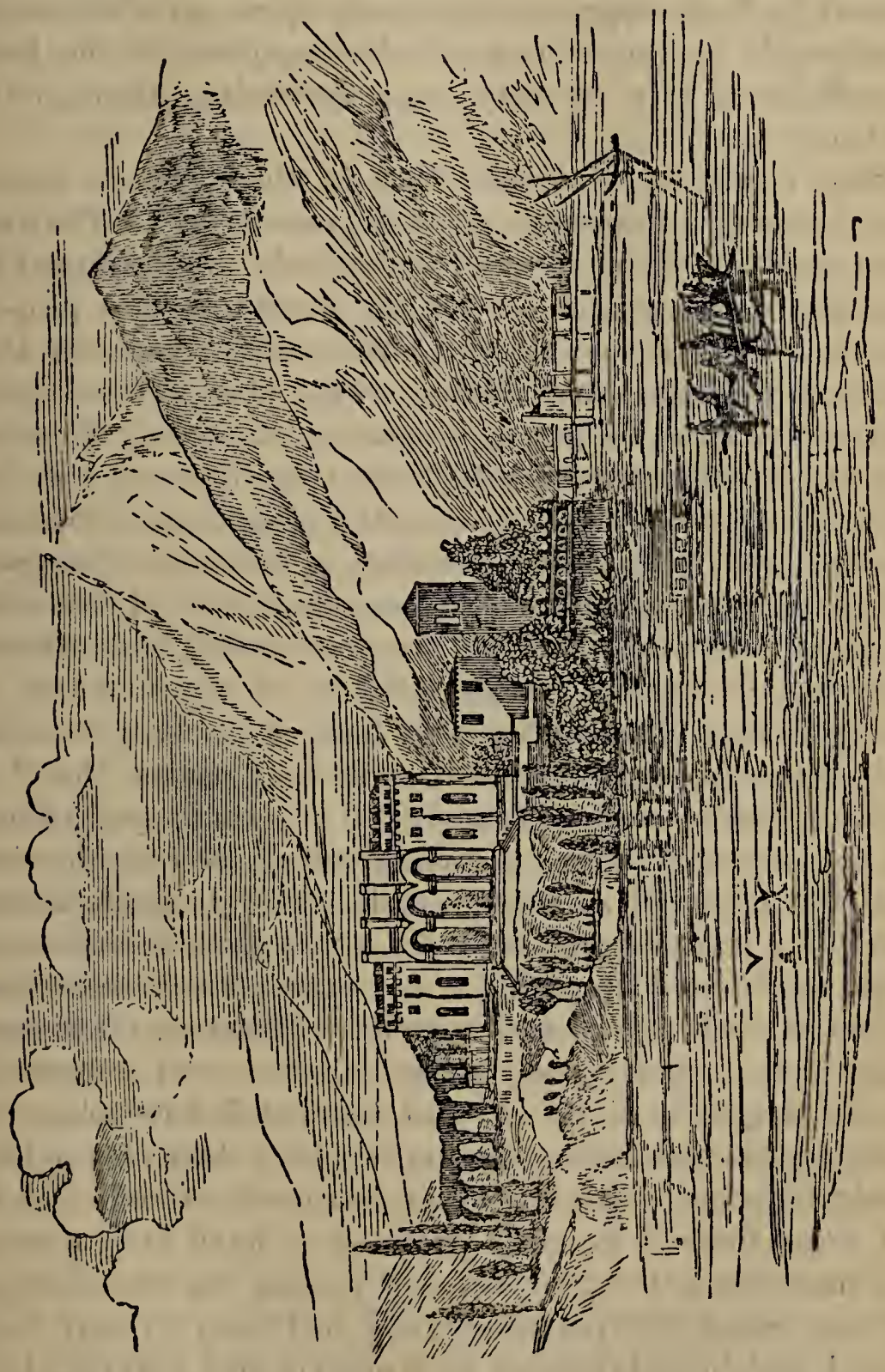


Fig. 31.

within are filled with light. When this is the case, the windows have friezes and cornices. But, when the building fronts the south, the interval is often very great, as in the case of the

Villa Porro. The ground-floor windows are frequently set in tall arches, supported on deeply engaged pilasters, as in Fig. 28, p. 70 (Somma-Riva). The door is not large, and never entered by high steps, as it generally opens on a terrace of considerable height, or on a wide landing-place at the head of a flight of fifty or sixty steps descending through the gardens.

Now, it will be observed, that, in these general forms, though there is no splendor, there is great dignity. The lines throughout are simple to a degree, entirely uninterrupted by decorations of any kind, so that the beauty of their proportions is left visible and evident. We shall see hereafter that ornament in Grecian architecture, while, when well managed, it always adds to its grace, invariably takes away from its majesty ; and that these two attributes never can exist together in their highest degrees. By the utter absence of decoration, therefore, the Italian villa, possessing, as it usually does, great beauty of proportion, attains a degree of elevation of character, which impresses the mind in a manner which it finds difficult to account for by any consideration of its simple details or moderate size ; while, at the same time, it lays so little claim to the attention, and is so subdued in its character, that it is enabled to occupy a conspicuous place in a landscape, without any appearance of intrusion. The glance of the beholder rises from the labyrinth of terrace and arbour beneath, almost weariedly ; it meets, as it ascends, with a gradual increase of bright marble and simple light, and with a proportionate diminution of dark foliage and complicated shadow, till it rests finally on a piece of simple brilliancy, chaste and unpretending, yet singularly dignified ; and does not find its colour too harsh, because its form is so simple : for colour of any kind is only injurious when the eye is too much attracted to it; and, when there is so much quietness of detail as to prevent this misfortune, the building will possess the cheerfulness without losing the tranquillity, and will seem to have been erected, and to be inhabited, by a mind of that beautiful temperament wherein modesty tempers majesty, and gentleness mingles with rejoicing, which, above all others, is most suited

to the essence, and most interwoven with the spirit, of the natural beauty whose peculiar power is invariably repose.

So much for its general character. Considered by principles of composition, it will also be found beautiful. Its prevailing lines are horizontal; and every artist knows that, where peaks of any kind are in sight, the lines above which they rise ought to be flat. It has not one acute angle in all its details, and very few intersections of verticals with horizontals; while all that do intersect seem useful as supporting the mass. The just application of the statues at the top is more doubtful, and is considered reprehensible by several high authorities, who, nevertheless, are inconsistent enough to let the balustrade pass uncalumniated, though it is objectionable on exactly the same grounds; for, if the statues suggest the enquiry of "What are they doing there?" the balustrade compels its beholder to ask, "whom it keeps from tumbling over?" The truth is, that the balustrade and statues derive their origin from a period, when there was easy access to the roof of either temple or villa; (that there was such access is proved by a passage in the *Iphigenia Taurica*, line 113, where Orestes speaks of getting up to the triglyphs of a Doric temple as an easy matter;) and when the flat roofs were used, not, perhaps, as an evening promenade, as in Palestine, but as a place of observation, and occasionally of defence. They were composed of large flat slabs of stone (κεράμος*), peculiarly adapted for walking, one or two of which, when taken up, left an opening of easy access into the house, as in Luke, v. 19, and were perpetually used in Greece as missile weapons, in the event of a hostile attack or sedition in the city, by parties of old men, women, and children, who used, as a matter of course, to retire to the roof as a place of convenient defence. By such attacks from the roof with the κεράμος the Thebans were thrown

* In the large buildings, that is: κεράμος also signifies earthen tiling, and sometimes earthenware in general, as in *Herodotus*, iii. 6. It appears that such tiling was frequently used in smaller edifices. The Greeks may have derived their flat roofs from Egypt. Herodotus mentions of the Labyrinth of the Twelve Kings, that ὀροφὴ δε πάντων τούτων λ θίνη, but not as if the circumstance were in the least extraordinary.

into confusion in Platæa. (*Thucyd.*, ii. 4.) So, also, we find the roof immediatly resorted to in the case of the starving of Pausanias in the Temple of Minerva of the Brazen House, and in that of the massacre of the aristocratic party at Corcyra (*Thucyd.*, iv. 48):—Ἀναβάντες δὲ ἐπὶ τὸ τέγος τοῦ οἰκήματος, καὶ διελόντες τὴν ὀροφήν, ἔθαλλον τῷ κεράμῳ. Now, where the roof was thus a place of frequent resort, there could be no more useful decoration than a balustrade; nor one more appropriate or beautiful, than occasional statues in attitudes of watchfulness, expectation, or observation: and even now, wherever the roof is flat, we have an idea of convenience and facility of access, which still renders the balustrade agreeable, and the statue beautiful, if well designed. It must not be a figure of perfect peace or repose, far less should it be in violent action; but it should be fixed in that quick startled stillness, which is the result of intent observation or expectation, and which seems ready to start into motion every instant. Its height should be slightly colossal, as it is always to be seen against the sky; and its draperies should not be too heavy, as the eye will always expect them to be caught by the wind. We shall enter into this subject, however, more fully hereafter. We only wish at present to vindicate from the charge of impropriety one of the chief features of the Italian villa. Its white figures, always marble, remain entirely unsullied by the weather, and stand out with great majesty against the blue air behind them, taking away from the heaviness, without destroying the simplicity, of the general form.

It seems, then, that, by its form and details, the villa of the Lago di Como attains so high a degree of elevation of character, as not only brings it into harmony of its *locus*, without any assistance from appearance of antiquity, but may, we think, permit it to dispense even with solidity of material, and appear in light summer stucco, instead of raising itself in imperishable marble. And this conclusion, which is merely theoretical, is verified by fact; for we remember no instance, except in cases where poverty had overpowered pretension, or decay had turned rejoicing into silence, in which the lightness of the material was offensive to the feelings; in all cases, it is

agreeable to the eye. Where it is allowed to get worn, and discoloured, and broken, it induces a wretched mockery of the dignified form which it preserves ; but, as long as it is renewed at proper periods, and watched over by the eye of its inhabitant, it is an excellent and easily managed medium of effect.

With all the praise, however, which we have bestowed upon it, we do not say that the villa of the Larian Lake is perfection ; indeed, we cannot say so, until we have compared it with a few other instances, chiefly to be found in Italy, on whose soil we delay, as being the native country of the villa, properly so called, and as even yet being almost the only spot of Europe where any good specimens of it are to be found : for we do not understand by the term "villa," a cubic erection, with one window on each side of a verdant door, and three in the second and uppermost story, such as the word suggests to the fertile imagination of ruralising cheesemongers ; neither do we understand the quiet and unpretending country house of a respectable gentleman ; neither do we understand such a magnificent mass of hereditary stone as generally forms the autumn retreat of an English noble ; but we understand the light but elaborate summer habitation, raised however and wherever it pleases his fancy, by some individual of great wealth and influence, who can enrich it with every attribute of beauty ; furnish it with every appurtenance of pleasure ; and repose in it with the dignity of a mind trained to exertion or authority. Such a building could not exist in Greece, where every district a mile and a quarter square was quarrelling with all its neighbours. It could exist, and did exist, in Italy, where the Roman power secured tranquillity, and the Roman constitution distributed its authority among a great number of individuals, on whom, while it raised them to a position of great influence, and, in its later times, of wealth, it did not bestow the power of raising palaces or private fortresses. The villa was their peculiar habitation, their only resource, and a most agreeable one ; because the multitudes of the kingdom being, for a long period, confined to a narrow territory, though ruling the

world, rendered the population of the city so dense, as to drive out its higher ranks to the neighbouring hamlets of Tibur and Tusculum. In other districts of Europe the villa is not found, because in very perfect monarchies, as in Austria, the power is thrown chiefly into the hands of a few, who build themselves palaces, not villas ; and in perfect republics, as in Switzerland, the power is so split among the multitude, that nobody can build himself anything. In general, in kingdoms of great extent, the country house becomes the permanent and hereditary habitation ; and the villas are all crowded together, and form gingerbread rows in the environs of the capital ; and, in France and Germany, the excessively disturbed state of affairs in the middle ages compelled every petty baron or noble to defend himself, and retaliate on his neighbours as best he could, till the villa was lost in the château and the fortress ; and men now continue to build as their forefathers built (and long may they do so), surrounding the domicile of pleasure with a moat and a glacis, and guarding its garret windows with turrets and towers : while, in England, the nobles, comparatively few, and of great power, inhabit palaces, not villas ; and the rest of the population is chiefly crowded into cities, in the activity of commerce, or dispersed over estates in that of agriculture ; leaving only one grade of gentry, who have neither the taste to desire, nor the power to erect, the villa, properly so called.

We must not, therefore, be surprised, if, on leaving Italy, where the crowd of poverty-stricken nobility can still repose their pride in the true villa, we find no farther examples of it worthy of consideration, though we hope to have far greater pleasure in contemplating its substitutes, the château and the fortress. We must be excused, therefore, for devoting one paper more to the state of villa architecture in Italy ; after which we shall endeavour to apply the principles we shall have deduced to the correction of some abuses in the erection of English country houses, in cases where scenery would demand beauty of design, and wealth permit finish of decoration.

I. *The Italian Villa.*

We do not think there is any truth in the aphorism, now so frequently advanced in England, that the adaptation of shelter to the corporal comfort of the human race is the original and true end of the art of architecture, properly so called: for, were such the case, he would be the most distinguished architect who was best acquainted with the properties of cement, with the nature of stone, and the various durability of wood. That such knowledge is necessary to the perfect architect we do not deny; but it is no more the end and purpose of his application, than a knowledge of the alphabet is the object of the refined scholar, or of rhythm of the inspired poet. For, supposing that we were for a moment to consider that we built a house *merely* to be lived in, and that the whole bent of our invention, in raising the edifice, is to be directed to the provision of comfort for the life to be spent therein; supposing that we built it with the most perfect dryness and coolness of cellar, the most luxurious appurtenances of pantry; that we build our walls with the most compacted strength of material, the most studied economy of space; that we leave not a chink in the floor for a breath of wind to pass through, not a hinge in the door, which, by any possible exertion of its irritable muscles, could creak; that we elevate our chambers into exquisite coolness, furnish them with every ministry to luxury of rest, and finish them with every attention to the maintenance of general health, as well as the prevention of present inconvenience; to do all this, we must be possessed of great knowledge and various skill; let this knowledge and skill be applied with the greatest energy, and what have they done? Exactly as much as brute animals can do, by mere instinct; nothing more than bees and beavers, moles and magpies, ants and earwigs, do every day of their lives, without the slightest effort of reason; we have made ourselves superior as architects to the most degraded animation of the universe, only insomuch as we have lavished the highest efforts of intellect, to do what they have done with the most limited

sensations that can constitute life. The mere preparation of convenience, therefore, is not architecture in which man can take pride, or ought to take delight; but the high and ennobling art of architecture is, that of giving to buildings, whose parts are determined by necessity, such forms and colours as shall delight the mind, by preparing it for the operations to which it is to be subjected in the building: and thus, as it is altogether to the mind that the work of the architect is addressed, it is not as a part of his art, but as a limitation of its extent, that he must be acquainted with the minor principles of the economy of domestic erections. For this reason, though we shall notice every class of edifice, it does not come within our proposed plan, to enter into any detailed consideration of the inferior buildings of each class, which afford no scope for the play of the imagination by their nature or size; but we shall generally select the most perfect and beautiful examples, as those in which alone the architect has the power of fulfilling the high purposes of his art. In the villa, however, some exception must be made, inasmuch as it will be useful, and, perhaps, interesting, to arrive at some fixed conclusions respecting the modern buildings, improperly called villas, raised by moderate wealth, and of limited size, in which the architect is compelled to produce his effect without extent or decoration. The principles which we have hitherto arrived at, deduced as they are from edifices of the noblest character, will be but of little use to a country gentleman, about to insinuate himself and his habitation into a quiet corner of our lovely country; and, therefore, we must glance at the more humble homes of the Italian, preparatory to the consideration of what will best suit our own less elevated scenery.

First, then, we lose the terraced approach, or, at least, its size and splendour, as these require great wealth to erect them, and perpetual expense to preserve them. For the chain of terraces we find substituted a simple garden, somewhat formally laid out; but redeemed from the charge of meanness by the nobility and size attained by most of its trees; the line of immense cypresses which generally sur-

rounds it in part, and the luxuriance of the vegetation of its flowering shrubs. It has frequently a large entrance gate, well designed, but carelessly executed; sometimes singularly adorned with fragments of exquisite ancient sculpture, regularly introduced, which the spectator partly laments, as preserved in a mode so incongruous with their ancient meaning, and partly rejoices over, as preserved at all. The grottos of the superior garden are here replaced by light ranges of arched summer-houses, designed in stucco, and occasionally adorned in their interior with fresco paintings of considerable brightness and beauty.

All this, however, has very little effect in introducing the eye to the villa itself, owing to the general want of inequality of level in the ground, so that the main building becomes an independent feature, instead of forming the apex of a mass of various architecture. Consequently, the weight of form which in the former case it might, and even ought to, possess, would here be cumbrous, ugly, and improper; and accordingly, we find it got rid of. This is done, first by the addition of the square tower, a feature which is not allowed to break in upon the symmetry of buildings of high architectural pretensions; but is immediately introduced, whenever less richness of detail, or variety of approach, demands or admits of irregularity of form. It is a constant and most important feature in Italian landscape: sometimes high and apparently detached, as when it belongs to sacred edifices; sometimes low and strong, united with the mass of the fortress, or varying the form of the villa. It is always simple in its design, flat-roofed, its corners being turned by very slightly projecting pilasters, which are carried up the whole height of the tower, whatever it may be, without any regard to proportion, terminating in two arches on each side, in the villa most frequently filled up, though their curve is still distinguished by darker tint and slight relief. Two black holes on each side, near the top, are very often the only entrances by which light or sun can penetrate. These are seldom actually large, always proportionably small, and destitute of ornament or relief. The forms of the villas to which these towers are attached are

straggling, and varied by many crossing masses; but the great principle of simplicity is always kept in view, everything is square and terminated by parallel lines; no tall chimneys, no conical roofs, no fantastic ornaments are ever admitted: the arch alone is allowed to relieve the stiffness of the general effect. This is introduced frequently, but not in the windows, which are either squares or double squares, at great distances from each other, set deeply into the walls, and only adorned with broad flat borders, as in Fig. 32. Where more light is required they are set moderately close, and protected by an outer line of arches, deep enough to keep the noonday sun from entering the rooms. These lines of arches cast soft shadows along the bright fronts, and are otherwise of great value. Their effect is pretty well seen in Fig. 33; a piece which, while it has no distinguished beauty, is yet pleasing by its entire simplicity; and peculiarly so, when we know that simplicity to have been chosen (some say, built) for its last and lonely habitation, by a mind of softest passion as of purest thought; and to have sheltered its silent old age among the blue and quiet hills, till it passed away like a deep lost melody from the earth, leaving a light of peace about the grey tomb at which the steps of those who pass by always falter, and around this deserted and decaying, and calm habitation of the thoughts of the departed; Petrarch's at Arquà. A more familiar instance of the application of these arches is the villa of Mecænas at Tivoli, though it is improperly styled a villa, being pretty well known to have been nothing but stables.

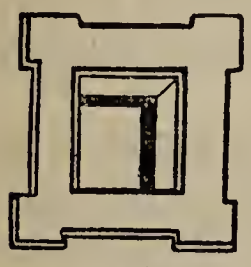


Fig 32.

The buttress is the only remaining point worthy of notice. It prevails to a considerable extent among the villas of the south, being always broad and tall, and occasionally so frequent as to give the building, viewed laterally, a pyramidal and cumbrous effect. The most usual form is that of a simple sloped mass, terminating in the wall, without the slightest finishing, and rising at an angle of about 84°. Sometimes it is perpendicular, sloped at the top into the wall; but it never has steps of increasing projection as it goes down.

Fig. 83.

By observing the occurrence of these buttresses, an architect, who knew nothing of geology, might accurately determine the points of most energetic volcanic action in Italy; for their use is to protect the building from the injuries of earthquakes, the Italian having far too much good taste to use them, except in cases of extreme necessity. Thus, they are never found in North Italy, even in the fortresses. They begin to occur among the Apennines, south of Florence; they become more and more frequent and massy towards Rome; in the neighbourhood of Naples they are huge and multitudinous, even the walls themselves being sometimes sloped; and the same state of things continues as we go south, on the coasts of Calabria and Sicily. Now, these buttresses present one of the most extraordinary and striking instances of the beauty of adaptation of style to locality and peculiarity of circumstance, that can be met with in the whole range of architectural investigation. Taken in the abstract, they are utterly detestable, formal, clumsy, and apparently unnecessary. Their builder thinks so himself: he hates them as things to be looked at, though he erects them as things to be depended upon. He has no idea that there is any propriety in their presence, though he knows perfectly well that there is a great deal of necessity; and, therefore, he builds them. Where? On rocks whose sides are one mass of buttresses, of precisely the same form; on rocks which are cut and cloven by basalt and lava dykes of every size, and which, being themselves secondary, wear away gradually by exposure to the atmosphere, leaving the intersecting dykes standing out in solid and vertical walls, from the faces of their precipices. The eye passes over heaps of scoriæ and sloping banks of ashes, over the huge ruins of more ancient masses, till it trembles for the fate of the crags still standing round; but it finds them ribbed with basalt like bones, buttresses with a thousand lava walls, propped upon pedestals and pyramids of iron, which the pant and the pulse of the earthquake itself can scarcely move, for they are its own work; it climbs up to their summits, and there it finds the work of man; but it is no puny domicile, no eggshell imagination, it is in a con-

tinuation of the mountain itself, inclined at the same slope, ribbed in the same manner, protected by the same means against the same danger ; not, indeed, filling the eye with delight, but, which is of more importance, freeing it from fear and beautifully corresponding with the prevalent lines around it, which a less massive form would have rendered, in some cases, particularly about Etna, even ghastly. Even in the lovely and luxuriant views from Capo di Monte, and the heights to the east of Naples, the spectator looks over a series of volcanic eminences, generally, indeed, covered with rich verdure, but starting out here and there in grey and worn walls, fixed at a regular slope, and breaking away into masses more and more rugged towards Vesuvius, till the eye gets thoroughly habituated to their fortress-like outlines. Throughout the whole of this broken country, and, on the summits of these volcanic cones, rise innumerable villas ; but they do not offend us, as we should have expected, by their attestation of cheerfulness of life amidst the wrecks left by destructive operation, nor hurt the eye by non-assimilation with the immediate features of the landscape : but they seem to rise prepared and adapted for resistance to, and endurance of, the circumstances of their position ; to be inhabited by beings of energy and force sufficient to decree and to carry on a steady struggle with opposing elements, and of taste and feeling sufficient to proportion the form of the walls of even to the clefts in the flanks of the volcano, and to prevent the exultatation and the lightness of transitory life from startling, like a mockery, the eternal remains of disguised desolation.

We have always considered these circumstances as most remarkable proofs of the perfect dependence of architecture on its situation, and of the utter impossibility of judging of the beauty of any building in the abstract : and we would also lay much stress upon them, as showing with what boldness the designer may introduce into his building, undisguised, such parts as local circumstances render desirable ; for there will invariably be something in the nature of that which causes their necessity, which will endow them with beauty.

These, then, are the principal features of the Italian villa,

modifications of which, of course more or less dignified in size, material, or decoration, in proportion to the power and possessions of their proprietor, may be considered as composing every building of that class in Italy. A few remarks on their general effect will enable us to conclude the subject.

We have been so long accustomed to see the horizontal lines and simple forms which, as we have observed, still prevail among the Ausonian villas, used with the greatest dexterity, and the noblest effect, in the compositions of Claude, Salvator, and Poussin ; and so habituated to consider those compositions as perfect models of the beautiful, as well as the pure in taste ; that it is difficult to divest ourselves of prejudice, in the contemplation of the sources from which those masters received their education, their feeling, and their subjects. We would hope, however, and we think it may be proved, that in this case principle assists and encourages prejudice. First, referring only to the gratification afforded to the eye which we know to depend upon fixed mathematical principles, though those principles are not always developed, it is to be observed, that country is always most beautiful when it is made up of curves, and that one of the chief characters of Ausonian landscape is, the perfection of its curvatures, induced by the gradual undulation of promontories into the plains. In suiting architecture to such a country, that building which least interrupts the curve on which it is placed will be felt to be most delightful to the eye. Let us take then the simple form *a b c d*, interrupting the curve *c e*. Now, the eye will always continue the principal lines of such an object for itself, until they cut the main curve ; that is, it will carry on *a b* to *e*, and the total effect of the interruption will be that of the form *c d e*. Had the line *b d* been nearer *a c*, the effect would have been just the same. Now, every curve may be considered as composed of an infinite number of lines at right angles to each other, as *m n* is made up of *o p*, *p q*, &c.

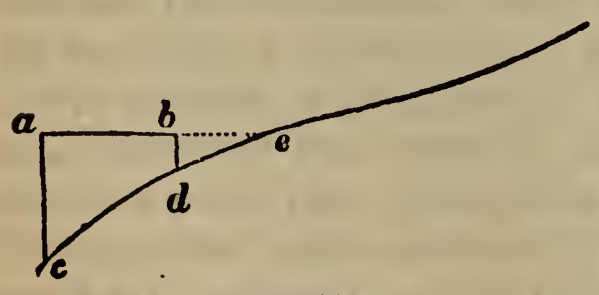


FIG. 34.

(Fig. 34), whose ratio to each other varies with the direction of the curve. Then, if the right lines which form the curve at *c* (Fig. 35) be increased, we have the figure *c d e*, that is, the apparent interruption of the curve is an increased part of the curve itself. To the mathematical reader we can explain our meaning more clearly, by pointing out that, taking *c* for our origin, we have *a c*, *a e*, for the co-ordinates of *e*, and that, therefore, their ratio is the equation to the curve. Whence it appears, that, when any curve is broken in upon by a building composed of simple vertical and horizontal lines, the eye is furnished, by the interruption, with the equation to that part of the curve which is interrupted. If, instead of square forms we take obliquity, as *r s t* (Fig. 36), we have one line, *s t*, an absolute break, and the other, *r s*, in false proportion. If we take another curve, we have an infinite number of lines, only two of which are where they ought to be. And this is the true reason for the constant introduction of features which appear to be somewhat formal, into the most perfect imaginations of the old masters, and the true cause of the extreme beauty of the groups formed by Italian villages in general.

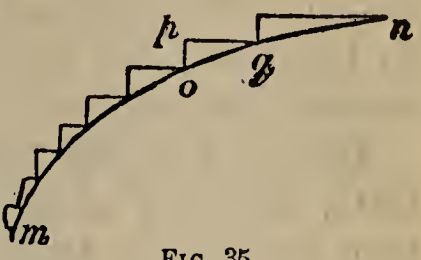


FIG. 35.

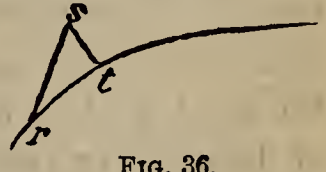


FIG. 36.

Thus much for the mere effect on the eye. Of correspondence with national character, we have shown that we must not be disappointed, if we find little in the villa. The unfrequency of windows in the body of the building is partly attributed to the climate ; but the total exclusion of light from some parts, as the base of the central tower, carries our thoughts back to the ancient system of Italian life, when every man's home had its dark, secret places, the abodes of his worst passions ; whose shadows were alone intrusted with the motion of his thoughts ; whose walls became the whited sepulchres of crime ; whose echoes were never stirred except by such words as they dared not repeat ; * from which the rod

* Shelley has caught the feeling finely :—"The house is penetrated to its corners by the peeping insolence of the day. When the time comes the crickets shall not see me."—*Cenci.*

of power, or the dagger of passion, came forth invisible ; before whose stillness princes grew pale, as their fates were prophesied or fulfilled by the horoscope or the hemlock ; and nations, as the whisper of anarchy or of heresy was avenged by the opening of the low doors, through which those who entered returned not.

The mind of the Italian, sweet and smiling in its operations, deep and silent in its emotions, was thus, in some degree, typified by those abodes into which he was wont to retire from the tumult and wrath of life, to cherish or to grat ify the passions which its struggles had excited ; abodes which now gleam brightly and purely among the azure mountains, and by the sapphire sea, but whose stones are dropped with blood ; whose vaults are black with the memory of guilt and grief unpunished and unavenged, and by whose walls the traveller hastens fearfully, when the sun has set, lest he should hear, awakening again through the horror of their chambers, the faint wail of the children of Ugolino, the ominous alarm of Bonatti, or the long low cry of her who perished at Coll-Alto.

Oxford, July, 1838.

II. *The Lowland Villa.—England.*

Although, as we have frequently observed, our chief object in these papers is, to discover the connexion existing between national architecture and character, and, therefore, is one leading us rather to the investigation of what is, than of what ought to be, we yet consider that the subject would be imperfectly treated, if we did not, at the conclusion of the consideration of each particular rank of building, endeavour to apply such principles as may have been demonstrated to the architecture of our country, and to discover the *beau idéal* of English character, which should be preserved through all the decorations which the builder may desire, and through every variety which fancy may suggest. There never was, and never can be, a universal *beau idéal* in architecture, and the arrival at all local models of beauty would be the task of ages;

but we can always, in some degree, determine those of our own lovely country. We cannot, however, in the present case, pass from the contemplation of the villa of a totally different climate, to the investigation of what is beautiful here, without the slightest reference to styles now, or formerly, adopted for our own "villas," if such they are to be called ; and, therefore, it will be necessary to devote a short time to the observance of the peculiarities of such styles, if we possess them, or, if not, of the causes of their absence.

We have therefore headed this paper, "The Villa, England ;" awakening, without doubt, a different idea in the mind of every one who reads the words. Some, accustomed to the appearances of metropolitan villas, will think of brick buildings, with infinite appurtenances of black-nicked chimney-pots, and plastered fronts, agreeably varied with graceful cracks and undulatory shades of pink, brown, and green, communicated to the cement by smoky showers. Others will imagine large, square, many-windowed masses of white, set with careful choice of situation, exactly where they will spoil the landscape to such a conspicuous degree, as to compel the gentlemen travelling on the outside of the mail to enquire of the guard, with great eagerness, "whose place that is ;" and to enable the guard to reply, with great distinctness, that it belongs to Squire ——, to the infinite gratification of Squire ——, and the still more infinite edification of the gentleman on the outside of the mail. Others will remember masses of very red brick, groined with stone ; with columnar porticoes, about one-third of the height of the building, and two niches, with remarkable-looking heads and bag-wigs in them, on each side ; and two teapots, with a pocket-handkerchief hanging over each (described to the astonished spectators as "Grecian urns"), located upon the roof, just under the chimneys. Others will go back to the range of Elizabethan gables ; but none will have any idea of a fixed character, stamped on a class of national edifices. This is very melancholy and very discouraging ; the more so, as it is not without cause. In the first place, Britain unites in itself, so many geological formations, each giving a peculiar character to the country which it

composes, that there is hardly a district five miles broad, which preserves the same features of landscape through its whole width.* If, for example, six foreigners were to land severally at Glasgow, at Aberystwith, at Falmouth, at Brighton, at Yarmouth and at Newcastle, and to confine their investigations to the country within twenty miles of them, what different impressions would they receive of British landscape! If, therefore, there be as many forms of edifice as there are peculiarities of situation, we can have no national style; and, if we abandon the idea of a correspondence with situation, we lose the only criterion capable of forming a national style.†

Another cause to be noticed is, the peculiar independence

* Length is another thing: we might divide England into strips of country, running southwest and northeast, which would be composed of the same rock, and, therefore, would present the same character throughout the whole of their length. Almost all our great roads cut these transversely, and, therefore, seldom remain for ten miles together on the same beds.

† It is thus that we find the most perfect schools of architecture have arisen in districts whose character is unchanging. Looking to Egypt first, we find a climate inducing a perpetual state of heavy feverish excitement, fostered by great magnificence of natural phenomena, and increased by the general custom of exposing the head continually to the sun (Herod. Thalia, xii.); so that, as in a dreaming fever, we imagine distorted creatures and countenances moving and living in the quiet objects of the chamber. The Egyptian endowed all existence with distorted animation; turned dogs into deities, and leeks into lightning-darters; then gradually invested the blank granite with sculptured mystery, designed in superstition, and adored in disease; and then such masses of architecture arose as, in delirium, we feel crushing down upon us with eternal weight, and see extending far into the blackness above; huge and shapeless columns of colossal life; immense and immeasurable avenues of mountain stone. This was a perfect, that is, a marked, enduring, and decided school of architecture, induced by an unchanging and peculiar character of climate. Then, in the purer air, and among the more refined energies of Greece, architecture rose into a more studied beauty, equally perfect in its school, because fostered in a district not 50 miles square, and in its dependent isles and colonies, all of which were under the same air, and partook of the same features of landscape. In Rome it became less perfect, because more imitative than indigenous, and corrupted by the travelling and conquering, and stealing ambition of the Roman; yet still a school of architecture, be-

of the Englishman's disposition ; a feeling which prompts him to suit his own humour, rather than fall in with the prevailing cast of social sentiment, or of natural beauty and expression ; and which, therefore, there being much obstinate originality in his mind, produces strange varieties of dwelling, frequently rendered still more preposterous by his love of display ; a love universally felt in England, and often absurdly indulged. Wealth is worshipped in France, as the means of purchasing pleasure ; in Italy, as an instrument of power ; in England, as a means "of showing off." It would be a very great sacrifice indeed, in an Englishman of the average stamp, to put his villa out of the way, where nobody would ever see it, or think of *him :* it is his ambition to hear every one exclaiming, "What a pretty place ! whose can it be ?" and he cares very little about the peace which he has disturbed, or the repose which he has interrupted ; though even while he thus pushes himself into the way, he keeps an air of sulky retirement, of hedgehog independence, about his house, which takes away any idea of sociability or good humour, which might otherwise have been suggested by his choice of situation. But, in spite of all these unfortunate circumstances, there are some distinctive features in our English country houses, which are well worth a little attention. First, in the approach, we have one component part of effect, which may be called peculiarly our own, and which requires much study before it can be managed well,—the avenue. It is true, that we meet with noble lines of timber trees cresting some of the larger bastions of Continental fortified cities ; we see interminable regiments of mistletoed apple trees flanking the carriage road ; and occasionally we approach a turreted château* by a broad way, "edged with poplar pale." But, allowing all this, the legiti-

cause the whole of Italy presented the same peculiarities of scene. So with the Spanish and Moresco schools, and many others ; passing over the Gothic, which, though we hope hereafter to show it to be no exception to the rule, involves too many complicated questions to be now brought forward as a proof of it.

* Or a city. Any one who remembers entering Carlsruhe from the north, by the two miles of poplar avenue, remembers entering the most soulless of all cities, by the most lifeless of all entrances.

mate glory of the perfect avenue is ours still, as will appear by a little consideration of the elements which constitute its beauty. The original idea was given by the opening of the tangled glades in our most ancient forests. It is rather a curious circumstance, that, in those woods whose decay has been chiefly instrumental in forming the bog districts of Ireland, the trees have, in general, been planted in symmetrical rows, at distances of about twenty feet apart. If the arrangement of our later woods be not quite so formal, they, at least, present frequent openings, carpeted with green sward, and edged with various foliage, which the architect (for so may the designer of the avenue be entitled) should do little more than reduce to symmetry and place in position, preserving, as much as possible, the manner and the proportions of nature. The avenue, therefore, must not be too long. It is quite a mistake, to suppose that there is sublimity in a monotonous length of line, unless, indeed, it be carried to an extent generally impossible, as in the case of the long walk at Windsor. From three to four hundred yards is a length which will display the elevation well, and will not become tiresome from continued monotony. The kind of tree must, of course, be regulated by circumstances; but the foliage must be unequally disposed, so as to let in passages of light across the path, and cause the motion of any object along it to change, like an undulating melody, from darkness to light. It should meet at the top, so as to cause twilight, but not obscurity, and the idea of a vaulted roof, without rigidity. The ground should be green, so that the sun-light may tell with force wherever it strikes. Now, this kind of rich and shadowy vista is found in its perfection only in England: it is an attribute of green country; it is associated with all our memories of forest freedom, of our wood rangers, and yeomen with the "doublets of the Lincoln green;" with our pride of ancient archers, whose art was fostered in such long and breezeless glades; with our thoughts of the merry chases of our kingly companies, when the dewy antlers sparkled down the intertwined paths of the windless woods, at the morning echo of the hunter's horn; with all, in fact, that once contributed to give our land its ancient name

of "merry" England; a name which, in this age of steam and iron, it will have some difficulty in keeping.

This, then, is the first feature we would direct attention to, as characteristic, in the English villa: and be it remembered, that we are not speaking of the immense lines of foliage which guide the eye to some of our English palaces, for those are rather the adjuncts of the park than the approach to the building; but of the more laconic avenue, with the two crested columns and the iron gate at its entrance, leading the eye, in the space of a hundred yards or so, to the gables of its grey mansion. A good instance of this approach may be found at Petersham, by following the right side of the Thames for about half a mile from Richmond Hill; though the house, which, in this case, is approached by a noble avenue, is much to be reprehended, as a bad mixture of imitation of the Italian with corrupt Elizabethan; though it is somewhat instructive, as showing the ridiculous effect of statues out of doors in a climate like ours.

And now that we have pointed out the kind of approach most peculiarly English, that approach will guide us to the only style of villa architecture which can be called English,—the Elizabethan, and its varieties; a style fantastic in its details, and capable of being subjected to no rule, but, as we think, well adapted for the scenery in which it arose. We allude not only to the pure Elizabethan, but even to the strange mixtures of classical ornaments with Gothic forms, which we find prevailing in the sixteenth century. In the most simple form, we have a building extending around three sides of a court, and, in the larger halls, round several interior courts, terminating in sharply gabled fronts, with broad oriels divided into very narrow lights by channeled mullions, without decoration of any kind; the roof relieved by projecting dormer windows, whose lights are generally divided into three, terminating in very flat arches without cusps, the intermediate edge of the roof being battlemented. Then we find wreaths of ornament introduced at the base of the oriels;* ranges of short columns, the base of one upon

* As in a beautiful example in Brasen-nose College, Oxford.

the capital of another, running up beside them; the bases being very tall, sometimes decorated with knots of flower-work; the columns usually fluted, wreathed, in richer examples, with ornament. The entrance is frequently formed by double ranges of these short columns, with intermediate niches, with shell canopies, and rich crests above.* This portico is carried up to some height above the roof, which is charged with an infinite variety of decorated chimneys. Now, all this is utterly barbarous as architecture; but, with the exception of the chimneys, it is not false in taste; for it was originally intended for retired and quiet habitations in our forest country, not for conspicuous palaces in the streets of the city; and we have shown, in speaking of green country, that the eye is gratified with fantastic details; that it is prepared, by the mingled lights of the natural scenery, for rich and entangled ornament, and would not only endure, but demand, irregularity of system in the architecture of man, to correspond with the infinite variety of form in the wood architecture of nature. Few surprises can be imagined more delightful than the breaking out of one of these rich gables, with its decorated entrance, among the dark trunks and twinkling leaves of forest scenery. Such an effect is rudely given in Fig. 37. We would direct the attention chiefly to the following points in the building:—

First, it is a humorist, an odd, twisted, independent being, with a great deal of mixed, obstinate, and occasionally absurd, originality. It has one or two graceful lines about it, and several harsh and cutting ones: it is a whole, which would allow of no unison with any other architecture; it is gathered in itself, and would look very ugly indeed, if pieces in a purer style of building were added. All this corresponds with points of English character, with its humours, its independency, and its horror of being put out of its own way. Again, it is a thoroughly domestic building, homely and cottage-like

* The portico of the schools, and the inner courts, of Merton and St. John's Colleges, Oxford; an old house at Charlton, Kent; and Burleigh House, will probably occur to the mind of the architect, as good examples of the varieties of this mixed style.

in its prevailing forms, awakening no elevated ideas, assuming no nobility of form. It has none of the pride, or the grace of beauty, none of the dignity of delight, which we found in the villa of Italy; but it is a habitation of every-day life, a protection from momentary inconvenience, covered with stiff efforts at decoration, and exactly typical of the mind of its

FIG. 37.

inhabitant: not noble in its taste, not haughty in its recreation, not pure in its perception of beauty; but domestic in its pleasures, fond of matter of fact rather than of imagination, yet sparkling occasionally with odd wit and grotesque association. The Italian obtains his beauty, as his recreation, with quietness, with few and noble lines, with great seriousness and depth of thought, with very rare interruptions to

the simple train of feeling. But the Englishman's villa is full of effort: it is a business with him to be playful, an infinite labour to be ornamental: he forces his amusement with fits of contrasted thought, with mingling of minor touches of humour, with a good deal of sulkiness, but with no melancholy; and, therefore, owing to this last adjunct, the building, in its original state, cannot be called beautiful, and we ought not to consider the effect of its present antiquity, evidence of which is, as was before proved, generally objectionable in a building devoted to pleasure, and is only agreeable here, because united with the memory of departed pride.

Again, it is a life-like building, sparkling in its casements, brisk in its air, letting much light in at the walls and roof, low and comfortable-looking in its door. The Italian's dwelling is much walled in, letting out no secrets from the inside, dreary and drowsy in its effect. Just such is the difference between the minds of the inhabitants; the one passing away in deep and dark reverie, the other quick and business-like, enjoying its everyday occupations, and active in its ordinary engagements.

Again, it is a regularly planned, mechanical, well-disciplined building; each of its parts answering to its opposite, each of its ornaments matched with similarity. The Italian (where it has no high pretence to architectural beauty) is a rambling and irregular edifice, varied with uncorresponding masses: and the mind of the Italian we find similarly irregular, a thing of various and ungovernable impulse, without fixed principle of action; the Englishman's, regular and uniform in its emotions, steady in its habits, and firm even in its most trivial determinations.

Lastly, the size of the whole is diminutive, compared with the villas of the south, in which the effect was always large and general. Here the eye is drawn into the investigation of particular points, and miniature details; just as, in comparing the English and Continental cottages, we found the one characterised by a minute finish, and the other by a massive effect, exactly correspondent with the scale of the features and scenery of their respective localities.

It appears, then, from the consideration of these several points, that, in our antiquated style of villa architecture, some national feeling may be discovered ; but in any buildings now raised there is no character whatever : all is ridiculous imitation, and despicable affectation ; and it is much to be lamented, that now, when a great deal of attention has been directed to architecture on the part of the public, more efforts are not made to turn that attention from mimicking Swiss *châlets*, to erecting English houses. We need not devote more time to the investigation of *purely* domestic English architecture, though we hope to derive much instruction and pleasure from the contemplation of buildings partly adapted for defence, and partly for residence. The introduction of the means of defence is, however, a distinction which we do not wish at present to pass over ; and, therefore, in our next paper, we hope to conclude the subject of the villa, by a few remarks on the style now best adapted for English scenery.

III. *The English Villa.—Principles of Composition.*

It has lately become a custom, among the more enlightened and refined of metropolitan shopkeepers, to advocate the cause of propriety in architectural decoration, by ensconcing their shelves, counters, and clerks in classical edifices, agreeably ornamented with ingenious devices, typical of the class of articles to which the tradesman particularly desires to direct the public attention. We find our grocers enshrined in temples whose columns are of canisters, and whose pinnacles are of sugarloaves. Our shoemakers shape their soles under Gothic portals, with pendants of shoes, and canopies of Wellingtons ; and our cheesemongers will, we doubt not, soon follow the excellent example, by raising shops the varied diameters of whose jointed columns, in their address to the eye, shall awaken memories of Staffa, Pæstum, and Palmyra ; and, in their address to the tongue, shall arouse exquisite associations of remembered flavour, Dutch, Stilton, and Stra-

chino. Now, this fit of taste on the part of our tradesmen is only a coarse form of a disposition inherent in the human mind. Those objects to which the eye has been most frequently accustomed, and among which the intellect has formed its habits of action, and the soul its modes of emotion, become agreeble to the thoughts, from their correspondence with their prevailing cast, especially when the business of life has had any relation to those objects ; for it is in the habitual and necessary occupation that the most painless hours of existence are passed : whatever be the nature of that occupation, the memories belonging to it will always be agreeable, and, therefore, the objects awakening such memories will invariably be found beautiful, whatever their character or form. It is thus that taste is the child and the slave of memory ; and beauty is tested, not by any fixed standard, but by the chances of association ; so that in every domestic building evidence will be found of the kind of life through which its owner has passed, in the operation of the habits of mind which that life has induced. From the superannuated coxswain, who plants his old ship's figure-head in his six square feet of front garden at Bermondsey, to the retired noble, the proud portal of whose mansion is surmounted by the broad shield and the crested gryphon, we are all guided, in our purest conceptions, our most ideal pursuit, of the beautiful, by remembrances of active occupation, and by principles derived from industry regulate the fancies of our repose.

It would be excessively interesting to follow out the investigation of this subject more fully, and to show how the most refined pleasures, the most delicate perceptions, of the creature who has been appointed to eat bread by the sweat of his brow, are dependent upon, and intimately connected with, his hours of labour. This question, however, has no relation to our immediate object, and we only allude to it, that we may be able to distinguish between the two component parts of individual character ; the one being the consequence of continuous habits of life acting upon natural temperament and disposition, the other being the *humour* of character, consequent upon circumstances altogether accidental, taking stern

effect upon feelings previously determined by the first part of the character; laying on, as it were, the finishing touches, and occasioning the innumerable prejudices, fancies, and eccentricities, which, modified in every individual to an infinite extent, form the visible veil of the human heart.

Now, we have defined the province of the architect to be, that of selecting such forms and colours as shall delight the mind, by preparing it for the operations to which it is to be subjected in the building. Now, no forms, in domestic architecture, can thus prepare it more distinctly than those which correspond closely with the first, that is, the fixed and fundamental part of character, which is always so uniform in its action as to induce great simplicity in whatever it designs. Nothing, on the contrary, can be more injurious than the slightest influence of the *humours* upon the edifice; for the influence of what is fitful in its energy, and petty in its imagination, would destroy all the harmony of parts, all the majesty of the whole; would substitute singularity for beauty, amusement for delight, and surprise for veneration. We could name several instances of buildings erected by men of the highest talent, and the most perfect general taste, who yet, not having paid much attention to the first principles of architecture, permitted the humour of their disposition to prevail over the majesty of their intellect, and, instead of building from a fixed design, gratified freak after freak, and fancy after fancy, as they were caught by the dream or the desire; mixed mimicries of incongruous reality with incorporations of undisciplined ideal; awakened every variety of contending feeling and unconnected memory; consummated confusion of form by trickery of detail; and have left barbarism, where half the world will look for loveliness.

This is a species of error which it is very difficult for persons paying superficial and temporary attention to architecture to avoid: however just their taste may be in criticism, it will fail in creation. It is only in moments of ease and amusement that they will think of their villa: they make it a mere plaything, and regard it with a kind of petty exultation, which, from its very nature, will give liberty to the light fancy,

rather than the deep feeling, of the mind. It is not thought necessary to bestow labour of thought and periods of deliberation, on one of the toys of life; still less to undergo the vexation of thwarting wishes, and leaving favourite imaginations, relating to minor points, unfulfilled, for the sake of general effect.

This feeling, then, is the first to which we would direct attention, as the villa architect's chief enemy: he will find it perpetually and provokingly in his way. He is requested, perhaps, by a man of great wealth, nay, of established taste in some points, to make a design for a villa in a lovely situation. The future proprietor carries him up-stairs to his study, to give him what he calls his "ideas and materials," and, in all probability, begins somewhat thus:—"This, sir, is a slight note: I made it on the spot: approach to Villa Reale, near Pozzuoli. Dancing nymphs, you perceive; cypresses, shell fountain. I think I should like something like this for the approach: classical, you perceive, sir; elegant, graceful. Then, sir, this is a sketch, made by an American friend of mine: Wheewhaw-Kantamaraw's wigwam, king of the—Cannibal Islands, I think he said, sir. Log, you observe; scalps, and boa constrictor skins: curious. Something like this, sir, would look neat, I think, for the front door; don't you? Then, the lower windows, I've not quite decided upon; but what would you say to Egyptian, sir? I think I should like my windows Egyptian, with hieroglyphics, sir; storks and coffins, and appropriate mouldings above: I brought some from Fountains Abbey the other day. Look here, sir; angels' heads putting their tongues out, rolled up in cabbage leaves, with a dragon on each side riding on a broomstick, and the devil looking on from the mouth of an alligator, sir.* Odd, I think; interesting. Then the corners may be turned by octagonal towers, like the centre one in Kenilworth Castle; with Gothic doors, portcullis, and all, quite perfect; with cross slits for arrows, battlements for musketry, machicolations for boiling lead, and a room at the top for drying plums; and the conservatory at the bottom, sir, with Virginian creepers

* Actually carved on one of the groins of Roslin Chapel.

up the towers; door supported by sphinxes, holding scrapers in their fore-paws, and having their tails prolonged into warm-water pipes, to keep the plants safe in winter, &c." The architect is, without doubt, a little astonished by these ideas and combinations; yet he sits calmly down to draw his elevations, as if he were a stone-mason, or his employer an architect; and the fabric rises to electrify its beholders, and confer immortality on its perpetrator. This is no exaggeration: we have not only listened to speculations on the probable degree of the future majesty, but contemplated the actual illustrious existence, of several such buildings, with sufficient beauty in the management of some of their features to show that an architect had superintended them, and sufficient taste in their interior economy to prove that a refined intellect had projected them; and had projected a Vandalism, only because fancy had been followed instead of judgment; with as much *nonchalance* as is evinced by a perfect poet, who is extemporising doggerel for a baby; full of brilliant points, which he cannot help, and jumbled into confusion, for which he does not care.

Such are the first difficulties to be encountered in villa designs. They must always continue to occur in some degree, though they might be met with ease by a determination on the part of professional men to give no assistance whatever, beyond the mere superintendence of construction, unless they be permitted to take the whole exterior design into their own hands, merely receiving broad instructions respecting the style (and not attending to them unless they like). They should not make out the smallest detail, unless they were answerable for the whole. In this case, gentlemen architects would be thrown so utterly on their own resources, that, unless those resources were adequate, they would be obliged to surrender the task into more practised hands; and, if they were adequate, if the amateur had paid so much attention to the art as to be capable of giving the design perfectly, it is probable he would not erect anything strikingly abominable.

Such a system (supposing that it could be carried fully into effect, and that there were no such animals as sentimental

stone-masons to give technical assistance) might, at first, seem rather an encroachment on the liberty of the subject, inasmuch as it would prevent people from indulging their edificatorial fancies, unless they knew something about the matter, or, as the sufferers would probably complain, from doing what they liked with their own. But the mistake would evidently lie in their supposing, as people too frequently do, that the outside of their house *is* their own, and that they have a perfect right therein to make fools of themselves in any manner, and to any extent, they may think proper. This is quite true in the case of interiors: every one has an indisputable right to hold himself up as a laughing-stock to the whole circle of his friends and acquaintances, and to consult his own private asinine comfort by every piece of absurdity which can in any degree contribute to the same; but no one has any right to exhibit his imbecilities at other people's expense, or to claim the public pity by inflicting public pain. In England, especially, where, as we saw before, the rage for attracting observation is universal, the outside of the villa is rendered, by the proprietor's own disposition, the property of those who daily pass by, and whom it hourly affects with pleasure or pain. For the pain which the eye feels from the violation of a law to which it has been accustomed, or the mind from the occurrence of anything jarring to its finest feelings, is as distinct as that occasioned by the interruption of the physical economy, differing only inasmuch as it is not permanent; and, therefore, an individual has as little right to fulfill his own conceptions by disgusting thousands, as, were his body as impenetrable to steel or poison, as his brain to the effect of the beautiful or true, he would have to decorate his carriage roads with caltrops, or to line his plantations with upas trees.

The violation of general feelings would thus be unjust, even were their consultation productive of continued vexation to the individual: but it is not. To no one is the architecture of the exterior of a dwelling house of so little consequence as to its inhabitant. Its material may affect his comfort, and its condition may touch his pride; but for its architecture, his eye gets accustomed to it in a week, and, after that, Hellenic,

Barbaric, or Yankee, are all the same to the domestic feelings, are all lost in the one name of home. Even the conceit of living in a châlet, or a wigwam, or a pagoda, cannot retain its influence for six months over the weak minds which alone can feel it; and the monotony of existence becomes to them exactly what it would have been had they never inflicted a pang upon the unfortunate spectators, whose accustomed eyes shrink daily from the impression to which they have not been rendered callous by custom, or lenient by false taste. If these conditions are just when they allude only to buildings in the abstract, how much more when referring to them as materials of composition, materials of infinite power, to adorn or destroy the loveliness of the earth. The nobler scenery of that earth is the inheritance of all her inhabitants: it is not merely for the few to whom it temporarily belongs, to feed from like swine, or to stable upon like horses, but it has been appointed to be the school of the minds which are kingly among their fellows, to excite the highest energies of humanity, to furnish strength to the lordliest intellect, and food for the holiest emotions of the human soul. The presence of life is, indeed, necessary to its beauty, but of life congenial with its character; and that life is not congenial which thrusts presumptuously forward, amidst the calmness of the universe, the confusion of its own petty interests and grovelling imaginations, and stands up with the insolence of a moment, amidst the majesty of all time, to build baby fortifications upon the bones of the world, or to sweep the copse from the corrie, and the shadow from the shore, that fools may risk, and gamblers gather, the spoil of a thousand summers.

It should therefore be remembered, by every proprietor of land in hill country, that his possessions are the means of a peculiar education, otherwise unattainable, to the artists, and, in some degree, to the literary men, of his country; that, even in this limited point of view, they are a national possession, but much more so when it is remembered how many thousands are perpetually receiving from them, not merely a transitory pleasure, but such thrilling perpetuity of pure emotion, such lofty subject for scientific speculation, and such deep

lessons of natural religion, as only the work of a Deity can impress, and only the spirit of an immortal can feel: they should remember that the slightest deformity, the most contemptible excrescence, can injure the effect of the noblest natural scenery, as a note of discord can annihilate the expression of the purest harmony; that thus it is in the power of worms to conceal, to destroy, or to violate, what angels could not restore, create, or consecrate; and that the right, which every man unquestionably possesses, to be an ass, is extended only, in public, to those who are innocent in idiotism, not to the more malicious clowns who thrust their degraded motley conspicuously forth amidst the fair colours of earth, and mix their incoherent cries with the melodies of eternity, break with their inane laugh upon the silence which Creation keeps where Omnipotence passes most visibly, and scrabble over with the characters of idiocy the pages that have been written by the finger of God.

These feelings we would endeavour to impress upon all persons likely to have anything to do with embellishing, as it is called, fine natural scenery; as they might, in some degree, convince both the architect and his employer of the danger of giving free play to the imagination in cases involving intricate questions of feeling and composition, and might persuade the designer of the necessity of looking, not to his own acre of land, or to his own peculiar tastes, but to the whole mass of forms and combination of impressions with which he is surrounded.

Let us suppose, however, that the design is yielded entirely to the architect's discretion. Being a piece of domestic architecture, the chief object in its exterior design will be to arouse domestic feelings, which, as we saw before, it will do most distinctly by corresponding with the first part of character. Yet it is still more necessary that it should correspond with its situation; and hence arises another difficulty, the reconciliation of correspondence with contraries; for such, it is deeply to be regretted, are too often the individual's mind, and the dwelling-place it chooses. The polished courtier brings his refinement and duplicity with him, to ape the Arca-

dian rustic in Devonshire ; the romantic rhymer takes a plastered habitation, with one back window looking into the green park ; the soft votary of luxury endeavours to rise at seven, in some Ultima Thule of frost and storms ; and the rich stock-jobber calculates his per-centages among the soft dingles and woody shores of Westmoreland. When the architect finds this to be the case, he must, of course, content himself with suiting his design to such a mind as ought to be where the intruder's is ; for the feelings which are so much at variance with themselves in the choice of situation, will not be found too critical of their domicile, however little suited to their temper. If possible, however, he should aim at something more ; he should draw his employer into general conversation ; observe the bent of his disposition, and the habits of his mind ; notice every manifestation of fixed opinions, and then transfer to his architecture as much of the feeling he has observed as is distinct in its operation. This he should do, not because the general spectator will be aware of the aptness of the building, which, knowing nothing of its inmate, he cannot be ; nor to please the individual himself, which it is a chance if any simple design ever will, and who never will find out how well his character has been fitted ; but because a portrait is always more spirited than a composed countenance ; and because this study of human passions will bring a degree of energy, unity, and originality into every one of his designs (all of which will necessarily be different), so simple, so domestic, and so life like, as to strike every spectator with an interest and a sympathy, for which he will be utterly unable to account, and to impress on him a perception of something more ethereal than stone or carving, somewhat similar to that which some will remember having felt disagreeably in their childhood, on looking at any old house authentically haunted. The architect will forget in his study of life the formalities of science, and, while his practised eye will prevent him from erring in technicalities, he will advance, with the ruling feeling, which, in masses of mind, is nationality, to the conception of something truly original, yet perfectly pure.

He will also find his advantage in having obtained a guide

in the invention of decorations of which, as we shall show, we would have many more in English villas than economy at present allows. Candidus complains, in his Note-Book, that Elizabethan architecture is frequently adopted, because it is easy, with a pair of scissors, to derive a zigzag ornament from a doubled piece of paper. But we would fain hope that none of our professional architects have so far lost sight of the meaning of their art, as to believe that roughening stone mathematically is bestowing decoration, though we are too sternly convinced that they believe mankind to be more short-sighted by at least thirty yards than they are ; for they think of nothing but general effect in their ornaments, and lay on their flower-work so carelessly, that a good substantial captain's biscuit, with the small holes left by the penetration of the baker's four fingers, encircling the large one which testifies of the forcible passage of his thumb, would form quite as elegant a rosette as hundreds now perpetuated in stone. Now, there is nothing which requires study so close, or experiment so frequent, as the proper designing of ornament. For its use and position some definite rules may be given ; but, when the space and position have been determined, the lines of curvature, the breadth, depth, and sharpness of the shadows to be obtained, the junction of the parts of a group, and the general expression, will present questions for the solution of which the study of years will sometimes scarcely be sufficient ;* for they depend upon the feeling of the eye and hand, and there is nothing like perfection in decoration, nothing which, in all probability, might not, by farther consideration, be improved. Now, in cases in which the outline and larger masses are determined by situation, the architect will frequently find it necessary to fall back upon his decorations, as the only means of obtaining character ; and that which before

* For example, we would allow one of the modern builders of Gothic chapels a month of invention, and a botanic garden to work from, with perfect certainty that he would not, at the expiration of the time, be able to present us with one design of leafage equal in beauty to hundreds we could point out in the capitals and niches of Melrose and Roslin.

was an unmeaning lump of jagged freestone, will become a part of expression, an accessory of beautiful design, varied in its form, and delicate in its effect. Then, instead of shrinking from his bits of ornament, as from things which will give him trouble to invent, and will answer no other purpose than that of occupying what would otherwise have looked blank, the designer will view them as an efficient *corps de réserve*, to be brought up when the eye comes to close quarters with the edifice, to maintain and deepen the impression it has previously received. Much more time will be spent in the conception, much more labour in the execution, of such meaning ornament, but both will be well spent, and well rewarded.

Fig. 38.

Perhaps our meaning may be made more clear by Fig. 38, which is that of a window found in a domestic building of mixed and corrupt architecture, at Munich (which we give now, because we shall have occasion to allude to it hereafter). Its absurd breadth of moulding, so disproportionate to its cornice, renders it excessively ugly, but capable of great variety of effect. It forms one of a range of four, turning an angle, whose mouldings join each other, their double breadth being the whole separation of the apertures, which are something more than double squares. Now, by alteration of the decoration, and depth of shadow, we have Figs. 39 and 40. These three windows differ entirely in their feeling and manner, and are broad examples of such distinctions of style as might be adopted severally in the habitations of the man of imagination, the man of intellect, and the man of feeling. If our alterations have been properly made, there will be no difficulty in distinguishing between their expressions, which we shall therefore leave to conjecture. The character of Fig. 38 depends upon the softness with which the light is caught

upon its ornaments, which should not have a single hard line in them ; and on the gradual, unequal, but intense, depth of its shadows. Fig. 39 should have all its forms undefined, and passing into one another, the touches of the chisel light, a grotesque face or feature occurring in parts, the shadows pale, but broad* ; and the boldest part of the carving kept in

Fig. 39.

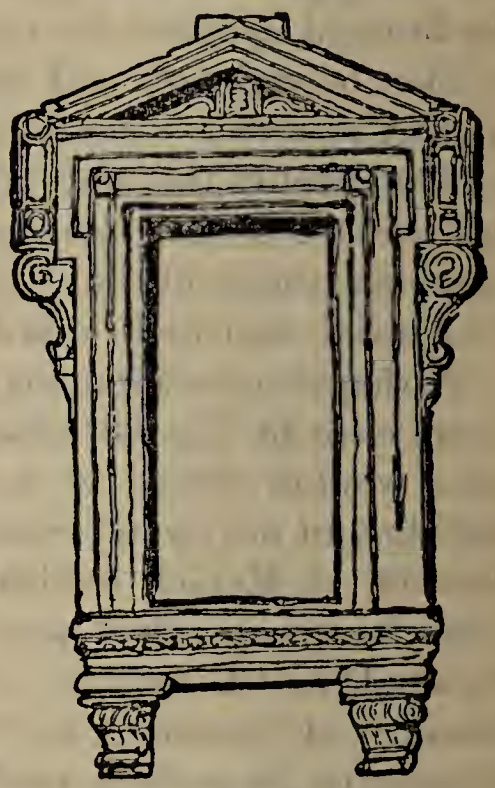


Fig. 40.

shadow rather than light. The third should be hard in its lines, strong in its shades, and quiet in its ornament.

These hints will be sufficient to explain our meaning, and we have not space to do more, as the object of these papers is rather to observe than to advise. Besides, in questions of expression so intricate, it is almost impossible to advance fixed

* It is too much the custom to consider a design as composed of a certain number of hard lines, instead of a certain number of shadows of various depth and dimension. Though these shadows change their position in the course of the day, they are relatively always the same They have most variety under a strong light without sun, most expression with the sun. A little observation of the infinite variety of shade which the sun is capable of casting, as it touches projections of different curve and character, will enable the designer to be certain of his effects. We shall have occasion to allude to this subject again.

principles ; every mind will have perceptions of its own, which will guide its speculations, every hand, and eye, and peculiar feeling, varying even from year to year. We have only started the subject of correspondence with individual character, because we think that imaginative minds might take up the idea with some success, as furnishing them with a guide in the variation of their designs, more certain than mere experiment on unmeaning forms, or than ringing indiscriminate changes on component parts of established beauty. To the reverie, rather than the investigation, to the dream, rather than the deliberation, of the architect, we recommend it, as a branch of art in which instinct will do more than precept, and inspiration than technicality. The correspondence of our villa architecture with our natural scenery may be determined with far greater accuracy, and will require careful investigation.

We had hoped to have concluded the Villa in this paper ; but the importance of domestic architecture at the present day, when people want houses more than fortresses, safes more than keeps, and sculleries more than dungeons, is sufficient apology for delay.

Oxford, August, 1838.

IV. *The British Villa. The Cultivated, or Blue, Country.— Principles of Composition.*

In the papers hitherto devoted to the investigation of villa architecture, we have contemplated the beauties of what may be considered as its model in its original and natural territory, and we have noticed the difficulties to be encountered in the just erection of villas in England. It remains only to lay down the general principles of composition, which, in such difficulties, may, in some degree, serve as a guide. Into more than general principles it is not consistent with our plan to enter. One obstacle, which was more particularly noticed, was, as it may be remembered, the variety of the geological formations of the country. This will compel us to use the divisions of landscape formerly adopted in speaking of th

cottage, and to investigate severally the kind of domestic architecture required by each.

First. Blue or cultivated country, which is to be considered as including those suburban districts, in the neighbourhood of populous cities, which, though more frequently black than blue, possess the activity, industry, and life, which we before noticed as one of the characteristics of blue country. We shall not, however, allude to suburban villas at present; first, because they are in country possessing nothing which can be spoiled by anything; and, Secondly, because their close association renders them subject to laws which, being altogether different from those by which we are to judge of the beauty of solitary villas, we shall have to develope in the consideration of street effects.

Passing over the suburb, then, we have to distinguish between the *simple* blue country, which is composed only of rich cultivated champaign, relieved in parts by low undulations, monotonous and uninteresting as a whole, though cheerful in its character, and beautiful in details of lanes and meadow paths; and the *picturesque* blue country, lying at the foot of high hill ranges, intersected by their outworks, broken here and there into bits of crag and dingle scenery; perpetually presenting prospects of exquisite distant beauty, and possessing, in its valley and river scenery, fine detached specimens of the natural "green country." This distinction we did not make in speaking of the cottage; the effect of which, owing to its size, can extend only over a limited space; and this space, if in picturesque blue country, must be either part of its monotonous cultivation, when it is to be considered as belonging to the simple blue country, or part of its dingle scenery, when it becomes green country; and it would not be just, to suit a cottage, actually placed in one colour, to the general effect of another colour, with which it could have nothing to do. But the effect of the villa extends very often over a considerable space, and becomes part of the large features of the district; so that the whole character and expression of the visible landscape must be considered, and thus the distinction between the two kinds of blue country becomes absolutely necessary.

Of the first, or simple, we have already adduced, as an example, the greater part of the south of England. Of the second, or picturesque, the cultivated parts of the North and East Ridings of Yorkshire, generally Shropshire, and the north of Lancashire, and Cumberland, beyond Caldbeck Fells, are good examples; perhaps better than all, the country for twelve miles north, and thirty south, east, and west, of Stirling.

Now, the matter-of-fact business-like activity of simple blue country has been already alluded to. This attribute renders in it a plain palpable brick dwelling-house allowable; though a thing which, in every country but the simple blue, compels every spectator of any feeling to send up aspirations, that builders who, like those of Babel, have brick for stone, may be put, like those of Babel, to confusion. Here, however, it is not only allowable, but even agreeable, for the following reasons:—

Its cleanness and freshness of colour, admitting of little dampness or staining, firm in its consistence, not mouldering like stone, and therefore inducing no conviction of antiquity or decay, presents rather the appearance of such comfort as is contrived for the enjoyment of temporary wealth, than of such solidity as is raised for the inheritance of unfluctuating power. It is thus admirably suited for that country where all is change, and all activity; where the working and money-making members of the community are perpetually succeeding and overpowering each other; enjoying, each in his turn, the reward of his industry; yielding up the field, the pasture, and the mine, to his successor, and leaving no more memory behind him, no farther evidence of his individual existence, than is left by a working bee, in the honey for which we thank his class, forgetting the individual. The simple blue country may, in fact, be considered the dining-table of the nation; from which it provides for its immediate necessities, at which it feels only its present existence, and in which it requires, not a piece of furniture adapted only to remind it of past refection, but a polished, clean, and convenient minister to its immediate wishes. No habitation, therefore, in this country, should look old: it should give an impression of

present prosperity, of swift motion and high energy of life, too rapid in its successive operation to attain greatness, or allow of decay, in its works. This is the first cause which, in this country, renders brick allowable.

Again, wherever the soil breaks out in simple blue country, whether in the river shore, or the broken roadside bank, or the ploughed field, in nine cases out of ten it is excessively warm in its colour, being either gravel or clay, the black vegetable soil never remaining free of vegetation. The warm tone of these beds of soil is an admirable relief to the blue of the distances, which we have taken as the distinctive feature of the country, tending to produce the perfect light without which no landscape can be complete. Therefore the red of the brick is prevented from glaring upon the eye, by its falling in with similar colours in the ground, and contrasting finely with the general tone of the distance. This is another instance of the material which nature most readily furnishes being the right one. In almost all blue country, we have only to turn out a few spadefuls of loose soil, and we come to the bed of clay, which is the best material for the building: whereas we should have to travel hundreds of miles, or to dig thousands of feet, to get the stone which nature does not want, and therefore has not given.

Another excellence in brick is its perfect air of English respectability. It is utterly impossible for an edifice altogether of brick to look affected or absurd: it may look rude, it may look vulgar, it may look disgusting, in a wrong place; but it cannot look foolish, for it is incapable of pretension. We may suppose its master a brute, or an ignoramus, but we can never suppose him a coxcomb: a bear he may be, a fop he cannot be; and, if we find him out of his place, we feel that it is owing to error, not to impudence; to self-ignorance, not to self-conceit; to the want, not the assumption, of feeling. It is thus that brick is peculiarly English in its effect: for we are brutes in many things, and we are ignorami in many things, and we are destitute of feeling in many things, but we are *not* coxcombs. It is only by the utmost effort, that some of our most highly gifted junior gentlemen can

attain such distinction of title; and even then the honour sits ill upon them: they are but awkward coxcombs. Affectation * never was, and never will be, a part of English character: we have too much national pride, too much consciousness of our own dignity and power, too much established self-satisfaction, to allow us to become ridiculous by imitative efforts; and, as it is only by endeavouring to appear what he is not, that a man ever can become so, properly speaking, our truewitted Continental neighbours, who shrink from John Bull as a brute, never laugh at him as a fool. "Il est bête, il n'est pas pourtant sot."

The brick house admirably corresponds with this part of English character; for, unable as it is to be beautiful, or graceful, or dignified, it is equally unable to be absurd. There is a proud independence about it, which seems conscious of its own entire and perfect applicability to those uses for which it was built, and full of a good-natured intention to render every one who seeks shelter within its walls excessively comfortable: it therefore feels awkward in no company; and, wherever it intrudes its good-humoured red face, stares plaster and marble out of countenance, with an insensible audacity, which we drive out of such refined company, as we would a clown from a drawing-room, but which we nevertheless seek in its own place, as we would seek the conversation of the clown in his own turnip field, if he were sensible in the main.

Lastly. Brick is admirably adapted for the climate of England, and for the frequent manufacturing nuisances of English

* The nation, indeed, possesses one or two interesting individuals, whose affectation is, as we have seen, strikingly manifested in their lake villas: but every rule has its exceptions; and, even on these gifted personages, the affectation sits so very awkwardly, so like a velvet bonnet on a ploughman's carroty hair, that it is evidently a late acquisition. Thus, one proprietor of land on Windermere, who has built unto himself a castellated mansion with round towers, and a Swiss cottage for a stable, has yet, with that admiration of the "neat but not gaudy," which is commonly reported to have influenced the devil when he painted his tail pea-green, painted the rocks at the back of his house pink, that they may look clean. This is a little outcrop of English feeling in the midst of the assumed romance.

blue country; for the smoke, which makes marble look like charcoal, and stucco like mud, only renders brick less glaring in its colour; and the inclement climate, which makes the composition front look as if its architect had been amusing himself by throwing buckets of green water down from the roof, and before which the granite base of Stirling Castle is mouldering into sand as impotent as ever was ribbed by ripple, wreaks its rage in vain upon the bits of baked clay, leaving them strong, and dry, and stainless, warm and comfortable in their effect, even when neglect has permitted the moss and wallflower to creep into their crannies, and mellow into something like beauty that which is always comfort. Damp, which fills many stones as it would a sponge, is defied by the brick; and the warmth of every gleam of sunshine is caught by it, and stored up for future expenditure; so that, both actually and in its effect, it is peculiarly suited for a climate whose changes are in general from bad to worse, and from worse to bad.

These, then, are the principal apologies which the brick dwelling-house has to offer for its ugliness. They will, however, only stand it in stead in the simple blue country; and, even there, only when the following points are observed.

First. The brick should neither be of the white, nor the very dark red, kind. The white is worse than useless as a colour: its cold, raw, sandy, neutral has neither warmth enough to relieve, nor grey enough to harmonise with, any natural tones; it does not please the eye by warmth, in shade; it hurts it, by dry heat in sun; it has none of the advantages of effect which brick may have, to compensate for the vulgarity which it must have, and is altogether to be abhorred. The very bright red, again, is one of the ugliest warm colours that art ever stumbled upon: it is never mellowed by damp or anything else, and spoils every thing near it by its intolerable and inevitable glare. The moderately dark brick, of a neutral red, is to be chosen, and this, after a year or two, will be farther softened in its colour by atmospheric influence, and will possess all the advantages we have enumerated. It is almost unnecessary to point out its fitness for a damp situation, not

only as the best material for securing the comfort of the inhabitant, but because it will the sooner contract a certain degree of softness of tone, occasioned by microscopic vegetation, which will leave no more brick-red than is agreeable to the feelings where the atmosphere is chill.

Secondly. Even this kind of red is a very powerful colour; and as, in combination with the other primitive colours, very little of it will complete the light, so, very little will answer every purpose in landscape composition, and every addition, above that little, will be disagreeable. Brick, therefore, never should be used in large groups of buildings, where those groups are to form part of landscape scenery: two or three houses, partly shaded with trees, are all that can be admitted at once. There is no object more villainously destructive of natural beauty, than a large town, of very red brick, with very scarlet tiling, very tall chimneys, and very few trees; while there are few objects that harmonise more agreeably with the feeling of English ordinary landscape, than the large, old, solitary, brick manor house, with its group of dark cedars on the lawn in front, and the tall wrought-iron gates opening down the avenue of approach.

Thirdly. No stone quoining, or presence of any contrasting colour, should be admitted. Quoins, in general (though, by the by, they are prettily managed in the old Tolbooth of Glasgow, and some other antique buildings in Scotland), are only excusable as giving an appearance of strength; while their zigzag monotony, when rendered conspicuous by difference of colour, is altogether detestable. White cornices, niches, and the other superfluous introductions in stone and plaster, which some architects seem to think ornamental, only mock what they cannot mend, take away the whole expression of the edifice, render the brick-red glaring and harsh, and become themselves ridiculous in isolation. Besides, as a general principle, contrasts of extensive colour are to be avoided in all buildings, and especially in positive and unmanageable tints. It is difficult to imagine whence the custom of putting stone ornaments into brick buildings could have arisen; unless it be an imitation of the Italian custom of mixing marble

with stucco, which affords it no sanction, as the marble is only distinguishable from the general material by the sharpness of the carved edges. The Dutch seem to have been the originators of the custom ; and, by the by, if we remember right, in one of the very finest pieces of colouring now extant, a landscape by Rubens (in the gallery at Munich, we think), the artist seems to have sanctioned the barbarism, by introducing a brick edifice, with white stone quoining. But the truth is, that he selected the subject, partly under the influence of domestic feelings, the place being, as it is thought, his own habitation ; and partly as a piece of practice, presenting such excessive difficulties of colour, as he, the lord of colour, who alone could overcome them, would peculiarly delight in overcoming ; and the harmony with which he has combined tints of the most daring force, and sharpest apparent contrast, in this edgy building, and opposed them to an uninteresting distance of excessive azure (simple blue country, observe), is one of the chief wonders of the painting : so that this masterpiece can no more furnish an apology for the continuance of a practice which, though it gives some liveliness of character to the warehouses of Amsterdam, is fit only for a place whose foundations are mud, and whose inhabitants are partially animated cheeses, than Caravaggio's custom of painting blackguards should introduce an ambition among mankind in general of becoming fit subjects for his pencil. We shall have occasion again to allude to this subject, in speaking of Dutch street effects.

Fourthly. It will generally be found to agree best with the business-like air of the blue country, if the house be excessively simple, and apparently altogether the minister of utility ; but, where it is to be extensive, or tall, a few decorations about the upper windows are desirable. These should be quiet and severe in their lines, and cut boldly in the brick itself. Some of the minor streets in the King of Sardinia's capital are altogether of brick, very richly charged with carving, with excellent effect, and furnish a very good model. Of course, no delicate ornament can be obtained, and no classical lines can be allowed ; for we should be horrified by seeing that in brick

which we have been accustomed to see in marble. The architect must be left to his own taste for laying on, sparingly and carefully, a few dispositions of well-proportioned lines which are all that can ever be required.

These broad principles are all that need be attended to in simple blue country: anything will look well in it which is not affected; and the architect, who keeps comfort and utility steadily in view, and runs off into no expatiations of fancy, need never be afraid here of falling into error.

But the case is different with the picturesque blue country.* Here, owing to the causes mentioned in the notes at p. 65, we have some of the most elevated bits of landscape character, which the country, whatever it may be, can afford. Its first and most distinctive peculiarity is its grace; it is all undulation and variety of line, one curve passing into another with the most exquisite softness, rolling away into faint and far outlines of various depths and decision, yet none hard or harsh; and, in all probability, rounded off in the near ground into massy forms of partially wooded hill, shaded downwards into winding dingles or cliffy ravines, each form melting imperceptibly into the next, without an edge or angle.

Its next character is mystery. It is a country peculiarly distinguished by its possessing features of great sublimity in the distance, without giving any hint in the foreground of their actual nature. A range of mountain, seen from a mountain peak, may have sublimity, but not the mystery with which it is invested, when seen rising over the farthest surge of misty blue, where everything near is soft and smiling, totally separated in nature from the consolidated clouds of the horizon. The picturesque blue country is sure, from the nature of the ground, to present some distance of this kind, so as never to be without a high and ethereal mystery.

The third and last distinctive attribute is sensuality. This is a startling word, and requires some explanation. In the

* In leaving simple blue country, we hope it need hardly be said that we leave bricks at once and forever. Nothing can excuse them out of their proper territory.

first place, every line is voluptuous, floating, and wavy in its form; deep, rich, and exquisitely soft in its colour; drowsy in its effect, like slow, wild music; letting the eye repose on it, as on a wreath of cloud, without one feature of harshness to hurt, or of contrast to awaken. In the second place, the cultivation, which, in the simple blue country, has the forced formality of growth which evidently is to supply the necessities of man, here seems to leap into the spontaneous luxuriance of life, which is fitted to minister to his pleasures. The surface of the earth exults with animation, especially tending to the gratification of the senses; and, without the artificialness which reminds man of the necessity of his own labour, without the opposing influences which call for his resistance, without the vast energies that remind him of his impotence, without the sublimity that can call his noblest thoughts into action, yet, with every perfection that can tempt him to indolence of enjoyment, and with such abundant bestowal of natural gifts, as might seem to prevent that indolence from being its own punishment, the earth appears to have become a garden of delight, wherein the sweep of the bright hills, without chasm or crag, the flow of the bending rivers, without rock or rapid, and the fruitfulness of the fair earth, without care or labour on the part of its inhabitants, appeal to the most pleasant passions of eye and sense, calling for no effort of body, and impressing no fear on the mind. In hill country we have a struggle to maintain with the elements; in simple blue, we have not the luxuriance of delight: here, and here only, all nature combines to breathe over us a lulling slumber, through which life degenerates into sensation.

These considerations are sufficient to explain what we mean by the epithet "sensuality." Now, taking these three distinctive attributes, the mysterious, the graceful, and the voluptuous, what is the whole character? Very nearly—the Greek: for these attributes, common to all picturesque blue country, are modified in the degree of their presence by every climate. In England, they are all low in their tone; but as we go southward, the voluptuousness becomes deeper in feeling, as the colours of the earth and the heaven become purer

and more passionate, and "the purple of ocean deepest of dye;" the mystery becomes mightier, for the greater and more universal energy of the beautiful permits its features to come nearer, and to rise into the sublime, without causing fear. It is thus that we get the essence of the Greek feeling, as it was embodied in their finest imaginations, as it showed itself in the works of their sculptors and their poets, in which sensation was made almost equal with thought, and deified by its nobility of association; at once voluptuous, refined, dreamily mysterious, infinitely beautiful. Hence, it appears that the spirit of this blue country is essentially Greek; though, in England and in other northern localities, that spirit is possessed by it in a diminished and degraded degree. It is also the natural dominion of the villa, possessing all the attributes which attracted the Romans, when, in their hours of idleness, they lifted the light arches along the echoing promontories of Tiber. It is especially suited to the expression of the edifice of pleasure; and, therefore, is most capable of being adorned by it. The attention of every one about to raise himself a villa of any kind should, therefore, be directed to this kind of country; first, as that in which he will not be felt to be an intruder; secondly, as that which will, in all probability, afford him the greatest degree of continuous pleasure, when his eye has become accustomed to the features of the locality. To the human mind, as on the average constituted, the features of hill scenery will, by repetition, become tiresome, and of wood scenery, monotonous; while the simple blue can possess little interest of any kind. Powerful intellect will generally take perpetual delight in hill residence; but the general mind soon feels itself oppressed with a peculiar melancholy and weariness, which it is ashamed to own; and we hear our romantic gentleman begin to call out about the want of society, while, if the animals were fit to live where they have forced themselves, they would never want more society than that of a grey stone, or of a clear pool of gushing water. On the other hand, there are few minds so degraded as not to feel greater pleasure in the picturesque blue than in any other country. Its distance has generally grandeur enough to meet

their moods of aspiration; its near aspect is of a more human interest than that of hill country, and harmonises more truly with the domestic feelings which are common to all mankind; so that, on the whole, it will be found to maintain its freshness of beauty to the habituated eye, in a greater degree than any other scenery.

As it thus persuades us to inhabit it, it becomes a point of honour not to make the attractiveness of its beauty its destruction; especially as, being the natural dominion of the villa, it affords great opportunity for the architect to exhibit variety of design.

Its spirit has been proved to be Greek; and therefore, though that spirit is slightly manifested in Britain, and though every good architect is shy of importation, villas on Greek and Roman models are admissible here. Still, as in all blue country there is much activity of life, the principle of utility should be kept in view, and the building should have as much simplicity as can be united with perfect gracefulness of line. It appears from the principles of composition alluded to in speaking of the Italian villa, that in undulating country the forms should be square and massy; and, where the segments of curves are small, the buildings should be low and flat, while they may be prevented from appearing cumbrous by some well-managed irregularity of design, which will be agreeable to the inhabitant as well as to the spectator; enabling him to change the aspect and size of his chamber, as temperature or employment may render such change desirable, without being foiled in his design, by finding the apartments of one wing matched foot to foot, by those of the other. For the colour, it has been shown that white or pale tints are agreeable in all blue country: but there must be warmth in it, and a great deal too, grey being comfortless and useless with a cold distance; but it must not be raw nor glaring.*

* The epithet "raw," by the by, is vague, and needs definition. Every tint is raw which is perfectly opaque, and has not all the three primitive colours in its composition. Thus, black is always raw, because it has no colour; white never, because it has all colours. No tint can be raw which is not opaque: and opacity may be taken away,

The roof and chimneys should be kept out of sight as much as possible; and, therefore, the one very flat, and the other very plain. We ought to revive the Greek custom of roofing with thin slabs of coarse marble, cut into the form of tiles. However, where the architect finds he has a very cold distance, and few trees about the building, and where it stands so high as to preclude the possibility of its being looked down upon, he will, if he be courageous, use a very flat roof of the dark Italian tile. The eaves, which are all that should be seen, will be peculiarly graceful; and the sharp contrast of colour (for this tiling can only be admitted with white walls) may be altogether avoided, by letting them cast a strong shadow, and by running the walls up into a range of low garret windows, to break the horizontal line of the roof. He will thus obtain a bit of very strong colour, which will impart a general glow of cheerfulness to the building, and which, if he manages it rightly, will not be glaring or intrusive. It is to be observed, however, that he can only do this with villas of the most humble order, and that he will seldom find his employer possessed of so much common sense as to put up with a tile roof. When this is the case, the flat slabs of the upper limestone (ragstone) are usually better than slate.

For the rest, it is always to be kept in view, that the prevailing character of the whole is to be that of graceful sim-

either by actual depth and transparency, as in the sky; by lustre and texture, as in the case of silk and velvet, or by variety of shade, as in forest verdure. Two instances will be sufficient to prove the truth of this. Brick, when first fired, is always raw; but, when it has been a little weathered, it acquires a slight blue tint, assisted by the grey of the mortar; incipient vegetation affords it the yellow. It thus obtains an admixture of the three colours, and is raw no longer. An old woman's red cloak, though glaring, is never raw; for it must, of necessity, have folded shades; those shades are of a rich grey: no grey can exist without yellow and blue. We thus have three colours, and no rawness. It must be observed, however, that, when any one of the colours is given in so slight a degree, that it can be overpowered by certain effects of light, the united colour, when opaque, will be raw. Thus, many flesh-colours are raw; because, though they must have a little blue in their composition, it is too little to be efficiently visible in a strong light.

plicity; distinguished from the simplicity of the Italian edifice, by being that of utility instead of that of pride.* Consequently, the building must *not* be Gothic or Elizabethan; it may be as commonplace as the proprietor likes, provided its proportions be good; but nothing can ever excuse one acute angle, or one decorated pinnacle, both being direct interruptions of the repose with which the eye is indulged by the undulations of the surrounding scenery. Tower and fortress outlines are, indeed, agreeable, from their fine grouping and roundness; but we do not allude to them, because nothing can be more absurd than the humour prevailing at the present day among many of our peaceable old gentlemen, who never smelt powder in their lives, to eat their morning muffin in a savage-looking round tower, and admit quiet old ladies to a tea-party under the range of twenty-six cannon, which, it is lucky for the china, are all wooden ones, as they are, in all probability, accurately and awfully pointed into the drawing-room windows.

So much, then, for our British blue country, to which it was necessary to devote some time, as occupying a considerable portion of the island, and being peculiarly well adapted for villa residences. The woody, or green country, which is next in order, was spoken of before, and was shown to be especially our own. The Elizabethan was pointed out as the style peculiarly belonging to it; and farther criticism of that style was deferred until we came to the consideration of domestic buildings provided with the means of defence. We have, therefore, at present only to offer a few remarks on the principles to be observed in the erection of Elizabethan villas at the present day.

First. The building must be either quite chaste, or excessively rich in decoration. Every inch of ornament short of a certain quantity will render the whole effect poor and ridicu-

* There must always be a difficulty in building in picturesque blue country in England; for the English character is opposed to that of the country; it is neither graceful, nor mysterious, nor voluptuous; therefore, what we cede to the country, we take from the nationality, and *vice versâ*.

lous ; while the pure perpendicular lines of this architecture will always look well if left entirely alone. The architect, therefore, when limited as to expense, should content himself with making his oriels project boldly, channelling their mullions richly, and, in general, rendering his vertical lines delicate and beautiful in their workmanship ; but, if his estimate be unlimited, he should lay on his ornament richly, taking care never to confuse the eye. Those parts to which, of necessity, observation is especially directed, must be finished so as to bear a close scrutiny, that the eye may rest on them with satisfaction : but their finish must not be of a character which would have attracted the eye by itself, without being placed in a conspicuous situation ; for, if it were, the united attraction of form and detail would confine the contemplation altogether to the parts so distinguished, and render it impossible for the mind to receive any impression of general effect. Consequently, the parts that project, and are to bear a strong light, must be chiseled with infinite delicacy ; so that the ornament, though it would have remained unobserved, had the eye not been guided to it, when observed, may be of distinguished beauty and power ; but those parts which are to be flat, and in shade, should be marked with great sharpness and boldness, that the impression may be equalised. When, for instance, we have to do with oriels, to which attention is immediately attracted by their projection, we may run wreaths of the finest flowered-work up the mullions, charge the terminations with shields, and quarter them richly ; but we must join the window to the wall, where its shadow falls, by means of more deep and decided decoration.

Secondly. In the choice and design of his ornaments, the architect should endeavour to be grotesque rather than graceful (though little bits of soft flower-work here and there will relieve the eye) ; but he must not imagine he can be grotesque by carving faces with holes for eyes and knobs for noses ; on the contrary, wherever he mimics grotesque life, there should be wit and humour in every feature, fun and frolic in every attitude ; every distortion should be anatomical, and every monster a studied combination. This is a question, however,

relating more nearly to Gothic architecture, and, therefore, we shall not enter into it at present.

Thirdly. The gables must, on no account, be jagged into a succession of right angles, as if people were to be perpetually engaged in trotting up one side and down the other. This custom, though sanctioned by authority, has very little apology to offer for itself, based on any principle of composition. In street effect, indeed, it is occasionally useful; and, where the verticals below are unbroken by ornament, may be used even in the detached Elizabethan, but not when decoration has been permitted below. They should then be carried up in curved lines, alternating with two angles, or three at the most, without pinnacles or hip-knobs. A hollow parapet is far better than a battlement, in the intermediate spaces; the latter, indeed, is never allowable, except when the building has some appearance of being intended for defence, and, therefore, is generally barbarous in the villa, while the parapet admits of great variety of effect.

Lastly. Though the grotesque of Elizabethan architecture is adapted for wood country, the grotesque of the clipped garden, which frequently accompanies it, is not. The custom of clipping trees into fantastic forms is always to be reprehended: first, because it never can produce the true grotesque, for the material is not passive, and, therefore, a perpetual sense of restraint is induced, while the great principle of the grotesque is action; again, because we have a distinct perception of two natures, the one neutralising the other; for the vegetable organisation is too palpable to let the animal form suggest its true idea; again, because the great beauty of all foliage is the energy of life and action, of which it loses the appearance by formal clipping; and again, because the hands of the gardener will never produce anything really spirited or graceful. Much, however, need not be said on this subject; for the taste of the public does not now prompt them to such fettering of fair freedom, and we should be as sorry to see the characteristic vestiges of it, which still remain in a few gardens, lost altogether, as to see the thing again becoming common.

The garden of the Elizabethan villa, then, should be laid out with a few simple terraces near the house, so as to unite it well with the ground ; lines of balustrade along the edges, guided away into the foliage of the taller trees of the garden, with the shadows falling at intervals. The balusters should be square rather than round, with the angles outwards ; and, if the balustrade looks unfinished at the corners, it may be surmounted by a grotesque bit of sculpture, of any kind ; but it must be very strong and deep in its carved lines, and must not be large ; and all graceful statues are to be avoided, for the reasons mentioned in speaking of the Italian villa : neither is the terraced part of the garden to extend to any distance from the house, nor to have deep flights of steps, for they are sure to get mossy and slippery, if not superintended with troublesome care ; and the rest of the garden should have more trees than flowers in it. A flower-garden is an ugly thing, even when best managed : it is an assembly of unfortunate beings, pampered and bloated above their natural size, stewed and heated into diseased growth ; corrupted by evil communication into speckled and inharmonious colours ; torn from the soil which they loved, and of which they were the spirit and the glory, to glare away their term of tormented life among the mixed and incongruous essences of each other, in earth that they know not, and in air that is poison to them.

The florist may delight in this : the true lover of flowers never will. He who has taken lessons from nature, who has observed the real purpose and operation of flowers ; how they flush forth from the brightness of the earth's being, as the melody rises up from among the moved strings of the instrument ; how the wildness of their pale colours passes over her, like the evidence of a various emotion ; how the quick fire of their life and their delight glows along the green banks, where the dew falls the thickest, and the low mists of incense pass slowly through the twilight of the leaves, and the intertwined roots make the earth tremble with strange joy at the feeling of their motion ; he who has watched this will never take away the beauty of their being to mix into meretricious glare, or to feed into an existence of disease. And the flower-gar-

den is as ugly in effect as it is unnatural in feeling: it never will harmonise with anything, and, if people will have it, should be kept out of sight until they get into it. But, in laying out the garden which is to assist the effect of the building, we must observe, and exclusively use, the natural combination of flowers.* Now, as far as we are aware, bluish purple is the only flower colour which natüre ever uses in masses of distant effect; this, however, she does in the case of most heathers, with the Rhododéndron ferrugíneum, and, less extensively, with the colder colour of the wood hyacinth. Accordingly, the large rhododéndron may be used to almost any extent, in masses; the pale varieties of the rose more sparingly; and, on the turf, the wild violet and pansy should be sown by chance, so that they may grow in undulations of colour, and should be relieved by a few primroses. All dahlias, tulips, ranunculi, and, in general, what are called florist's flowers, should be avoided like garlic.

* Every one who is about to lay out a limited extent of garden, in which he wishes to introduce many flowers, should read and attentively study, first Shelley, and next Shakspeare. The latter, indeed, induces the most beautiful connexions between thought and flower that can be found in the whole range of European literature; but he very often uses the symbolical effect of the flower, which it can only have on the educated mind, instead of the natural and true effect of the flower, which it must have, more or less, upon every mind. Thus, when Ophelia, presenting her wild flowers, says: "There's rosemary, that's for remembrance; pray you love, remember: and there is pansies, that's for thoughts:" the infinite beauty of the passage depends upon the arbitrary meaning attached to the flowers. But, when Shelley speaks of

> ——"The lily of the vale,
> Whom youth makes so fair, and passion so pale,
> That the light of her tremulous bells is seen
> Through their pavilion of tender green,"

he is etherealising an impression which the mind naturally receives from the flower. Consequently, as it is only by their natural influence that flowers can address the mind through the eye, we must read Shelley, to learn how to use flowers, and Shakspeare, to learn to love them. In both writers we find the wild flower possessing soul as well as life, and mingling its influence most intimately, like an untaught melody, with the deepest and most secret streams of human emotion.

Perhaps we should apologise for introducing this in the *Architectural Magazine;* but it is not out of place: the garden is almost a necessary adjunct of the Elizabethan villa, and all garden architecture is utterly useless unless it be assisted by the botanical effect.

These, then, are a few of the more important principles of architecture, which are to be kept in view in the blue and in the green country. The wild, or grey, country is never selected, in Britain, as the site of a villa; and, therefore, it only remains for us to offer a few remarks on a subject as difficult as it is interesting and important, the architecture of the villa in British hill, or brown, country.

V. *The British Villa. Hill, or Brown, Country.—Principles of Composition.*

"Vivite contenti casulis et collibus istis."—*Juvenal.*

In the Boulevard des Italiens, just at the turning into the Rue la Paix (in Paris), there stand a few dusky and withered trees, beside a kind of dry ditch, paved at the bottom, into which a carriage can with some difficulty descend, and which affords access (not in an unusual manner) to the ground floor of a large and dreary-looking house, whose passages are dark and confined, whose rooms are limited in size, and whose windows command an interesting view of the dusty trees before mentioned. This is the town residence of one of the Italian noblemen, whose country house has already been figured as a beautiful example of the villas of the Lago di Como. That villa, however, though in one of the loveliest situations that hill, and wave, and heaven ever combined to adorn, and though itself one of the most delicious habitations that luxury ever projected, or wealth procured, is very rarely honoured by the presence of its master; while attractions of a very different nature retain him, winter after winter, in the dark chambers of the Boulevard des Italiens. This appears singular to the

casual traveller, who darts down from the dust and heat of the French capital to the light and glory of the Italian lakes, and finds the tall marble chambers and orange groves, in which he thinks, were he possessed of them, he could luxuriate for ever, left desolate and neglected by their real owner: but, were he to try such a residence for a single twelvemonth, we believe his wonder would have greatly diminished at the end of the time. For the mind of the nobleman in question does not differ from that of the average of men; inasmuch as it is a well-known fact, that a series of sublime impressions, continued indefinitely, gradually pall upon the imagination, deaden its fineness of feeling, and, in the end, induce a gloomy and morbid state of mind, a reaction of a peculiarly melancholy character, because consequent, not upon the absence of that which once caused excitement, but upon the failure of its power. This is not the case with all men; but with those over whom the sublimity of an unchanging scene can retain its power for ever, we have nothing to do; for they know better than any architect can, how to choose their scene, and how to add to its effect: we have only to impress upon them the propriety of thinking before they build, and of keeping their humours under the control of their judgment. It is not of them, but of the man of average intellect, that we are thinking throughout all these papers; and upon him it cannot be too strongly impressed that there are very few points in a hill country at all adapted for a permanent residence. There is a kind of instinct, indeed, by which men become aware of this, and shrink from the sterner features of hill scenery into the parts possessing a human interest; and thus we find the north side of the Lake Leman, from Vevay to Geneva, which is about as monotonous a bit of vine country as any in Europe, studded with villas; while the south side, which is as exquisite a piece of scenery as is to be found in all Switzerland, possesses, we think, two. The instinct, in this case is true; but we frequently find it in error. Thus, the Lake of Como is the resort of half Italy, while the Lago Maggiore possesses scarcely one villa of importance, besides those on the Borromean Islands. Yet the Lago Maggiore is far better adapted for producing

and sustaining a pleasurable impression, than that of Como. The first thing, then, which the architect has to do in hill country is, to bring his employer down from heroics to common sense; to teach him that, although it might be very well for a man like Pliny, whose whole spirit and life was wrapt up in that of nature, to set himself down under the splash of a cascade 400 ft. high, such escapades are not becoming in English gentlemen; and that it is necessary, for his own satisfaction, as well as that of others, that he should keep in the most quiet and least pretending corners of the landscape which he has chosen.

Having got his employer well under control, he has two points to consider. First, where he will spoil least; and, secondly, where he will gain most. Now, we may spoil a landscape in two ways; either by destroying an association connected with it, or a beauty inherent in it. With the first barbarism we have nothing to do; for it is one which would not be permitted on a large scale; and, even if it were, could not be perpetrated by any man of the slightest education. No one, having any pretensions to be called a human being, would build himself a house on the meadow of the Rutlin, or by the farm of La Haye Sainte, or on the lonely isle on Loch Katrine. Of the injustice of the second barbarism we have spoken already; and it is the object of this paper to show how it may be avoided, as well as to develope the principles by which we may be guided in the second question; that of ascertaining how much permanent pleasure will be received from the contemplation of a given scene.

It is very fortunate that the result of these several investigations will generally be found the same. The residence which, in the end, is found altogether delightful, will be found to have been placed where it has committed no injury; and, therefore, the best way of consulting our own convenience in the end is, to consult the feelings of the spectator in the beginning.* Now, the first grand rule for the choice of situation

* For instance, one proprietor terrifies the landscape all round him, within a range of three miles, by the conspicuous position of his habitation; and is punished by finding that, from whatever quarter the wind

is, never to build a villa where the ground is not richly productive. It is not enough that it should be capable of producing a crop of scanty oats or turnips in a fine season; it must be rich and luxuriant, and glowing with vegetative power * of one kind or another. For the very chiefest † part of the character of the edifice of pleasure is, and must be, its perfect ease, its appearance of felicitous repose. This it can never have where the nature and expression of the land near it reminds us of the necessity of labour, and where the earth is niggardly of all that constitutes its beauty and our pleasure; this it can only have, where the presence of man seems the natural consequence of an ample provision for his enjoyment, not the continuous struggle of suffering existence with a rude heaven and rugged soil. There is nobility in such a struggle, but not when it is maintained by the inhabitant of the villa, in whom it is unnatural, and therefore injurious in its effect. The narrow cottage on the desolate moor, or the stalwart hospice on the crest of the Alps, each leaves an ennobling impression of energy and endurance; but the possessor of the villa, should call, not upon our admiration, but upon our sympathy; and his function is to deepen the impression of the beauty and the fulness of creation, not to exhibit the majesty of man; to show, in the intercourse of earth and her children, not how her severity may be mocked by their

may blow, it sends in some of his plate-glass. Another spoils a pretty bit of crag, by building below it, and has two or three tons of stone dropped through his roof, the first frosty night. Another occupies the turfy slope of some soft lake promontory, and has his cook washed away by the first flood. We do not remember ever having seen a dwelling-house destroying the effect of a landscape, of which, considered merely as a habitation, we should wish to be the possessor.

* We are not thinking of the effect upon the human frame of the air which is favourable to vegetation. Chemically considered, the bracing breeze of the more sterile soil is the most conducive to health, and is practically so, when the frame is not perpetually exposed to it; but the keenness which checks the growth of the plant is, in all probability, trying, to say the least, to the constitution of a resident.

† We hope the English language may long retain this corrupt but energetic superlative.

heroism, but how her bounty may be honoured in their enjoyment.

This position, being once granted, will save us a great deal of trouble ; for it will put out of our way, as totally unfit for villa residence, nine-tenths of all mountain scenery ; beginning with such bleak and stony bits of hillside as that which was metamorphosed into something like a forest by the author of Waverley ; laying an equal veto on all the severe landscapes of such districts of minor mountain as the Scotch Highlands and North Wales ; and finishing by setting aside all the higher sublimity of Alp and Apennine. What, then, has it left us? The gentle slope of the lake shore, and the spreading parts of the quiet valley, in almost all scenery ; and the shores of the Cumberland lakes in our own, distinguished as they are by a richness of soil, which though generally manifested only in an exquisite softness of pasture, and roundness of undulation, is sufficiently evident to place them out of the sweeping range of this veto.

Now, as we only have to do with Britain, at present, we shall direct particular attention to the Cumberland lakes, as they are the only mountain district which, taken generally, is adapted for the villa residence, and as every piece of scenery which in other districts is so adapted, resembles them in character and tone.

We noticed, in speaking of the Westmoreland cottage, the feeling of humility with which we are impressed during a mountain ramble. Now, it is nearly impossible for a villa of large size, however placed, not to disturb and interrupt this necessary and beautiful impression, particularly where the scenery is on a very small scale. This disadvantage may be obviated in some degree, as we shall see, by simplicity of architecture ; but another, dependent, on a question of proportion, is inevitable. When an object, in which magnitude is a desirable attribute, leaves an impression, on a practised eye, of less magnitude than it really possesses, we should place objects beside it, of whose magnitude we can satisfy ourselves, of larger size than that which we are accustomed to ; for, by finding these large objects in precisely the pro-

portion to the grand object, to which we *are* accustomed, while we know their actual size to be one to which we are *not* accustomed, we become aware of the true magnitude of the principal feature. But where the object leaves a true impression of its size on the practised eye, we shall do harm by rendering minor objects either larger or smaller than they usually are. Where the object leaves an impression of greater magnitude than it really possesses, we must render the minor objects smaller than they usually are, to prevent our being undeceived. Now, a mountain of 15,000 ft. high always looks lower, than it really is ; therefore, the larger the buildings near it are rendered, the better. Thus, in speaking of the Swiss cottage, it was observed that a building of the size of St. Peter's in its place, would exhibit the size of the mountains more truly and strikingly. A mountain 7,000 ft. high strikes its impression with great truth, we are deceived on neither side ; therefore, the building near it should be of the average size ; and thus the villas of the Lago di Como, being among hills from 6,000 to 8,000 ft. high, are well proportioned, being neither colossal nor diminutive: but a mountain 3,000 ft. high always looks higher than it really is ;* therefore, the buildings near it should be smaller than

* This position as well as the two preceding, is important, and in need of confirmation. It has often been observed, that, when the eye is altogether unpractised in estimating elevation, it believes every point to be lower than it really is ; but this does not militate against the proposition, for it is also well known, that the higher the point, the greater the deception. But when the eye is thoroughly practised in mountain measurement, although the judgment, arguing from technical knowledge, gives a true result, the impression on the feelings is always at variance with it, except in hills of the middle height. We are perpetually astonished, in our own country, by the sublime impression left by such hills as Skiddaw, or Cader Idris, or Ben Venue ; perpetually vexed, in Switzerland, by finding that, setting aside circumstances of form and colour, the abstract impression of elevation is (except in some moments of peculiar effect worth a king's ransom) inferior to the truth. We were standing the other day on the slope of the Brevent, above the Prieure of Chamouni, with a companion, well practised in climbing Highland hills, but a stranger among the Alps Pointing out a rock above the Glacier des Bossons, we requested an opinion of its height.

the average. And this is what is meant by the proportion of objects ; namely, rendering them of such relative size as shall produce the greatest possible impression of those attributes which are most desirable in both. It is not the true, but the desirable impression which is to be conveyed ; and it must not be in one, but in both : the building must not be overwhelmed by the mass of the mountain, nor the precipice mocked by the elevation of the cottage. (Proportion of colour is a question of quite a different nature, dependent merely on admixture and combination.) For these reasons, buildings of a very large size are decidedly destructive of effect among the English lakes : first, because apparent altitudes are much diminished by them ; and, secondly, because, whatever position they may be placed in, instead of combining with scenery, they occupy and overwhelm it : for all scenery is divided into pieces, each of which has a near bit of beauty, a promontory of lichened crag, or a smooth swarded knoll, or something of the kind to begin with. Wherever the large villa comes, it takes up one of these beginnings of landscape altogether ; and the parts of crag or wood, which ought to combine with it, become subservient to it, and lost in its general effect ; that is, ordinarily, in a general effect of ugliness. This should never be the case : however intrinsically beautiful the edifice may be, it should assist, but not supersede ; join, but not eclipse ; appear, but not intrude. The general rule by which we are to determine the size is, to select the largest mass which will not overwhelm any object of fine form, within two hundred yards of it ; and, if it does not do this, we may be quite sure it is not too large for the distant features :

"I should think," was the reply, "I could climb it in two steps ; but I am too well used to hills to be taken in that way ; it is at least 40 ft." The real height was 470 ft. This deception is attributable to several causes (independently of the clearness of the medium through which the object is seen), which it would be out of place to discuss here, but the chief of which is the natural tendency of the feelings always to believe objects subtending the same angle to be of the same height. We say the feelings, not the eye ; for the practised eye never betrays its possessor, though the due and corresponding mental impression is not received.

for it is one of Nature's most beautiful adaptations, that she is never out of proportion with herself; that is, the minor details of scenery of the first class bear exactly the proportion to the same species of detail in scenery of the second class, that the large features of the first bear to the large features of the second. Every mineralogist knows that the quartz of the St. Gothard is as much larger in its crystal than the quartz of Snowdon, as the peak of the one mountain overtops the peak of the other; and that the crystals of the Andes are larger than either.* Every artist knows that the boulders of an Alpine foreground, and the leaps of an Alpine stream, are as much larger than the boulders, and as much bolder than the leaps, of a Cumberland foreground and torrent, as the Jungfrau is higher than Skiddaw. Therefore, if we take care of the near effect in any country, we need never be afraid of the distant. For these reasons, the cottage villa, rather than the mansion, is to be preferred among our hills: it has been preferred in many instances, and in too many, with an unfortunate result; for the cottage villa is precisely that which affords the greatest scope for practical absurdity. Symmetry, proportion, and some degree of simplicity are usually kept in view in the large building; but, in the smaller, the architect considers himself licensed to try all sorts of experiments, and jumbles together pieces of imitation, taken at random from his note-book, as carelessly as a bad chemist mixing elements, from which he may by accident obtain something new, though the chances are ten to one that he obtains something useless. The chemist, however, is more innocent than the architect; for the one throws his trash out of the window if the compound fail; while the other always thinks his conceit too good to be lost. The great one cause of all the errors in this branch of architecture is, the principle of imitation, at once the most baneful and the most unintellectual, yet perhaps the

* This is rather a bold assertion; and we should be sorry to maintain the fact as universal; but the crystals of *almost* all the rarer minerals are larger in the larger mountain; and that altogether independently of the period of elevation, which, in the case of Mont Blanc, is later than that of our own Mendips.

most natural, that the human mind can encourage or act upon.* Let it once be thoroughly rooted out, and the cottage villa will become a beautiful and interesting element of our landscape.

So much for size. The question of position need not detain us long, as the principles advanced at page 66, are true

* In p. 116, we noticed the kind of error most common in amateur designs, and we traced that error to its great first cause, the assumption of the humour, instead of the true character, for a guide; but we did not sufficiently specify the mode in which that first cause operated, by prompting to imitation. By imitation, we do not mean accurate copying, neither do we mean working under the influence of the feelings by which we may suppose the originators of a given model to have been actuated; but we mean the intermediate step of endeavouring to combine old materials in a novel manner. True copying may be disdained by architects, but it should not be disdained by nations; for, when the feelings of the time in which certain styles had their origin have passed away, any examples of the same style will invariably be failures, unless they be copies. It is utter absurdity to talk of building Greek edifices now; no man ever will, or ever can, who does not believe in the Greek mythology; and, precisely by so much as he diverges from the technicality of strict copyism, he will err. But we ought to have pieces of Greek architecture, as we have reprints of the most valuable records, and it is better to build a new Parthenon than to set up the old one. Let the dust and the desolation of the Acropolis be undisturbed for ever; let them be left to be the school of our moral feelings, not of our mechanical perceptions: the line and rule of the prying carpenter should not come into the quiet and holy places of the earth. Elsewhere, we may build marble models for the education of the national mind and eye; but it is useless to think of adopting the architecture of the Greek to the purposes of the Frank: it never has been done, and never will be. We delight, indeed, in observing the rise of such a building as La Madeleine: beautiful, because accurately copied; useful, as teaching the eye of every passer-by. But we must not think of its purpose: it is wholly unadapted for Christian worship; and, were it as bad Greek as our National Gallery, it would be equally unfit. The mistake of our architects in general is, that they fancy they are speaking good English by speaking bad Greek. We wish, therefore, that copying were more in vogue than it is. But imitation, the endeavour to be Gothic, or Tyrolese, or Venetian, without the slightest grain of Gothic or Venetian feeling; the futile effort to splash a building into age, or daub it into dignity, to zigzag it into sanctity, or slit it into ferocity, when its shell is neither ancient nor dignified, and its spirit neither priestly nor baro-

generally, with one exception. Beautiful and calm the situation must always be, but, in England, not conspicuous. In Italy, the dwelling of the descendants of those whose former life has bestowed on every scene the greater part of the majesty which it possesses, ought to have a dignity inherent in it, which would be shamed by shrinking back from the sight of men, and majesty enough to prevent such non-retirement from becoming intrusive; but the spirit of the English landscape is simple, and pastoral and mild, devoid, also, of high associations (for, in the Highlands and Wales, almost every spot which has the pride of memory is unfit for villa residence); and, therefore, all conspicuous appearance of its more wealthy inhabitants becomes ostentation, not dignity; impudence, not condescension. Their dwellings ought to be just evident, and no more, as forming part of the gentle animation, and present prosperity, which is the beauty of cultivated ground. And this partial concealment may be effected without any sacrifice of the prospect which the pro-

nial; this is the degrading vice of the age; fostered, as if man's reason were but a step between the brains of a kitten and a monkey, in the mixed love of despicable excitement and miserable mimicry. If the English have no imagination, they should not scorn to be commonplace; or, rather, they should remember that poverty cannot be disguised by beggarly borrowing, though it may be ennobled by calm independence. Our national architecture never will improve until our population are generally convinced that in this art, as in all others, they cannot seem what they cannot be. The scarlet coat or the turned-down collar, which the obsequious portrait-painter puts on the shoulders and off the necks of his savage or insane customers, never can make the 'prentice look military, or the idiot poetical; and the architectural appurtenances of Norman embrasure or Veronaic balcony must be equally ineffective, until they can turn shopkeepers into barons, and schoolgirls into Juliets. Let the national mind be elevated in its character, and it will naturally become pure in its conceptions; let it be simple in its desires, and it will be beautiful in its ideas; let it be modest in feeling, and it will not be insolent in stone. For architect and for employer, there can be but one rule; to be natural in all that they do, and to look for the beauty of the material creation as they would for that of the human form, not in the chanceful and changing disposition of artificial decoration, but in the manifestation of the pure and animating spirit which keeps it from the coldness of the grave.

prietor will insist upon commanding from his windows, and with great accession to his permanent enjoyment. For, first, the only prospect which is really desirable or delightful, is that from the window of the breakfast-room. This is rather a bold position, but it will appear evident on a little consideration. It is pleasant enough to have a pretty little bit visible from the bed-rooms ; but, after all, it only makes gentlemen cut themselves in shaving, and ladies never think of anything beneath the sun when they are dressing. Then, in the dining-room windows are absolutely useless, because dinner is always uncomfortable by daylight, and the weight of furniture effect which adapts the room for the gastronomic rites, renders it detestable as a sitting-room. In the library, people should have something else to do, than looking out of the windows ; in the drawing-room, the uncomfortable stillness of the quarter of an hour before dinner may, indeed, be alleviated by having something to converse about at the windows : but it is very shameful to spoil a prospect of any kind, by looking at it when we are not ourselves in a state of corporal comfort and mental good humour, which nobody can be after the labour of the day, and before he has been fed. But the breakfast-room, where we meet the first light of the dewy day, the first breath of the morning air, the first glance of gentle eyes ; to which we descend in the very spring and elasticity of mental renovation and bodily energy, in the gathering up of our spirit for the new day, in the flush of our awakening from the darkness and the mystery of faint and inactive dreaming, in the resurrection from our daily grave, in the first tremulous sensation of the beauty of our being, in the most glorious perception of the lightning of our life ; there, indeed, our expatiation of spirit, when it meets the pulse of outward sound and joy, the voice of bird and breeze and billow, *does* demand some power of liberty, some space for its going forth into the morning, some freedom of intercourse with the lovely and limitless energy of creature and creation. The breakfast-room must have a prospect, and an extensive one ; the hot roll and hyson are indiscussable, except under such sweet circumstances. But he must be an

awkward architect, who cannot afford an opening to one window without throwing the whole mass of the building open to public view ; particularly as, in the second place, the essence of a good window view, is the breaking out of the distant features in little well-composed morceaux, not the general glare of a mass of one tone. Have we a line of lake? the silver water must glance out here and there among the trunks of near trees, just enough to show where it flows ; then break into an open swell of water, just where it is widest, or where the shore is prettiest. Have we mountains? their peaks must appear over foliage, or through it, the highest and boldest catching the eye conspicuously, yet not seen from base to summit, as if we wanted to measure them. Such a prospect as this is always compatible with as much concealment as we choose. In all these pieces of management, the architect's chief enemy is the vanity of his employer, who will always want to see more than he ought to see, and than he will have pleasure in seeing, without reflecting how the spectators pay for his peeping.

So much, then, for position. We have now only to settle the questions of form and colour, and we shall then have closed the most tiresome investigation, which we shall be called upon to enter into ; inasmuch as the principles which we may arrive at in considering the architecture of defence, though we hope they may be useful in the abstract, will demand no application to native landscape, in which, happily, no defence is now required ; and those relating to sacred edifices will, we also hope, be susceptible of more interest than can possibly be excited by the most degraded branch of the whole art of architecture, one hardly worthy of being included under the name ; that, namely, with which we have lately been occupied, whose ostensible object is the mere provision of shelter and comfort for the despicable shell within whose darkness and corruption that purity of perception to which all high art is addressed is, during its immaturity, confined.

There are two modes in which any mental or material effect may be increased ; by contrast, or by assimilation. Supposing that we have a certain number of features, or existences,

under a given influence ; then, by subjecting another feature to the same influence, we increase the universality, and therefore the effect, of that influence ; but, by introducing another feature, *not* under the same influence, we render the subjection of the other features more palpable, and therefore more effective. For example, let the influence be one of shade (Fig. 41), to which a certain number of objects are subjected in *a* and *b*. To *a* we add another feature, subjected to the same influence, and we increase the general impression of shade ; to *b* we add the same feature, not subjected to this influence, and we have deepened the effect of shade. Now, the principles by which we are to be guided in the selection of one or other of these means are of great importance, and must be developed before we can conclude the investigation of villa architecture. The impression produced by a given effect or influence depends upon its degree and its duration. Degree always means the proportionate energy exerted. Duration is either into time, or into space, or into both. The duration of colour is in space alone, forming what is commonly called extent. The duration of sound is in space and time ; the space being in the size of the waves of air, which give depth to the tone. The duration of mental emotion is in time alone. Now, in all influences, as is the degree, so is the impression : as is the duration, so is the effect of the impression ; that is, its permanent operation upon the feelings, or the violence with which it takes possession of our own faculties and senses, as opposed to the abstract impression of its existence without such operation on our own essence. For example, the natural tendency of darkness or shade is, to induce fear or melancholy. Now, as the degree of the shade, so is the abstract impression of the existence of shade ; but, as the duration of shade, so is the fear of melancholy

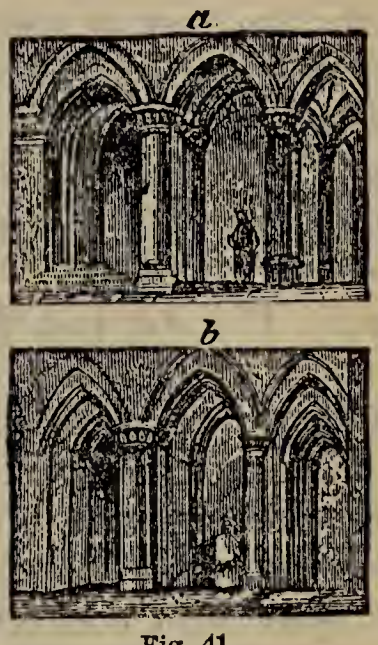


Fig. 41.

excited by it. Consequently, when we wish to increase the abstract impression of the power of any influence over objects with which we have no connexion, we must increase degree; but, when we wish the impression to produce a permanent effect upon ourselves, we must increase duration. Now, degree is always increased by contrast, and duration by assimilation. A few instances of this will be sufficient. Blue is called a cold colour, because it induces a feeling of coolness to the eye, and is much used by nature in her cold effects. Supposing that we have painted a storm scene, in desolate country, with a single miserable cottage somewhere in front; that we have made the atmosphere and the distance cold and blue, and wish to heighten the comfortless impression. There is an old rag hanging out of the window: shall it be red or blue? If it be red, the piece of warm colour will contrast strongly with the atmosphere; will render its blueness and chilliness immensely more apparent; will increase the *degree* of both, and, therefore, the abstract impression of the existence of cold. But, if it be blue, it will bring the iciness of the distance up into the foreground; will fill the whole visible space with comfortless cold; will take away every relief from the desolation; will increase the *duration* of the influence, and, consequently, will extend its operation into the mind and feelings of the spectator, who will shiver as he looks. Now, if we are painting a *picture*, we shall not hesitate a moment: in goes the red; for the artist, while he wishes to render the actual impression of the presence of cold in the landscape as strong as possible, does not wish that chilliness to pass over into, or affect, the spectator, but endeavours to make the combination of colour as delightful to his eye and feelings as possible.* But, if we are painting a *scene* for theatrical representation, where deception is aimed at, we shall be as decided in our proceeding on the opposite principle: in goes the blue; for we wish the idea of cold to pass over into the spectator, and make him so uncomfortable as to permit his fancy to place him distinctly in the place we desire,

* This difference of principle is one leading distinction between the artist, properly so called, and the scene, diorama, or panorama painter.

in the actual scene. Again, Shakspeare has been blamed by some few critical asses for the raillery of Mercutio, and the humour of the nurse, in Romeo and Juliet; for the fool in Lear; for the porter in Macbeth; the grave-diggers in Hamlet, &c.; because, it is said, these bits interrupt the tragic feeling. No such thing; they enhance it to an incalculable extent; they deepen its *degree*, though they diminish its *duration*. And what is the result? that the impression of the agony of the individuals brought before us is far stronger than it could otherwise have been, and our sympathies are more forcibly awakened; while, had the contrast been wanting, the impression of pain would have come over into ourselves; our selfish feeling, instead of our sympathy, would have been awakened; the conception of the grief of others diminished; and the tragedy would have made us very uncomfortable, but never have melted us to tears, or excited us to indignation. When he, whose merry and satirical laugh rung in our ears the moment before, faints before us, with "A plague o' both your houses, they have made worms' meat of me," the acuteness of our feeling is excessive: but, had we not heard the laugh before, there would have been a dull weight of melancholy impression, which would have been painful, not affecting. Hence, we see the grand importance of the choice of our means of enhancing effect; and we derive the simple rule for that choice; namely, that, when we wish to increase abstract impression, or to call upon the sympathy of the spectator, we are to use contrast; but, when we wish to extend the operation of the impression, or to awaken the selfish feelings, we are to use assimilation.

This rule, however, becomes complicated where the feature of contrast is not altogether passive; that is, where we wish to give a conception of any qualities inherent in that feature, as well as in what it relieves; and, besides, it is not always easy to know whether it will be best to increase the abstract idea, or its operation. In most cases, energy, the degree of influence, is beauty; and, in many, the duration of influence is monotony. In others, duration is sublimity, and energy painful: in a few, energy and duration are attainable and de-

lightful together. It is impossible to give rules for judgment in every case; but the following points must always be observed:—1. When we use contrast, it must be natural, and likely to occur. Thus, the contrast in tragedy is the natural consequence of the character of human existence: it is what we see and feel every day of our lives. When a contrast is unnatural, it destroys the effect it should enhance. Canning called on a French refugee in 1794. The conversation naturally turned on the execution of the queen, then a recent event. Overcome by his feelings, the Parisian threw himself upon the ground, exclaiming, in an agony of tears, "La bonne reine! la pauvre reine!" Presently he sprang up, exclaiming, "Cependant, Monsieur, il faut vous faire voir mon petit chien danser." This contrast, though natural in a Parisian, was unnatural in the nature of things, and therefore injurious.

2dly. When the general influence, instead of being external, is an attribute or energy of the thing itself, so as to bestow on it a permanent character, the contrast which is obtained by the absence of that character is injurious and becomes what is called an interruption of the unity. Thus, the raw and colourless tone of the Swiss cottage, noticed at page 29, is an injurious contrast to the richness of the landscape, which is an inherent and necessary energy in surrounding objects. So, the character of Italian landscape is curvilinear; therefore, the outline of the buildings entering into its composition must be arranged on curvilinear principles, as investigated at page 97.

3dly. But, if the pervading character can be obtained in the single object by different means, the contrast will be delightful. Thus, the elevation of character which the hill districts of Italy possess by the magnificence of their forms, is transmitted to the villa by its dignity of detail, and simplicity of outline; and the rectangular interruption to the curve of picturesque blue country, partaking of the nature of that which it interrupts, is a contrast giving relief and interest, while any Elizabethan acute angles, on the contrary, would have been a contrast obtained by the absence of the pervad

ing energy of the universal curvilinear character, and therefore improper.

4thly. When the general energy, instead of pervading simultaneously the multitude of objects, as with one spirit, is independently possessed and manifested by every individual object, the result is repetition, not unity: and contrast is not merely agreeable, but necessary. Thus, in Fig. 42, the number of objects, forming the line of beauty, is pervaded by one

Fig. 42.

Fig. 43.

simple energy; but in Fig. 43 that energy is separately manifested in each, and the result is painful monotony. Parallel right lines, without grouping, are always liable to this objection; and, therefore, a distant view of a flat country is never beautiful, unless its horizontals are lost in richness of vegetation, as in Lombardy; or broken with masses of forest, or with distant hills. If none of these interruptions take place, there is immediate monotony, and no introduction can be more delightful than such a tower in the distance as Strasburg, or, indeed, than any architectural combination of verticals. Peterborough is a beautiful instance of such an adaptation. It is always, then, to be remembered that repetition is not assimilation.

5thly. When any attribute is necessarily beautiful, that is, beautiful in every place and circumstance, we need hardly

say that the contrast consisting in its absence is painful. It is only when beauty is local or accidental that opposition may be employed.

6thly. The *edge* of all contrasts, so to speak, should be as soft as is consistent with decisive effect. We mean, that a gradual change is better than instantaneous transfiguration; for, though always less effective, it is more agreeable. But this must be left very much to the judgment.

7thly. We must be very careful in ascertaining whether any given contrast is obtained by freedom from external, or absence of internal, energy, for it is often a difficult point to decide. Thus, the peace of the Alpine valley might, at first, seem to be a contrast caused by the want of the character of strength and sublimity manifested in the hills; but it is really caused by the freedom from the general and external influence of violence and desolation.

These, then, are principles applicable to all arts, without a single exception, and of particular importance in painting and architecture. It will sometimes be found that one rule comes in the way of another; in which case, the most important is, of course, to be obeyed; but, in general, they will afford us an easy means of arriving at certain results, when, before, our conjectures must have been vague and unsatisfactory. We may now proceed to determine the most proper *form* for the mountain villa of England.

We must first observe the prevailing lines of the near hills: if they are vertical, there will most assuredly be monotony, for the vertical lines of crag are never grouped, and accordingly, by our fourth rule, the prevailing lines of our edifice must be horizontal. In Fig. 44, which is a village half-way up the Lake of Thun, the tendency of the hills is vertical; this tendency is repeated by the buildings, and the composition becomes thoroughly bad: but, at p. 69, Fig. 27, we have the same vertical tendency in the hills, while the grand lines of the buildings are horizontal, and the composition is good. But, if the prevailing lines of the near hills be curved (and they will be either curved or vertical), we must not interrupt their character, for the energy is then pervading, not individ-

ual; and, therefore, our edifice must be rectangular. In both cases, therefore, the grand outline of the villa is the same; but in the one we have it set off by contrast, in the other by assimilation; and we must work out in the architecture of each edifice the principle on which we have begun. Commencing with that in which we are to work by contrast: the vertical crags must be the result of violence, and the influ-

Fig. 44.

ence of destruction, of distortion, of torture, to speak strongly, must be evident in their every line. We free the building from this influence, and give it repose, gracefulness, and ease; and we have a contrast of feeling as well as of line, by which the desirable attributes are rendered evident in both objects, while the *duration* of neither energy being allowed, there can be no disagreeable effect upon the spectator, who will not shrink from the terror of the crags, nor feel a want of excitement in the gentleness of the building.

2dly. Solitude is powerful and evident in its effect on the

distant hills, therefore, the effect of the villa should be joyous and life-like (not flippant, however, but serene); and, by rendering it so, we shall enhance the sublimity of the distance, as we showed in speaking of the Westmoreland cottage; and, therefore, we may introduce a number of windows with good effect, provided that they are kept in horizontal lines, and do not disturb the repose which we have shown to be necessary.

These three points of contrast will be quite enough: there is no other external influence from which we can free the building, and the pervading energy must be communicated to it, or it will not harmonise with our feelings; therefore, before proceeding, we had better determine how this contrast is to be carried out in detail. Our lines are to be horizontal; then the roof must be as flat as possible. We need not think

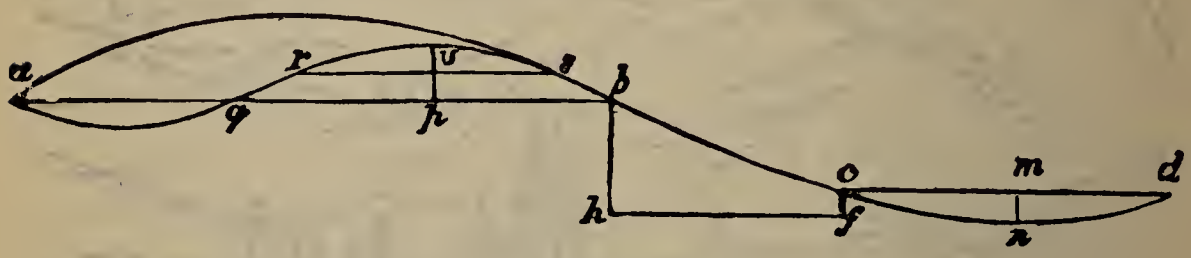


Fig. 45.

of snow, because, however much we may slope the roof, it will not slip off from the material which, here, is the only proper one; and the roof of the cottage is always very flat, which it would not be if there were any inconvenience attending such a form. But, for the sake of the second contrast, we are to have gracefulness and ease, as well as horizontality. Then we must break the line of the roof into different elevations, yet not making the difference great, or we shall have visible verticals. And this must not be done at random. Take a flat line of beauty, *a d*, Fig. 45, for the length of the edifice. Strike *a b* horizontally from *a*, *c d* from *d*; let fall the verticals; make *c f* equal *m n*, the maximum; and draw *h f*. The curve should be so far continued as that *h f* shall be to *c d* as *c d* to *a b*. Then we are sure of a beautifully proportioned form. Much variety may be introduced by using different curves; joining paraboles with cycloids, &c.: but the use of curves is

always the best mode of obtaining good forms. Further ease may be obtained by added combinations. For instance, strike another curve (*a q b*) through the flat line *a b;* bisect the maximum *v p*, draw the horizontal *r s*, (observing to make the largest maximum of this curve towards the smallest maximum of the great curve, to restore the balance), join *r q*, *s b*, and we have another modification of the same beautiful form. This may be done in either side of the building, but not in both. Then, if the flat roof be still found monotonous, it may be interrupted by garret windows, which must not be gabled, but turned with the curve *a b*, whatever that may be. This will give instant humility to the building, and take away any vestiges of Italian character which might hang about it, and which would be wholly out of place. The windows may have tolerably broad architraves, but no cornices; an ornamented both haughty and classical in its effect, and, on both accounts, improper here. They should be in level lines, but grouped at unequal distances, or they will have a formal and artificial air, unsuited to the irregularity and freedom around them. Some few of them may be arched, however, with the curve *a b*, the mingling of the curve and the square being very graceful. There should not be more than two tiers and the garrets, or the building will be too high.

So much for the general outline of the villa, in which we are to work by contrast. Let us pass over to that in which we are to work by assimilation, before speaking of the material and colour which should be common to both.

The grand outline must be designed on exactly the same principles; for the curvilinear proportions, which were opposition before, will now be assimilation. Of course, we do not mean to say that every villa in a hill country should have the form *a b c d;* we should be tired to death if they had: but we bring forward that form, as an example of the agreeable result of the principles on which we should always work, but whose result should be the same in no two cases. A modification of that form, however, will frequently be found useful; for, under the depression *h f*, we may have a hall of entrance and of exercise, which is a requisite of extreme importance

in hill districts, where it rains three hours out of four all the year round ; and under *c d* we may have the kitchen, servants' rooms, and coach-house, leaving the large division quiet and comfortable.

Then, as in the curved country there is no such distortion as that before noticed, no such evidence of violent agency, we need not be so careful about the appearance of perfect peace, we may be a little more dignified and a little more classical. The windows may be symmetrically arranged ; and, if there be a blue and undulating distance, the upper tier may even have cornices ; narrower architraves are to be used ; the garrets may be taken from the roof, and their inmates may be accommodated in the other side of the house ; but we must take care, in doing this, not to become Greek. The material, as we shall see presently, will assist us in keeping unclassical ; and not a vestige of column or capital must appear in any part of the edifice. All should be pure, but all should be English ; and there should be here, as elsewhere, much of the utilitarian about the whole, suited to the cultivated country in which it is placed.

It will never do to be speculative or imaginative in our details, on the supposition that the tendency of fine scenery is to make everybody imaginative and enthusiastic. Enthusiasm has no business with Turkey carpets or easy chairs ; and the very preparation of comfort for the body, which the existence of the villa supposes, is inconsistent with the supposition of any excitement of mind : and this is another reason for keeping the domestic building in richly productive country. Nature has set aside her sublime bits for us to feel and think in ; she has pointed out her productive bits for us to sleep and eat in ; and, if we sleep and eat amongst the sublimity, we are brutal ; if we poetise amongst the cultivation, we are absurd. There are the time and place for each state of existence, and we should not jumble that which Nature has separated. She has addressed herself, in one part, wholly to the mind, there is nothing for us to eat but bilberries, nothing to rest upon but rock, and we have no business to concoct pic-nics, and bring cheese, and ale, and sandwiches, in baskets,

to gratify our beastly natures, where Nature never intended us to eat (if she had, we needn't have brought the baskets). In the other part, she has provided for our necessities ; and we are very absurd, if we make ourselves fantastic, instead of comfortable. Therefore, all that we ought to do in the hill villa is, to adapt it for the habitation of a man of the highest faculties of perception and feeling ; but only for the habitation of his hours of common sense, not of enthusiasm ; it must be his dwelling as a man, not as a spirit ; as a thing liable to decay, not as an eternal energy ; as a perishable, not as an immortal.

Keeping, then, in view these distinctions of form between the two villas, the remaining considerations relate equally to both.

We have several times alluded to the extreme richness and variety of hill foregrounds, as an internal energy to which there must be no contrast. Rawness of colour is to be especially avoided, but so, also, is poverty of effect. It will, therefore, add much to the beauty of the building, if, in any conspicuous and harsh angle or shadowy moulding, we introduce a wreath of carved leaf-work, in stone, of course. This sounds startling and expensive ; but we are not thinking of expense : what ought to be, not what can be afforded, is the question. Besides, when all expense in shamming castles, building pinnacles, and all other fantasticisms, has been shown to be injurious, that which otherwise would have been wasted in plaster battlements, to do harm, may surely be devoted to stone leafage, to do good. Now, if there be too much, or too conspicuous, ornament, it will destroy simplicity and humility, and everything which we have been endeavouring to get ; therefore, the architect must be careful, and had better have immediate recourse to that natural beauty with which he is now endeavouring to assimilate. When Nature determines on decorating a piece of projecting rock, she begins with the bold projecting surface, to which the eye is naturally drawn by its form, and (observe how closely she works by the principles which were before investigated) she finishes this with lichens, and mingled colours, to a degree of delicacy, which makes us feel that we never can look close enough ; but she puts in not a single mass of form to attract the eye, more than

the grand outline renders necessary. But, where the rock joins the ground, where the shadow falls, and the eye is not attracted, she puts in bold forms of ornament, large leaves and grass, bunches of moss and heather, strong in their projection, and deep in their colour. Therefore, the architect must act on precisely the same principle: his outward surfaces he may leave the wind and weather to finish in their own way; but he cannot allow Nature to put grass and weeds into the shadows; *ergo*, he must do it himself; and, whenever the eye loses itself in shade, wherever there is a dark and sharp corner, there, if he can, he should introduce a wreath of flower-work. The carving will be preserved from the weather by this very propriety of situation: it would have mouldered away, had it been exposed to the full drift of the rain, but will remain safe in the crevices where it is required; and, also, it will not injure the general effect, but will lie concealed until we approach, and then rise up, as it were, out of the darkness, to its duty; bestowing on the dwellings that finish of effect which is manifested around them, and gratifying the natural requirement of the mind for the same richness in the execution of the designs of men, which it has found on a near approach lavished so abundantly, in a distant view subdued so beautifully into the large effects of the designs of nature.

Of the ornament itself, it is to be observed that it is not to be what is properly called architectural *decoration* (that which is "decorous," becoming, or suitable to); namely, the combination of minor forms, which repeat the lines, and partake of the essence of the grand design, and carry out its meaning and life into its every member: but it is to be true sculpture; the presenting of a pure ideality of form to the eye, which may give perfect conception, without the assistance of colour: it is to be the stone image of vegetation, not botanically accurate, indeed, but sufficiently near to permit us to be sure of the intended flower or leaf. Not a single line of any other kind of ornament should be admitted, and there should be more leafage than flower-work, as it is the more easy in its flow and outline. Deep relief need not be attempted, but the edges of the leafage should be clearly and delicately defined.

The cabbage, the vine, and the ivy are the best and most beautiful leaves: oak is a little too stiff, otherwise good. Particular attention ought to be paid to the ease of the stems and tendrils: such care will always be repaid. And it is to be especially observed, that the carving is not to be arranged in garlands or knots, or any other formalities, as in Gothic work; but the stalks are to rise out of the stone, as if they were rooted in it, and to fling themselves down where they are wanted, disappearing again in light sprays, as if they were still growing. All this will require care in designing; but, as we have said before, we can always do without decoration; but, if we have it, it *must* be well done. It is not of the slightest use to economise; every farthing improperly saved does a shilling's worth of damage; and that is getting a bargain the wrong way. When one branch or group balances another, they *must* be different in composition. The same group may be introduced several times in different parts, but not when there is correspondence, or the effect will be unnatural; and it can hardly be too often repeated, that the *ornament* must be kept out of the general effect, must be invisible to all but the near observer, and, even to him, must not become a necessary part of the design, but must be sparingly and cautiously applied, so as to appear to have been thrown in by chance here and there, as Nature would have thrown in a bunch of herbage, affording adornment without concealment, and relief without interruption.

So much for form. The question of colour has already been discussed at some length, in speaking of the cottage; but it is to be noticed, that the villa, from the nature of its situation, gets the higher hills back into a distance which is three or four times more blue than any piece of scenery entering into combination with the cottage; so that more warmth of colour is allowable in the building, as well as greater cheerfulness of effect. It should not look like stone, as the cottage should, but should tell as a building on the mind as well as the eye. White, therefore, is frequently allowable in small quantities, particularly on the border of a large and softly shored lake, like Windermere and the foot of Loch Lomond; but

cream-colour, and putty-colour, and the other varieties of plaster colour, are inexcusable. If more warmth is required by the situation than the sun will give on white, the building should be darkened at once. A warm, rich grey is always beautiful in any place and under every circumstance; and, in fact, unless the proprieter likes to be kept damp like a travelling cod-fish, by trees about his house and close to it (which, if it be white, he must have, to prevent glare), such a grey is the only colour which will be beautiful, or even innocent. The difficulty is to obtain it; and this naturally leads to the question of material. If the colour is to be white, we can have no ornament, for the shadows would make it far too conspicuous, and we should get only tawdriness. The simple forms may be executed in anything that will stand wet; and the roofs, in all cases, should be of the coarse slate of the country, as rudely put on as possible. They must be kept clear of moss and conspicuous vegetation, or there will be an improper appearance of decay; but the more lichenous the better, and the rougher the slate the sooner it is coloured. If the colour is to be grey, we may use the grey primitive limestone, which is not ragged on the edges, without preparing the blocks too smoothly; or the more compact and pale-coloured slate, which is frequently done in Westmoreland; and execute the ornaments in any very coarse dark marble. Greenstone is an excellent rock, and has a fine surface, but it is unmanageable.

The greyer granites may often be used with good effect, as well as the coarse porphyries, when the grey is to be particularly warm. An outward surface of a loose block may be often turned to good account in turning an angle, as the colours which it has contracted by its natural exposure will remain on it without inducing damp. It is always to be remembered, that he who prefers neatness to beauty, and who would have sharp angles, and clean surfaces, in preference to curved outlines and lichenous colour, has no business to live among hills.

Such, then, are the principal points to be kept in view in the edifice itself. Of the mode of uniting it with the near features of foliage and ground, it would be utterly useless to

speak: it is a question of infinite variety, and involving the whole theory of composition, so that it would take up volumes to develope principles sufficient to guide us to the result which the feeling of the practised eye would arrive at in a moment. The inequalities of the ground, the character and colour of those inequalities, the nature of the air, the exposure, and the consequent fall of the light, the quantity and form of near and distant foliage, all have their effect on the design, and should have their influence on the designer, inducing, as they do, a perfect change of circumstance in every locality. Only one general rule can be given, and that we repeat. The house must NOT be a noun substantive, it must not stand by itself, it must be part and parcel of a proportioned whole: it must not even be seen all at once; and he who sees one end should feel that, from the given data, he can arrive at no conclusion respecting the other, yet be impressed with a feeling of a universal energy, pervading with its beauty of unanimity all life and all inanimation, all forms of stillness or motion, all presence of silence or of sound.

Thus, then, we have reviewed the most interesting examples of existing villa architecture, and we have applied the principles derived from those examples to the landscape of our own country. Throughout, we have endeavoured to direct attention to the spirit, rather than to the letter, of all law, and to exhibit the beauty of that principle which is embodied in the line with which we have headed this concluding paper; of being satisfied with national and natural forms, and not endeavouring to introduce the imaginations, or imitate the customs, of foreign nations, or of former times. All imitation has its origin in vanity, and vanity is the bane of architecture. And, as we take leave of them, we would, once for all, remind our English sons of Sempronius "qui villas attollunt marmore novas," *novas* in the full sense of the word, and who are setting all English feeling and all natural principles at defiance, that it is only the *bourgeois gentilhomme* who will wear his dressing-gown upside down, "parceque toutes les personnes de qualité portent les fleurs en en-bas."

Oxford, October, 1838.

WORKS OF ART.

Whether Works of Art may, with Propriety, be combined with the Sublimity of Nature; and what would be the most appropriate Situation for the proposed Monument to the Memory of Sir Walter Scott, in Edinburgh? By KATA PHUSIN.

THE question which has been brought before the readers of the *Architectural Magazine* by W. is one of peculiar and excessive interest; one in which no individual has any right to advance an opinion, properly so called, the mere result of his own private habits of feeling; but which should be subjected, as far as possible, to a fixed and undoubted criterion, deduced from demonstrable principles and indisputable laws. Therefore, as we have been referred to, we shall endeavour, in as short a space as possible, to bring to bear upon the question those principles whose truth is either distinctly demonstrable, or generally allowed.

The question resolves into two branches. First, whether works of art may with propriety, be combined with the sublimity of nature. This is a point which is discussable by every one. And, secondly, what will be the most appropriate locality for the monument to Scott at Edinburgh. And this we think may be assumed to be a question interesting to, and discussable by, one-third of the educated population of Great Britain: as that proportion is, in all probability, acquainted with the ups and downs of "Auld Reekie."

For the first branch of the question, we have to confess ourselves altogether unable to conjecture what the editor of the *Courant* means by the phrase "works of art," in the paragraph at page 500. Its full signification embraces all the larger creations of the architect, but it cannot be meant to convey such a meaning here, or the proposition is purer nonsense than we ever encountered in print. Yet, in the very

next sentence, our editor calls Nelson's Pillar a work of art, which is certainly a very original idea of his; one which might give rise to curious conjectures relative to the acceptation of the word "art" in Scotland, which here would seem to be a condensed expression for "l'art de se faire ridicule." However, as far as we can judge from the general force of the paragraph, he seems to mean only those works of art which are intended to convey a certain lesson, or impression, to the mind, which impression can only be consequent upon the full examination of their details, and which is therefore always wanting when they are contemplated from a distance; so that they become meaningless in a piece of general effect.* All monuments come under this class of works of art, and to them alone, as being in the present case the chief objects of investigation, our remarks shall be confined.

Monuments are referable to two distinct classes: those which are intended to recall the memory of life, properly called monuments; and those which are intended to induce veneration of death, properly called shrines or sepulchres. To the first we intrust the glory, to the second, the ashes, of the dead. The monument and the shrine are sometimes combined, but almost invariably, with bad effect; for the very simple reason, that the honour of the monument rejoices; the honour of the sepulchre mourns. When the two feelings come together, they neutralise each other, and, therefore, should neither be expressed. Their unity, however, is, when thus unexpressed, exquisitely beautiful. In the floor of the church of St. Jean and Paul at Venice, there is a flat square slab of marble, on which is the word "Titianus." This is at once the monument and the shrine; and the pilgrims of all nations who pass by feel that both are efficient, when their hearts burn within them as they turn to avoid treading on the stone.

But, whenever art is introduced in either the shrine or the

* For instance, the obelisk on the top of Whitaw, mentioned at p. 502, is seen all the way to Carlisle; and, as nobody but the initiated can be aware of its signification, it looks like an insane lamp-post in search of the picturesque.

monument, they should be left separate. For, again, the place of his repose is often selected by the individual himself, or by those who loved him, under the influence of feelings altogether unconnected with the rushing glory of his past existence. The grave must always have a home feeling about its peace; it should have little connexion with the various turbulence which has passed by for ever; it should be the dwelling-place and the bourne of the affections, rather than of the intellect, of the living; for the thought and the reason cannot cling to the dust, though the weak presence of involuntary passion fold its wings for ever where its object went down into darkness. That presence is always to a certain degree meaningless; that is, it is a mere clinging of the human soul to the wrecks of its delight, without any definite indication of purpose or reflection: or, if the lingering near the ashes be an act ennobled by the higher thoughts of religion, those thoughts are common to all mourners. Claimed by all the dead, they need not be expressed, for they are not exclusively our own; and, therefore, we find that these affections most commonly manifest themselves merely by lavishing decoration upon the piece of architecture which protects the grave from profanation, and the sepulchre assumes a general form of beauty, in whose rich decoration we perceive veneration for the dead, but nothing more, no variety of expression or feeling. Priest and layman lie with their lifted hands in semblance of the same repose; and the gorgeous canopies above, while they address the universal feelings, tell no tale to the intellect. But the case is different with the monument; there we are addressing the intellectual powers, the memory and imagination; everything should have a peculiar forcible meaning, and architecture alone is thoroughly insipid, even in combination often absurd. The situation of the memorial has now become part and parcel of its expressive power, and we can no longer allow it to be determined by the affections: it must be judged of by a higher and more certain criterion. That criterion we shall endeavour to arrive at, observing, *en passant*, that the proceeding of the committee, in requiring architects to furnish them with a de-

sign without knowing the situation, is about as reasonable as requiring them to determine two unknown quantities from one equation. If they want the "ready made" style, they had better go to the first stonemason's, and select a superfine marble slab, with "Affliction sore long time he bore, Physicians was in vain," &c., ready cut thereon. We could hardly have imagined that any body of men could have possessed so extraordinarily minute a sum total of sense.

But to the point. The effect of all works of art is twofold; on the mind and on the eye. First, we have to determine how the situation is to be chosen, with relation to the effect on the mind. The respect which we entertain for any individual depends in a greater degree upon our sympathy with the pervading energy of his character, than upon our admiration of the mode in which that energy manifests itself. That is, the fixed degree of intellectual power being granted, the degree of respect which we pay to its particular manifestation depends upon our sympathy with the cause which directed that manifestation. Thus, every one will grant that it is a noble thing to win successive battles; yet no one ever admired Napoleon, who was not ambitious. So, again, the more we love our country, the more we admire Leonidas. This, which is our natural and involuntary mode of estimating excellence, is partly just and partly unjust. It is just, because we look to the motive rather than to the action; it is unjust, because we admire only those motives from which we feel that we ourselves act, or desire to act: yet, just or unjust, it is the mode which we always employ; and, therefore, when we wish to excite admiration of any given character, it is not enough to point to his actions or his writings, we must indicate as far as possible the nature of the ruling spirit which induced the deed, or pervaded the meditation. Now, this can never be done directly; neither inscription nor allegory is sufficient to inform the feelings of that which would most affect them; the latter, indeed, is a dangerous and doubtful expedient in all cases: but it can frequently be done indirectly, by pointing to the great first cause, to the nursing mother, so to speak, of the ruling spirit whose presence we

would indicate ; and by directing the attention of the spectator to those objects which were its guides and modifiers, which became to it the objects of one or both of the universal and only moving influences of life, hope or love ; which excited and fostered within it that feeling which is the essence and glory of all noble minds, indefinable except in the words of one who felt it above many.

"The desire of the moth for the star,
Of the night for the morrow ;
The devotion to something afar
From the sphere of our sorrow."

Now, it is almost always in the power of the monument to indicate this first cause by its situation ; for that cause must have been something in human, or in inanimate, nature.* We can therefore always select a spot where that part of human or inanimate nature is most peculiarly manifested, and we should always do this in preference to selecting any scenes of celebrated passages in the individual's life ; for those scenes are in themselves the best monuments, and are injured by every addition. Let us observe a few examples. The monument to the Swiss who fell at Paris, defending the king, in 1790, is *not* in the halls of the Tuileries, which they fortified with their bodies ; but it is in the very heart of the land in which their faithfulness was taught and cherished, and whose children they best approved themselves in death : it is cut out in their native crags, in the midst of their beloved mountains ; the pure streams whose echo sounded in their ears for ever flow and slumber beside and beneath it ; the glance of the purple glaciers, the light of the moving lakes, the folds of the crimson clouds, encompass, with the glory which was the nurse of their young spirits, and which gleamed in the darkness of their dying eyes, the shadowy and silent monument which is at once the emblem of their fidelity and the memorial of what it cost them.

* If in divine nature, it is not a distinctive cause ; it occasioned not the peculiarity of the individual's character, but an approximation to that general character whose attainment is perfection.

Again, the chief monument to Napoleon is *not* on the crest of the Pennine Alps, nor by the tower of San Juliano, nor on the heights above which the sun rose on Austerlitz ; for in all these places it must have been *alone :* but it is in the centre of the city of his dominion ; in the midst of *men,* in the motion of multitudes, wherein the various and turbulent motives which guided his life are still working and moving and struggling through the mass of humanity ; he stands central to the restless kingdom and capital, looking down upon the nucleus of feeling and energy, upon the focus of all light, within the vast dependent dominion.

So, again, the tomb of Shelley, which, as I think, is his only *material* monument, is in the "slope of green access" whose inhabitants "have pitched in heaven's smile their camp of death," and which is in the very centre of the natural light and loveliness which were his inspiration and his life ; and he who stands beside the grey pyramid in the midst of the grave, the city, and the wilderness, looking abroad upon the unimaginable immeasurable glory of the heaven and the earth, can alone understand or appreciate the power and the beauty of that mind which here dwelt and hence departed. We have not space to show how the same principle is developed in the noble shrines of the Scaligers at Verona ; in the colossal statue of San Carlo Borromeo, above the Lago Maggiore ; and in the lonely tomb beside the mountain church of Arquà* : but we think enough has been said to show what we mean. Now, from this principle we deduce the grand primary rule : whenever the conduct or the writings of any individual have been directed or inspired by feelings regarding man, let his monu-

* We wish we could remember some instance of equal fitness in Britian, but we shrink from the task of investigation : for there rise up before our imagination a monotonous multitude of immortal gentlemen, in nightshirts and bare feet, looking violently ferocious ; with corresponding young ladies, looking as if they did not exactly know what to do with themselves, occupied in pushing laurel crowns as far down as they will go on the pericrania of the aforesaid gentlemen in nightshirts ; and other young ladies expressing their perfect satisfaction at the whole proceeding by blowing penny trumpets in the rear.

ment be among men; whenever they have been directed or inspired by nature, let nature be intrusted with the monument.

Again, all monuments to individuals are, to a certain extent, triumphant; therefore, they must not be placed where nature has no elevation of character, except in a few rare cases. For instance, a monument to Isaac Walton would be best placed in a low green meadow, within sight of some secluded and humble village; but, in general, elevation of character is required. Hence it appears, that, as far as the feeling of the thing is concerned, works of art should be often combined with the bold and beautiful scenery of nature. Where, for instance, we would ask of the editor of the *Courant*, would he place a monument to Virgil or to Salvator Rosa. We think his answer would be very inconsistent with his general proposition. There are, indeed, a few circumstances, by which argument on the other side might be supported. For instance, in contemplating any memorial, we are apt to feel as if it were weak and inefficient, unless we have a sense of its publicity; but this want is amply counterbalanced by a corresponding advantage: the public monument is perpetually desecrated by the familiarity of unfeeling spectators, and palls gradually upon the minds even of those who revere it, becoming less impressive with the repetition of its appeals; the secluded monument is unprofaned by careless contemplation, is sought out by those for whom alone it was erected, and found where the mind is best prepared to listen to its language.

So much for the effect of monuments on the mind. We have next to determine their effect on the eye, which the editor is chiefly thinking of when he speaks of the "finish of art." He is right so far, that graceful art will not unite with ungraceful nature, nor finished art with unfinished nature, if such a thing exists; but, if the character of the art be well suited to that of the given scene, the highest richness and finish that man can bestow will harmonise most beautifully with the yet more abundant richness, the yet more exquisite finish, which nature can present. It is to be observed, how-

ever, that, in such combination, the art is not to be a perfect whole; it is to be assisted by, as it is associated with, concomitant circumstances: for, in all cases of effect, that which does not increase destroys, and that which is not useful is intrusive. Now, all allegory must be perfect in itself, or it is absurd; therefore, allegory cannot be combined with nature. This is one important and imperative rule.* Again, Nature is never mechanical in her arrangements; she never allows two members of her composition exactly to correspond: accordingly, in every piece of art which is to combine, without gradations, with landscape (as must always be the case in monuments), we must not allow a multitude of similar members; the design must be a dignified and simple whole. These two rules being observed, there is hardly any limit to to the variety and beauty of effect which may be attained by the fit combination of art and nature. For instance, we have spoken already of the monument to the Swiss, as it affects the mind; we may again adduce it, as a fine address to the eye. A tall crag of grey limestone rises in a hollow, behind the town of Lucerne; it is surrounded with thick foliage of various and beautiful colour; a small stream falls gleaming through one of its fissures, and finds its way into a deep, clear, and quiet pool at its base, an everlasting mirror of the bit of bright sky above, that lightens between the dark spires of the uppermost pines. There is a deep and shadowy hollow at the base of the cliff, increased by the chisel of the sculptor; and in the darkness of its shade, cut in the living rock, lies a dying lion, with its foot on a shield bearing the fleur-de-lis, and a broken lance in its side. Now, let us imagine the same figure, placed as the editor of the *Courant* would place it, in the market-place of the town, on a square pedestal just allow-

* It is to be observed, however, that, if the surrounding features could be made a part of the allegory, their combination might be proper; but this is impossible, if the allegorical images be false imaginations, for we cannot make truth a part of fiction: but, where the allegorical images are representations of truth, bearing a hidden signification, it is sometimes possible to make nature a part of the allegory, and then we have good effect, as in the case of the Lucerne Lion above mentioned.

ing room for its tail. Query, have we not lost a little of the expression? We could multiply instances of the same kind without number. The fountains of Italy, for instance, often break out among foliage and rock, in the most exquisite combinations, bearing upon their fonts lovely vestiges of ancient sculpture; and the rich road-side crosses and shrines of Germany have also noble effect: but, we think, enough has been said, to show that the utmost finish of art is not inappropriate among the nobler scenes of nature, especially where pensiveness is mixed with the pride of the monument, its beauty is altogether lost by its being placed in the noise and tumult of a city.

But it must be allowed, that, however beautiful the combination may be, when well managed, it requires far more taste and skill on the part of the designer, than the mere association of architecture, and therefore, from the want of such taste and skill, there is a far greater chance of our being offended by impropriety in the detached monument, than in that which is surrounded by architectural forms. And it is also to be observed, that monuments which are to form part of the sublimity as well as the beauty of a landscape, and to unite in general and large effects, require a strength of expression, a nobility of outline, and a simplicity of design, which very few architects or sculptors are capable of giving; and that, therefore, in such situations they are nine times out of ten injurious, not because there is anything necessarily improper in their position, but because there is much incongruity with the particular design.

So much for general principles. Now for the particular case. Edinburgh, at the first glance, appears to be a city presenting an infinite variety of aspect and association, and embarrassing rather by rivalry, than by paucity of advantage: but, on closer consideration, every spot of the city and its environs appears to be affected by some degrading influence, which neutralizes every effect of actual or historical interest, and renders the investigation of the proper site for the monument in question about as difficult a problem as could well be proposed. Edinburgh is almost the only city we remember,

which presents not a single point in which there is not something striking and even sublime ; it is also the only city which presents not a single point in which there is not something degrading and disgusting. Throughout its whole extent, wherever there is life there is filth, wherever there is cleanliness there is desolation. The new town is handsome from its command of the sea ; but it is as stupid as Pompeii without its reminiscences. The old town is delicious in life and architecture and association, but it is one great open common sewer. The rocks of the castle are noble in themselves, but they guide the eye to barracks at the top and cauliflowers at the bottom ; the Calton, though commanding a glorious group of city, mountain, and ocean, is suspended over the very jaws of perpetually active chimneys ; and even Arthur's seat, though fine in form, and clean, which is saying a good deal, is a mere heap of black cinders, Vesuvius without its vigour or its vines. Nevertheless, as the monument *is* to be at Edinburgh, we must do the best we can. The first question is, Are we to have it in the city or the country? and, to decide this, we must determine which was Scott's ruling spirit, the love of nature or of man.

His descriptive pieces are universally allowed to be lively and characteristic, but not first rate ; they have been far excelled by many writers, for the simple reason, that Scott, while he brings his landscape clearly before his reader's eyes, puts no soul into it, when he has done so ; while other poets give a meaning and a humanity to every part of nature, which is to loveliness what the breathing spirit is to the human countenance. We have not space for quotations, but any one may understand our meaning, who will compare Scott's description of the Dell of the Greta, in *Rokeby*, with the speech of Beatrice, beginning "But I remember, two miles on this side of the fort," in Act iii. Scene 1 of the *Cenci ;* or who will take the trouble to compare carefully any piece he chooses of Scott's proudest description, with bits relating to similar scenery in Coleridge, or Shelley, or Byron (though the latter is not so first rate in description as in passion). Now, in his descriptions of some kinds of human nature, Scott has never been

surpassed, and therefore it might at first appear that his influence of inspiration was in man. Not so; for, when such is the case, nationality has little power over the author, and he can usurp as he chooses the feelings of the inhabitants of every point of earth. Observe, for instance, how Shakspeare becomes a Venetian, or a Roman, or a Greek, or an Egyptian, and with equal facility. Not so Scott; his peculiar spirit was that of his native land; therefore, it related not to the whole

FIG. 46.

essence of man, but to that part of his essence dependent on locality, and therefore, on nature.* The inspiration of Scott, therefore, was derived from nature, and fed by mankind. Accordingly, his monument must be amidst natural scenery, yet within sight of the works and life of men.

This point being settled saves us a great deal of trouble, for we *must* go out towards Arthur's Seat, to get anything of

* Observe, the ruling spirit may arise out of nature, and yet not limit the conception to a national character; but it never so limits the conception, unless it has arisen out of nature.

country near Edinburgh, and thus our speculations are considerably limited at once. The site recommended by W. naturally occurs as conspicuous, but it has many disadvantages. In the first place, it is vain to hope that any new erection could exist, without utterly destroying the effect of the ruins. These are only beautiful from their situation, but that situation is particularly good. Seen from the west in particular (Fig. 46), the composition is extraordinarily scientific ; the group beginning with the concave sweep on the right, rising up the broken crags which form the summit, and give character to the mass ; then the tower, which, had it been on the highest point, would have occasioned rigidity and formality, projecting from the flank of the mound, and yet keeping its rank as a primary object, by rising higher than the summit itself ; finally, the bold, broad, and broken curve, sloping down to the basalt crags that support the whole, and forming the large branch of the great ogee curve (Fig. 46), from *a* to *b*. Now, we defy the best architect in the world, to add anything to this bit of composition, and not spoil it.

Fig. 47.

Again, W. says, first, that the monument "could be placed so as to appear quite distinct and unconnected" with the ruins ; and, a few lines below, he says, that its effect will be "taken in connection with the ruins." Now, though Charles Lamb says that second thoughts are *not* best, with W. they very certainly are ; the effect would, without doubt, be taken in very close connexion with the ruins, rather too close, indeed, for the comfort of either monument : both would be utterly spoiled. Nothing in the way of elevated architecture will harmonise with ruin, but ruin : evidence of present humble life, a cottage or pigsty, for instance, built up against the old wall, is often excellent by way of contrast, but the addition or association of high architecture is total destruction.

But suppose we were to throw the old chapel down, would the site be fit for Scott? Not by any means. It is conspicuous certainly, but only conspicuous to the London road, and the Leith glass-houses. It is visible certainly from the Calton and the Castle : but, from the first, barely distinguishable

from the huge, black, overwhelming cliff behind; and, from the second, the glimpse of it is slight and unimportant, for it merely peeps out from behind the rise to Salisbury Crags, and the bold mound on which it stands is altogether concealed; while, from St. Leonard's and the south approaches, it is quite invisible. Then for the site itself, it is a piece of perfect desolation; a lonely crag of broken basalt, covered with black débris, which have fallen from time to time from the cliffs above, and lie in massive weedy confusion along the flanks and brow of the hill, presenting to the near spectator the porous hollows, and scoriaceous lichenless surface, which he scarcely dares to tread on, lest he should find it yet scorching from its creative fires. This is, indeed, a scene well adapted for the grey and shattered ruins, but altogether unfit for the pale colours and proportioned form of any modern monument.

Lastly, suppose that even the actual site were well chosen, the huge and shapeless cliff immediately above would crush almost any mass of good proportion. The ruins themselves provoke no comparison, for they do not pretend to size, but any colossal figure or column, or any fully proportioned architectural form, would be either crushed by the cliff, or would be totally out of proportion with the mound on which it would stand.

These considerations are sufficient to show that the site of St. Anthony's Chapel is not a good one; but W. may prove, on the other hand, that it is difficult to find a better. Were there any such lonely dingle scenery here as that of Hawthornden, or any running water of any kind near, something might be done; but the sculptor must be bold indeed, who dares to deal with bare turf and black basalt. The only idea which strikes us as in the least degree tolerable is this; where the range of Salisbury Crags gets low and broken, towards the north, at about the point of equal elevation with St. Anthony's Chapel, let a bold and solid mass of mason-work be built out from the cliff, in *grey* stone, broken like natural rock, rising some four or five feet above the brow of the crag, and sloping down, not too steeply, into the bank below. This must be built fairly *into* the cliff to allow for disintegration. At the

foot of this, let a group of figures, not more than five in number, be carved in the solid rock, in the dress of Border shepherds, with the plaid and bonnet (a good costume for the sculptor), in easy attitudes; sleeping perhaps, reclining at any rate. On the brow of this pedestal, let a colossal figure of Scott be placed, with the arms folded, looking towards the castle.

The first advantage of this disposition will be, that the position of the figure will be natural; for if the fancy endow it with life, it will seem to stand on the brow of the cliff itself, looking upon the city, while the superior elevation of the pedestal will nevertheless keep it distinctly a statue.

The second advantage is, that it will be crushed by no supereminent mass, and will not be among broken ruins of fallen rocks, but upon the brow of a solid range of hill.

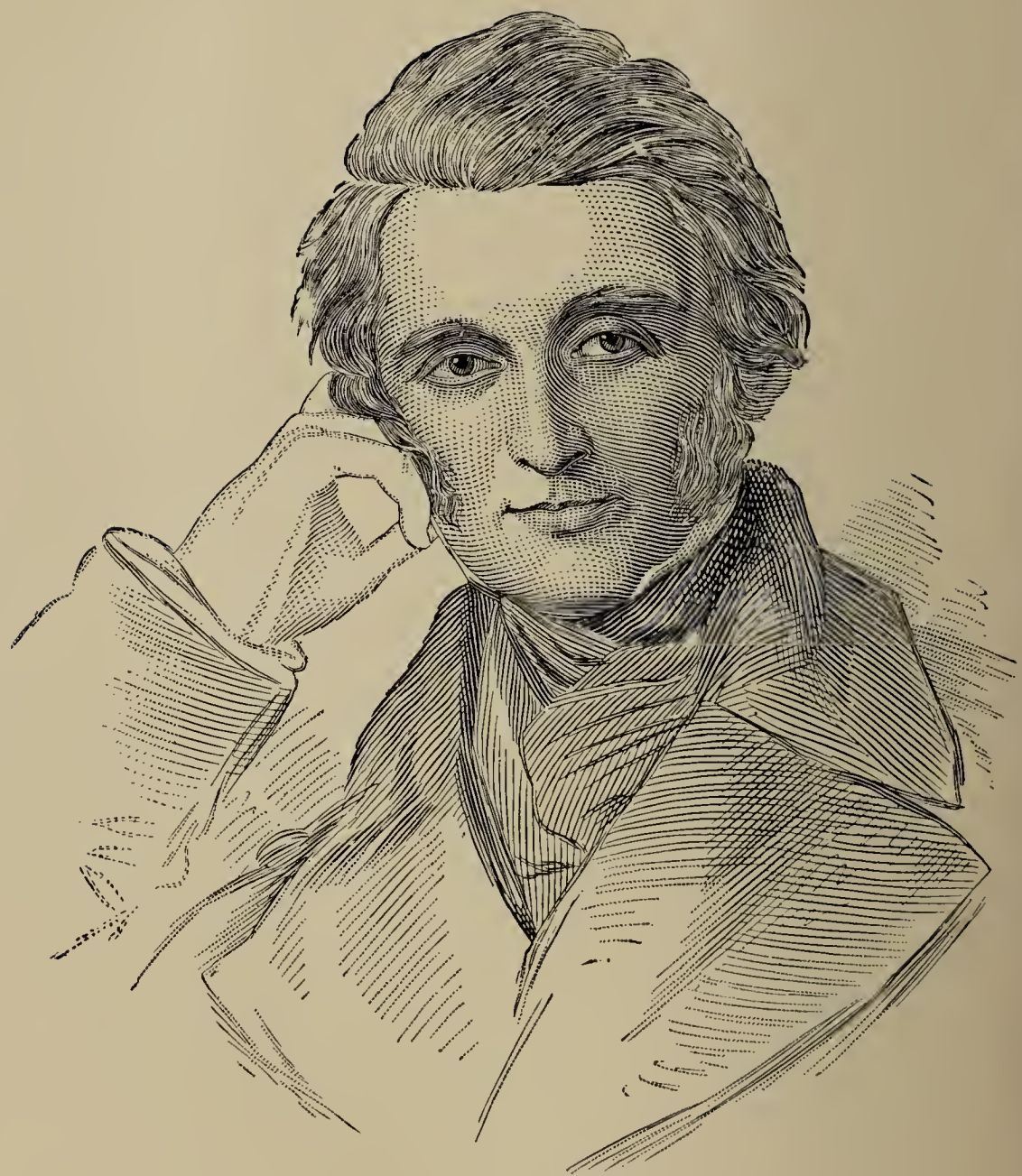
The greatest advantage will be the position of the figure with relation to the scenes of Scott's works. Holyrood will be on its right; St. Leonard's at its feet; the Canongate, and the site of the Heart of Mid-Lothian, directly in front; the Castle above; and, beyond its towers, right in the apparent glance of the figure, will be the plain of Stirling and the distant peaks of the Highland Hills. The figure will not be distinctly visible from the London road, but it will be in full view from any part of the city; and there will be very few of Scott's works, from some one of the localities, of which the spectator may not, with a sufficiently good glass, discern this monument.

But the disadvantages of the design are also manifold. First, the statue, if in marble, will be a harsh interruption to the colour of the cliffs; and, if in grey stone, must be of coarse workmanship. Secondly, whatever it is worked in, must be totally exposed, and the abominable Scotch climate will amuse itself by drawing black streaks down each side of the nose. One cannot speculate here as in Italy, where a marble Cupid might face wind and weather for years, without damage accruing to one dimple; the Edinburgh climate would undermine the constitution of a colossus. Again, the pedestal must necessarily be very high; even at the low part of the cliffs, it would be, we suppose, 40 or 50 feet: then the statue must be in proportion, say 10 or 12 feet high. Now, statues

of this size are almost always awkward; and people are apt to joke upon them, to speculate upon the probable effect of a blow from their fists, or a shake of their hand, etc., and a monument should never induce feelings of this kind. In the case of the statue of San Carlo Borromeo, which is 72 feet high without the pedestal, people forget to whom it was erected, in the joke of getting into its skull, and looking out at its eye.

Lastly, in all monuments of this kind, there is generally some slight appearance of affectation; of an effort at theatrical effect, which, if the sculptor has thrown dignity enough into the figure to reach the effect aimed at, is not offensive; but, if he fails, as he often will, becomes ridiculous to some minds, and painful to others. None of this forced sentiment would be apparent in a monument placed in a city; but for what reason? Because a monument so placed has no effect on the feelings at all, and therefore cannot be offensive, because it cannot be sublime. When carriages, and dust-carts, and drays, and muffin-men, and post-men, and foot-men, and little boys, and nursery-maids, and milk-maids, and all the other noisy living things of a city, are perpetually rumbling and rattling, and roaring and crying, about the monument, it is utterly impossible that it should produce *any* effect upon the mind, and therefore as impossible that it should offend as that it should delight. It then becomes a mere address to the eye, and we may criticise its proportions, and its workmanship, but we never can become filled with its feeling. In the isolated case, there is an immediate impression produced of some kind or other; but, as it will vary with every individual, it must in some cases offend, even if on the average it be agreeable. The choice to be made, therefore, is between offending a few, and affecting none; between simply abiding the careless arbitration of the intellect, and daring the finer judgment of the heart. Surely, the monument which Scotland erects in her capital, to her noblest child, should appeal, not to the mechanical and cold perceptions of the brain and eye, but to a prouder and purer criterion, the keen and quick emotions of the ethereal and enlightening spirit.

Oxford, October 20, 1838.



J. Ruskin.

POEMS

BY

JOHN RUSKIN

PREFACE.

The poems collected in the following pages have been printed from the original published copies, great care having been taken to follow the author's text, with the exception of certain needed changes in the orthography.

It must be remembered that all of Ruskin's verse-making was confined to his youthful days, and was for the most part dated from Christ Church, Oxford, over the initials J. R. The first poem, "Saltzburg," was written in the author's sixteenth year, the last, "The Glacier," but eleven years later. "The Broken Chain" was appropriately published at intervals—the first two parts appearing in 1840, the third in 1841, the fourth in 1842, and the fifth and last part in the year following.

All of these poems, with the exception of "Salsette and Elephanta," were published in the Annuals so popular during England's golden-age of steel engraving, but no collection was made until 1850, when the author issued a privately printed edition, of such limited number, that copies have become virtually inaccessible except to the most rabid bibliomaniac, whose heavy purse enables him to successfully outbid competitors in the auction room and bookstore.[1]

To those who appreciate the intense personality of the author, these verses will afford much insight into his character. The weird and somewhat melancholy train of thought which pervades all of his poetry is certainly remarkable, when we consider that it was written at an age that is popularly supposed to be under the influence of rose-colored visions rather than the grim churchyard aspect which pervades every line of these metrical effusions of the autocratic art-critic.

[1] A few years ago a copy sold by auction, in London, for 41 guineas.

POEMS.

SALTZBURG.

On Salza's quiet tide the westering sun
Gleams mildly; and the lengthening shadows dun,
Chequered with ruddy streaks from spire and roof,
Begin to weave fair twilight's mystic woof,
Till the dim tissue, like a gorgeous veil,
Wraps the proud city, in her beauty pale.
A minute since, and in the rosy light
Dome, casement, spire, were glowing warm and bright;
A minute since, St. Rupert's stately shrine,
Rich with the spoils of many a Hartzwald mine,[1]
Flung back the golden glow; now, broad and vast,
The shadows from yon ancient fortress cast,
Like the dark grasp of some barbaric power,
Their leaden empire stretch o'er roof and tower.

Sweet is the twilight hour by Salza's strand,
Though no Arcadian visions grace the land:
Wakes not a sound that floats not sweetly by,
While day's last beams upon the landscape die;
Low chants the fisher where the waters pour,
And murmuring voices melt along the shore;
The plash of waves comes softly from the side
Of passing barge slow gliding o'er the tide;
And there are sounds from city, field, and hill,
Shore, forest, flood; yet mellow all and still.

[1] The dome of the Cathedral of St. Hubert is covered with copper; and there are many altars and shrines in the interior constructed of different sorts of marble, brought from quarries in the vicinity. St. Hubert, to whom the Cathedral is dedicated, was by birth a Scotchman.

But change we now the scene, ere night descend,
And through St. Rupert's massive portal wend.
Full many a shrine, bedeckt with sculpture quaint
Of steel-clad knight and legendary saint;
Full many an altar, where the incense-cloud
Rose with the pealing anthem, deep and loud;
And pavements worn before each marble fane
By knees devout—(ah! bent not all in vain!)
There greet the gaze; with statues, richly wrought,
And noble paintings, from Ausonia brought,—
Planned by those master minds whose memory stands
The grace, the glory, of their native lands.
As the hard granite, 'midst some softer stone,
Starts from the mass, unbuttressed and alone,
And proudly rears its iron strength for aye,
While crumbling crags around it melt away;
So midst the ruins of long eras gone,
Creative Genius holds his silent throne,—
While lesser lights grow dim,—august, sublime,
Gigantic looming o'er the gulfs of Time!

FRAGMENTS.

FROM A METRICAL JOURNAL.

Andernacht.

Twilight's mists are gathering gray
Round us on our winding way;
Yet the mountain's purple crest
Reflects the glories of the west.
Rushing on with giant force force,
Rolls the Rhine his glorious course;
Flashing, now, with flamy red,
O'er his jagg'd basaltic bed;
Now, with current calm and wide,
Sweeping round the mountain's side;
Ever noble, proud, and free,

Flowing in his majesty.
Soon upon the evening skies
Andernacht's grim ruins rise ;
Buttress, battlement and tower,
Remnants hoar of Roman power.
Monuments of Cæsar's sway,
Piecemeal mouldering away.
Lo, together loosely thrown,
Sculptured head and lettered stone ;
Guardless now the arch-way steep
To rampart huge and frowning keep ;
The empty moat is gay with flowers,
The night-wind whistles through the towers,
And, flapping in the silent air,
The owl and bat are tenants there.

St. Goar.

Past a rock with frowning front,
Wrinkled by the tempest's brunt,
By the Rhine we downward bore
Upon the village of St. Goar.
Bosomed deep among the hills,
Here old Rhine his current stills.
Loitering the banks between,
As if, enamoured of the scene,
He had forgot his onward way
For a live-long summer day.
Grim the crags through whose dark cleft,
Behind, he hath a passage reft ;
While, gaunt as gorge of hunted boar,
Dark yawns the foaming pass before,
Where the tormented waters rage,
Like demons in their Stygian cage,
In giddy eddies whirling round
With a sullen choking sound ;
Or flinging far the scattering spray,
O'er the peaked rocks that bar his way.

—No marvel that the spell-bound Rhine,
Like giant overcome with wine,
Should *here* relax his angry frown,
And, soothed to slumber, lay him down
Amid the vine-clad banks that lave,
Their tresses in his placid wave.

THE MONTHS.

I.

From your high dwellings in the realms of snow
And cloud, where many an avalanche's fall
Is heard resounding from the mountain's brow,
Come, ye cold winds, at January's call,
On whistling wings, and with white flakes bestrew
The earth, till February's reign restore
The race of torrents to their wonted flow,
Whose waves shall stand in silent ice no more;
But, lashed by March's maddened winds, shall roar
With voice of ire, and beat the rocks on every shore.

II.

Bow down your heads, ye flowers in gentle guise,
Before the dewy rain that April sheds,
Whose sun shines through her clouds with quick surprise,
Shedding soft influences on your heads;
And wreathe ye round the rosy month that flies
To scatter perfumes in the path of June;
Till July's sun upon the mountains rise
Triumphant, and the wan and weary moon
Mingle her cold beams with the burning lume
That Sirius shoots through all the dreary midnight gloom.

III.

Rejoice! ye fields, rejoice! and wave with gold,
When August round her precious gifts is flinging;
Lo! the crushed wain is slowly homeward rolled:
The sunburnt reapers jocund lays are singing;

September's steps her juicy stores unfold,
If the Spring blossoms have not blushed in vain:
October's foliage yellows with his cold:
In rattling showers dark November's rain,
From every stormy cloud, descends amain,
Till keen December's snows close up the year again.

THE LAST SMILE.

She sat beside me yesternight,
With lip, and eye, so blandly smiling
So full of soul, of life, of light,
So sweetly my lorn heart beguiling,
That she had almost made me gay—
Had almost charmed the thought away—
(Which, like the poisoned desert wind,
Came sick and heavy o'er my mind)—
That memory soon mine all would be,
And she would smile no more for me.

SONG.

[From Leoni, a Romance of Italy.]

Full, broad, and bright, is the silver light
Of moon and stars on flood and fell;
But in my breast is starless night,
For I am come to say farewell.
How glad, how swift, was wont to be
The step that bore me back to thee;
Now coldly comes upon my heart
The meeting that is but to part.

I do not ask a tear, but while
I linger where I must not stay,
Oh, give me but a parting smile,
To light me on my lonely way.

To shine a brilliant beacon star,
To my reverted glance, afar,
Through midnight, which can have no morrow,
O'er the deep, silent, surge of sorrow.

SPRING.

Infant Spirit of the Spring!
On thy fresh-plumed pinion, bring
Snow-drops like thy stainless brow—
Violet, primrose—cull them now,
With the cup of daffodil,
Which the fairies love to fill,
Ere each moon-dance they renew,
With the fragrant honey dew;
Bring them, Spirit!—bring them hither
Ere the wind have time to wither;
Or the sun to steal their dyes,
To paint, at eve, the western skies.
Bring them for the wreath of one—
Fairest, best, that Time hath known.

Infant Spirit! dreams have told
Of thy golden hours of old,
When the amaranth was flung
O'er creation bright and young;
When the wind had sweeter sound
Than holiest lute-string since hath found;

When the sigh of angels sent
Fragrance through the firmament:
Then thy glorious gifts were shed
O'er full many a virgin head:
Of those forms of beauty, none
Gladden now this earth, save one!
Hither, then, thy blossoms bring,
Infant Spirit of the Spring!

THE SCYTHIAN GRAVE.

THE following stanzas refer to some peculiar and affecting customs of the Scythians, as avouched by Herodotus (Melpomene 71), relative to the burial of their kings,[1] round whose tombs they were wont to set up a troop of fifty skeleton scarecrows—armed corpses—in a manner very horrible, barbarous and indecorous; besides sending out of the world to keep the king company, numerous cup-bearers, grooms, lackeys, coachmen, and cooks; all which singular, and, to the individuals concerned, somewhat objectionable proceedings appear to have been the result of a feeling, pervading the whole nation, of the poetical and picturesque.

I.

THEY laid the lord
Of all the land
Within his grave of pride;
They set the sword
Beside the hand
That could not grasp nor guide;
They left to soothe and share his rest
Beneath the moveless mould,
A lady, bright as those that live,
But oh! how calm and cold!
They left to keep due watch and ward,
Thick vassals round their slumbering lord—
Ranged in menial order all—
They may hear, when *he* can call.

II.

They built a mound
Above the breast
Whose haughty heart was still;
Each stormy sound
That wakes the west,
Howls o'er that lonely hill.

[1] These are the kings to whom the prophecies in the Old Testament refer: —"They shall go down to the grave with their weapons of war, though they were a terror to the mighty in the land of the living."

Underneath an armed troop
In stalwart order stay ;
Flank to flank they stand, nor stoop
Their lances, day by day,
Round the dim sepulchral cliff
Horsemen fifty, fixed and stiff—
Each with his bow, and each with his brand,
With his bridle grasped in his steadfast hand.

III.

The soul of sleep
May dim the brow,
And check the soldier's tread,
But who can keep
A guard so true,
As do the dark-eyed dead?
The foul hyena's howl and haunt
About their charnel lair ;
The flickering rags of flesh they flaunt
Within the plague-struck air.
But still the skulls do gaze and grin,
Though the worms have gnawed the nerves within,
And the jointed toes, and the fleshless heel
Clatter and clank in their stirrup of steel.

IV.

The snows are swift,
That glide so pale
Along the mountain dim ;
Beneath their drift
Shall rust the mail,
And blanch the nerveless limb :
While shower on shower, and wreath on wreath,
From vapours thunder-scarred,[1]
Surround the misty mound of death
And whelm its ghastly guard ;

[1] It is one of the peculiarities of the climate, according to Herodotus, that it thunders in the winter, not in the summer.

Till those who held the earth in fear,
Lie meek, and mild, and powerless here,
Without a single sworded slave
To keep their name, or guard their grave.

REMEMBRANCE.

I OUGHT to be joyful, the jest and the song
And the light tones of music resound through the throng;
But its cadence falls dully and dead on my ear,
And the laughter I mimic is quenched in a tear.

For here are no longer, to bid me rejoice,
The light of thy smile, or the tone of thy voice,
And, gay though the crowd that's around me may be,
I am alone, when I'm parted from thee.

Alone, said I, dearest? O, never we part,—
For ever, for ever, thou'rt here in my heart:
Sleeping or waking, where'er I may be,
I have but one thought, and that thought is of thee.

When the planets roll red through the darkness of night,
When the morning bedews all the landscape with light,
When the high sun of noon-day is warm on the hill,
And the breezes are quiet, the green leafage still;

I love to look out o'er the earth and the sky,
For nature is kind, and seems lonely as I;
Whatever in nature most lovely I see,
Has a voice that recalls the remembrance of thee.

Remember—remember. Those only can know
How dear is remembrance, whose hope is laid low;
'Tis like clouds in the west, that are gorgeous still,
When the dank dews of evening fall deadly and chill.

Like the bow in the cloud that is painted so bright,—
Like the voice of the nightingale, heard through the night,
Oh, sweet is remembrance, most sad though it be,
For remembrance is all that remaineth for me.

CHRIST CHURCH, OXFORD.

NIGHT.

Faint from the bell the ghastly echoes fall,
That grates within the gray cathedral tower;
Let me not enter through the portal tall,
Lest the strange spirit of the moonless hour
Should give a life to those pale people, who
Lie in their fretted niches, two and two,
Each with his head on pillowy stone reposed,
And his hands lifted, and his eyelids closed.

From many a mouldering oriel, as to flout,
Its pale, grave brow of ivy-tressed stone,
Comes the incongruous laugh, and revel shout—
Above, some solitary casement, thrown
Wide open to the wavering night wind,
Admits its chill, so deathful, yet so kind,
Unto the fevered brow and fiery eye
Of one, whose night hour passeth sleeplessly.

Ye melancholy chambers! I could shun
The darkness of your silence, with such fear,
As places where slow murder had been done.
How many noble spirits have died here,
Withering away in yearnings to aspire,
Gnawed by mocked hope—devoured by their own fire!
Methinks the grave must feel a colder bed
To spirits such as these, than unto common dead.

ARISTODEMUS AT PLATÆA.

[Of two Spartans who were prevented by illness from taking part in the battle of Thermopylæ, and who were, in consequence, degraded to the level of helots, one, unable to endure the scorn of his countrymen, killed himself; the other, by name Aristodemus, waited, and when, at the battle of Platæa, thirty-three thousand allied Greeks stood to receive the final and desperate attack of three hundred thousand chosen Asiatics, and the Spartans, unused to Persian arms, hung slightly back, he charged alone, and, calling to his countrymen to "follow the coward," broke the enemy's mass, and was found, when the victorious Greeks who followed him had laid two hundred thousand of their enemy dead on the field, lying on a low hillock, with his face turned up to heaven, a group of the Persian nobles lying slaughtered around him. He was refused the honors of burial, because, it was said, he was only courageous in despair.]

Ye have darkened mine honor and branded my name,
Ye have quenched its remembrance in silence and shame,
Yet the heart ye call craven, unbroken, hath borne
The voice of your anger, the glance of your scorn.

But the life that hath lingered is now in mine hand,[1]
My waiting was but for a lot of the land,
Which his measure, who ruleth the battle array,
May mete for your best and your bravest to-day.

My kinsmen, by brothers, your phalanx is fair,
There's a shield, as I think, that should surely be there;
Ye have darkened its disk, and its hour hath drawn near
To be reared as a trophy or borne as a bier.[2]
What said I? Alas, though the foe in his flight,
Should quit me unspoiled on the field of the fight,
Ye would leave me to lie, with no hand to inurn,
For the dog to devour, or the stranger to spurn!

[1] 1 Sam. xxviii. 21, Job xiii. 14.

[2] [If his body were obtained by the enemy it would be reared as a trophy. If recovered by his friends, borne as a bier, unless, as he immediately called to mind, they should deny him funeral honors.]

What matter? Attendants my slumber shall grace,
With blood on the breast, and with fear on the face;
And Sparta may own that the death hath atoned
For the crime of the cursed, whose life she disowned.

By the banks of Eurotas her maidens shall meet,
And her mountains rejoice in the fall of your feet;
And the cry of your conquest be lofty and loud,
O'er the lengthened array of the shield or the shroud.

And the fires of the grave shall empurple the air,
When they lick the white dust of the bones ye shall bear;
The priest and the people, at altar and shrine,
Shall worship their manes, disdainful of mine.

Yet say that they fought for the hopes of their breast,
For the hearts that had loved them, the lips that had blessed
For the roofs that had covered, the country that claimed,
The sires that had named them, the sons they had named.

And say that I fought for the land of the free,
Though its bosom of blessing beat coldly for me;
For the lips that had cursed me, the hearts that had scorned,
And the desolate hope of the death unadorned.

SALSETTE AND ELEPHANTA.

A PRIZE POEM.

"Religio....pedibus subjecta vicissim
Obteritur. Nos exæquat victoria cœlo."
—LUCRETIUS.

'Tis eve—and o'er the face of parting day
Quick smiles of summer lightning flit and play;
In pulses of broad light, less seen than felt,
They mix in heaven, and on the mountains melt;
Their silent transport fills the exulting air—
'Tis eve, and where is evening half so fair?

Oh! deeply, softly sobs the Indian sea
O'er thy dark sands, majestic Dharavee,[1]
When, from each purple hill and polished lake,
The answering voices of the night awake
The fitful note of many a brilliant bird,—
The lizard's plunge, o'er distant waters heard,—
The thrill of forest leaves—how soft, how swift
That floats and follows where the night-winds drift;
Or, piercing through the calmness of the sky,
The jungle tiger's sharp and sudden cry.
Yet all is peace, for these weak voices tell
How deep the calm they break, but not dispel.
The twilight heaven rolls on, like some deep stream
When breezes break not on its moving dream;
Its trembling stars continual watches keep
And pause above Canarah's haunted steep;[2]
Each in its path of first ascension hid
Behind the height of that pale pyramid,—
(The strength of nations hewed the basalt spire,[3]
And barbed its rocks like sacrificial fire.)
Know they the hour's approach, whose fateful flight
Was watched of yore from yonder cloudless height?
Lone on its utmost peak, the Prophet Priest
Beheld the night unfolded from the East;
In prescient awe perused its blazing scroll,
And read the records stretched from Pole to Pole;
And though their eyes are dark, their lips are still,
Who watched and worshipped on Canarah's hill,
Wild superstition's visionary power
Still rules and fills the spirit of the hour:
The Indian maiden, through the scented grove,
Seeks the dim shore, and lights the lamp of love;

[1] The southern promontory of the island of Salsette.

[2] The central peak of Salsette.

[3] M. Anguetil du Perron, in his accounts of Canarah, says that its peak appears to have been hewn to a point by human art as an emblem of the solar ray.

The pious peasant, awe-struck and alone,
With radiant garland crowns the purple stone,[1]
And shrinks, returning through the star-lit glade,
When breezes stir the peepul's sacred shade ;[2]
For well his spirit knows the deep appeal
That love must mourn to miss, yet fear to feel ;
Low sounds, faint rays, upon the senses shed—
The voices of the lost, the dark eyes of the dead.
How awful now, when night and silence brood
O'er Earth's repose and Ocean's solitude,
To trace the dim and devious paths that guide
Along Canarah's steep and craggy side,
Where, girt with gloom—inhabited by fear,—
The mountain homes of India's gods appear !
Range above range they rise, each hollow cave
Darkling as death, and voiceless as the grave ;
Save that the waving weeds in each recess
With rustling music mock its loneliness ;
And beasts of blood disturb, with stealthy tread,
The chambers of the breathless and the dead.
All else of life, of worship, past away,
The ghastly idols fall not, nor decay ;
Retain the lip of scorn, the rugged frown ;
And grasp the blunted sword and useless crown ;
Their altars desecrate, their names untold,
The hands that formed, the hearts that feared—how cold !
Thou too—dark Isle ! whose shadow on the sea
Lies like the gloom that mocks our memory
When one bright instant of our former lot
Were grief, remembered, but were guilt, forgot.
Rock of the lonely crest ! how oft renewed
Have beamed the summers of thy solitude,

[1] "A stone painted with red, and placed at the foot of their favorite tree, is sufficient to call forth the devotion of the poor, who bring to it flowers and simple offerings."—J. S. BUCKINGHAM.

[2] The superstitious feeling of the Indian with respect to the peepul-tree is well known. Its shade is supposed to be loved and haunted by the dead.

Since first the myriad steps that shook thy shore
Grew frail and few—then paused for evermore!
Answer—ye long-lulled echoes! Where are they
Who clove your mountains with the shafts of day;
Bade the swift life along their marble fly,
And struck their darkness into deity,
Nor claimed from thee—pale temple of the wave—
Record or rest, a glory or a grave?
Now all are cold—the votary as his god,—
And by the shrine he feared, the courts he trod,
The livid snake extends his glancing trail,
And lifeless murmurs mingle on the gale.

Yet glorious still, though void, though desolate,
Proud Dharapori![1] gleams thy mountain gate,
What time, emergent from the eastern wave,
The keen moon's crescent lights thy sacred cave;
And moving beams confuse, with shadowy change,
Thy columns' massive might and endless range.
Far, far beneath, where sable waters sleep,
Those radiant pillars pierce the crystal deep,
And mocking waves reflect, with quivering smile,
Their long recession of refulgent aisle;[2]
As, where Atlantis hath her lonely home,
Her grave of guilt, beneath the ocean's foam;
Above the lifeless hearth and guardless gate,
The wildly-walking surges penetrate,
And sapphire tints of phosphor lightning fall
O'er the broad pillar, and the sculptured wall.—
So, Dharapori! through thy cold repose
The flooding lustre of the moonlight flows;
New forms of fear,[3] by every touch displayed,

[1] The Indian name for Elephanta.

[2] The interior of Elephanta is usually damp, and its floor covered with water two or three feet deep. By moonlight its shallowness would be unperceived

[3] The sculptures of Elephanta have such "horrible and fearful formes that they make a man s hayre stande upright."—LINSCHOTEN.

Gleam, pale and passioned, through the dreadful shade,
In wreathed groups of dim, distorted life,
In ghastly calmness, or tremendous strife;
While glaring eye and grasping hand attest
The mocked emotion of the marble breast.
Thus in the fevered dream of restless pain,
Incumbent horror broods upon the brain,
Through mists of blood colossal shapes arise,
Stretch their stiff limbs, and roll their rayless eyes.
Yet knew not here the chisel's touch to trace
The finer lineaments of form and face;
No studious art of delicate design
Conceived the shape, or lingered on the line.
The sculptor learned, on Indus' plains afar,
The various pomp of worship and of war;
Impetuous ardor in his bosom woke,
And smote the animation from the rock.
In close battalions kingly forms advance,[1]
Wave the broad shield, and shake the soundless lance;
With dreadful crests adorned, and orient gem,
Lightens the helm and gleams the diadem;
Loose o'er their shoulders falls their flowing hair
With wanton wave, and mocks the unmoving air;
Broad o'er their breasts extend the guardian zones
Broidered with flowers, and bright with mystic stones;
Poised in æthereal march they seem to swim,
Majestic motion marked in every limb;
In changeful guise they pass—a lordly train,
Mighty in passion, unsubdued in pain;[2]
Revered as monarchs, or as gods adored,
Alternately they rear the sceptre and the sword.

[1] "Some of these figures have helmets of pyramidal form; others wear crowns richly decorated with jewels; others display large bushy ringlets of curled or flowing hair. In their hands they grasp sceptres and shields, the symbols of justice and the ensigns of religion, the weapons of war and the trophies of peace."—MAURICE, *Antiq. of India*, vol. ii., p. 145.

[2] Many of them have countenances expressive of mental suffering.

Such were their forms and such their martial mien,
Who met by Indus' shores the Assyrian queen,[1]
When, with reverted force, the Indian dyed
His javelin in the pulses of her pride,
And cast in death-heaps, by the purple flood,
Her strength of Babylonian multitude.

And mightier ones are there—apart—divine,
Presiding genii of the mountain shrine:
Behold, the giant group, the united three,
Faint symbol of an unknown Deity!
Here, frozen into everlasting trance,
Stern Siva's quivering lip and hooded glance;
There, in eternal majesty serene,
Proud Brahma's painless brow and constant mien;
There glows the light of Veeshnu's guardian smile,
But on the crags that shade yon inmost aisle
Shine not, ye stars! Annihilation's lord[2]
There waves, with many an arm, the unsated sword.
Relentless holds the cup of mortal pain,
And shakes the spectral links that wreathe his ghastly chain.
Oh, could these lifeless lips be taught to tell
(Touched by Chaldean art, or Arab spell)
What votaries here have knelt, what victims died,
In pangs, their gladness, or in crimes, their pride,
How should we shun the awful solitude,
And deem the intruding footsteps dashed in blood!
How might the altar-hearths grow warm and red,
And the air shadowy with avenging dead!
Behold!—he stirs—that cold, colossal king!—
'Tis but the uncertain shade the moonbeams fling;
Hark! a stern voice awakes with sudden thrill!—

[1] Semiramis. M. D'Ancarville supposes the cave to have been excavated by her army; and insists on the similarity between the costume of the sculptured figures and that of her Indian adversaries. See *D'Ancarville*, vol. i., p. 121.

[2] Alluding to a sculpture representing the evil principle of India; he seems engaged in human sacrifice, and wears a necklace of skulls.

'Twas but the wandering wind's precarious will:
The distant echo dies, and all the cave is still.

Yet Fancy, floating on the uncertain light,
Fills with her crowded dreams the course of night;
At her wild will æthereal forms appear,
And sounds, long silent, strike the startled ear:
Behold the dread Mithratic rite reclaim [1]
Its pride of ministers, its pomp of flame!
Along the winding walls, in ordered row,
Flash myriad fires—the fretted columns glow;
Beaming above the imitative sky
Extends the azure of its canopy,
Fairest where imaged star and airy sprite
Move in swift beauty and entrancing light;
A golden sun reflected lustre flings,
And wandering Dewtahs [2] wave their crimson wings;
Beneath, fed richly from the Arabian urn,
Undying lamps before the altar burn;
And sleepless eyes the sacred sign behold,
The spiral orb of radiated gold;
On this the crowds of deep voiced priests attend,
To this they loudly cry, they lowly bend;
O'er their wan brows the keen emotions rise,
And pious phrenzy flashes from their eyes;
Phrenzy in mercy sent, in torture tried,
Through paths of death their only guard and guide,
When, in dread answer to their youth's appeal,
Rose the red fire and waved the restless steel,[3]

[1] Throughout the description of the rites of Mithra, I have followed Maurice, whose indefatigable research seems almost to have demonstrated the extreme antiquity, at least, of the Elephanta cavern, as well as its application to the worship of the solar orb, and of fire. For a detailed account of this worship, see MAURICE, *Indian Antiq.*, vol. ii., sec. 7.

[2] Inferior spirits of various power and disposition, holding in the Hindoo mythology the place of angels. They appear in multitudes on the roof of the Elephanta cavern.

[3] Alluding to the dreadful ceremonies of initiation which the priests

And rushed the wintry billow's wildest wreck,—
Their God hath called them, and shall danger check?
On—on—for ever on, though roused in wrath
Glare the grim lion on their lonely path;
Though, starting from his coiled malignant rest,
The deadly dragon lift his crimson crest;
Though corpse-like shadows round their footsteps flock,
And shafts of lightning cleave the incumbent rock;
On, for behold, enduring honors wait
To grace their passage through the golden gate;[1]
Glorious estate, and more than mortal power,
Succeed the dreadful expiating hour;
Impurpled robes their weary limbs enfold
With stars enwoven, and stiff with heavenly gold;
The mitra[2] veils their foreheads, rainbow-dyed,
The measured steps imperial sceptres guide;
Glorious they move, and pour upon the air
The cloud of incense and the voice of prayer;
While through the hollow vault, around them rise
Deep echoes from the couch of sacrifice,
In passioned gusts of sound,—now loud, now low,
With billowy pause, the mystic murmurs flow
Far dwindling on the breeze. Ere yet they die
Canarah hears, and all his peaks reply;
His crested chasms the vocal winds explore,
Waste on the deep, and wander on the shore.

of Mithra were compelled to undergo, and which seem to have had a close correspondence with the Eleusinian mysteries. See MAURICE, *Antiq. of India*, vol. v., p. 620.

[1] The sidereal metempsychosis was represented in the Mithratic rites by the ascent of a ladder, on which there were seven gates: the first of lead, representing Saturn; the second of tin, Venus; the third brass, Jupiter; the fourth iron, Mercury; the fifth mixed, Mars; the sixth silver, the Moon; the seventh of gold, the Sun.

[2] The attire of Mithra's priests was splendid: the robes of purple, with the heavenly constellations embroidered on them in gold. They wore girdles representative of the zodiacal circle, and carried a golden sceptre in the form of a serpent. Ezekiel speaks of them as "exceeding in dyed attire upon their heeds" (xxiii. 15).

Above, the starry gloom is thrilled with fear,
The forests shake, the circling hamlets hear,
And wake to worship. Many an isle around,
Assembling votaries swell the sacred sound,
And, troop by troop, along the woodland ways,
In equal measures pour responsive praise:
To Mithra first their kindling songs addressed,
Lull his long slumbers in the watery west;
Next to the strength of each celestial sign
They raise the choral chaunt, the breathing line;
Keen through the arch of heaven their hymns arise,
Auspicious splendors deck the answering skies.
The sacred cohorts, maddening as they sing,
Far through the air their flashing torches fling;
From rock to rock the rushing glories leap,
Climb the wide hills, and clothe the central steep,
Till through the endless night a living line
Of lustre opens on the bounding brine;
Ocean rejoices, and his isles prolong,
With answering zeal, those bursts of flame and song,
Till the strong vulture on Colombo's peak
Awakes with ruffled plume and startled shriek,
And the roused panther of Almorah's wood
Howls through his violated solitude.
'Tis past,—the mingled dream,—though slow and grey
On mead and mountain break the dawning day;
Though stormy wreaths of lingering cloud oppress
Long time the winds that breathe—the rays that bless,—
They come, they come. Night's fitful visions fly
Like autumn leaves, and fade from fancy's eye;
So shall the God of might and mercy dart
His day-beams through the caverns of the heart;
Strike the weak idol from its ancient throne,
And vindicate the temple for His own.
Nor will He long delay. A purer light
Than Mithra cast, shall claim a holier rite;
A mightier voice than Mithra's priests could pour
Resistless soon shall sound along the shore;

Its strength of thunder vanquished fiends shall own,
And idols tremble through their limbs of stone.

Vain now the lofty light—the marble gleam—
Of the keen shaft that rose by Gunga's stream!
When round its base the hostile lightnings glowed,
And mortal insult mocked a god's abode.
What power, Destroyer,[1] seized with taming trance
Thy serpent sceptre, and thy withering glance?
Low in the dust, its rocky sculptures rent,
Thine own memorial proves thee impotent.
Thy votaries mourn thy cold unheeding sleep,
Chide where they praised, and where they worshipped weep.

Yes—he shall fall, though once his throne was set
Where the high heaven and crested mountains met;
Though distant shone with many an azure gem
The glacier glory of his diadem;
Though sheets of sulphurous cloud and wreathed storm
Cast veil of terror round his shadowy form.
All, all are vain! It comes, the hallowed day,
Whose dawn shall rend that robe of fear away;
Then shall the torturing spells that midnight knew
Far in the cloven dells of Mount Meru,
Then shall the moan of frenzied hymns, that sighed
Down the dark vale where Gunga's waters glide,
Then shall the idol chariot's thunder cease
Before the steps of them that publish peace.
Already are they heard,—how fair, how fleet,
Along the mountains flash their bounding feet!

[1] Siva. This column was dedicated to him at Benares; and a tradition prevailed among his worshippers, that as soon as it should fall, one universal religion would extend over India, and Bramah be no more worshipped. It was lately thrown down in a quarrel between the Hindoos and Mussulmans. (See *Heber's Journal.*) Siva is spoken of in the following lines, as representative of Hindoo deities in general His worship seems to have arisen in the fastnesses of the Himalayas, accompanied by all the gloomy features characteristic of the superstitions of hill countries.

Disease and death before their presence fly ;
Truth calls, and gladdened India hears the cry,
Deserts the darkened path her fathers trod,
And seeks redemption from the Incarnate God.

A SCYTHIAN BANQUET SONG.

[THE Scythians, according to Herodotus, made use of part of their enemies' bodies after death, for many domestic purposes ; particularly of the skull, which they scalped, wrapped in bull's hide, and filled up the cracks with gold ; and having gilded the hide and parts of the bone, used the vessel as a drinking-cup, wreathing it with flowers at feasts.]

I.

I THINK my soul was childish yet,
When first it knew my manhood's foe ;
But what I was, or where we met,
I know not—and I shall not know.
But I remember, now, the bed
On which I waked from such sick slumber
As after pangs of powerless dread,
Is left upon the limbs like lead,
Amidst a calm and quiet number
Of corpses, from whose cold decay
Mine infant fingers shrank away ;
My brain was wild, my limbs were weak,
And silence swallowed up my shriek—
Eleleu.

II.

Alas ! my kindred, dark and dead
Were those from whom I held aloof ;
I lay beneath the ruins red
Of what had been my childhood's roof ;
And those who quenched its wasted wood,

As morning broke on me, and mine,
Preserved a babe baptized in blood,
And human grief hath been its food,
And human life its wine.
What matter?—Those who left me there
Well nerved mine infant limbs to bear
What, heaped upon my haughty head,
I might endure—but did not dread.
Eleleu.

III.

A stranger's hand, a stranger's love,
Saved my life and soothed my woe,
And taught my youth its strength to prove,
To wield the lance, and bend the bow.
I slew the wolf by Tyres'[1] shore,
I tracked the pard by chasm and cliff;
Rich were the warrior spoils I wore;
Ye know me well, though now no more
The lance obeys these fingers stiff;
My hand was strong, my hope was high,
All for the glance of one dark eye;
The hand is weak, the heart is chill—
The glance that kindled, colder still.
Eleleu.

IV.

By Tyres' bank, like Tyres' wave,
The hours of youth went softly by.
Alas! their silence could not save
My being from an evil eye:
It watched me—little though I knew
The wrath around me rising slow,
Nor deemed my love like Upas dew,
A plague, that where it settled, slew.

[1] Tyres, a river of Scythia, now the Dneister.

My time approached ; I met my foe :
Down with a troop he came by night,[1]
We fought them by their lances' light.
On lifeless hearth, and guardless gate,
The dawn of day came desolate.
Eleleu.

V.

Away, away—a Persian's slave,
I saw my bird of beauty borne,
In wild despair, too weak to save,
Too maddening to mourn.
There dwells a sound within my brain
Of horses hoofs' beat swift and hollow,
Heard, when across the distant plain.
Elaira stretched her arms in vain,
To him whose limbs were faint to follow ;
The spoiler knew not, when he fled,
The power impending o'er his head ;
The strength so few have tameless tried,
That love can give for grief to guide.
Eleleu.

VI.

I flung my bow behind my back,
And took a javelin in my hand,
And followed on the fiery track
Their rapine left upon the land.
The desert sun in silence set,
The desert darkness climbed the sky ;
I knew that one was waking yet,
Whose heart was wild, whose eye was wet,
For me and for my misery.

[1] There were frequent incursions made by the Persians upon the Scythians before the grand invasion of Darius.

One who had left her glance of grief,
Of earthly guides my chosen and chief;
Through thirst and fear, by wave and hill,
That dark eye watched and wooed me still.
Eleleu.

VII.

Weary and weak their traces lost,
I roved the brazen cities through;
That Helle's undulating coast
Doth lift beside its billows blue.
Till in a palace-bordered street,
In the dusk starlight of the day,
A stalkless flower fell near my feet,
Withered and worn, yet passing sweet;
Its root was left,—how far away?
Its leaves were wet, though not with dew;
The breast that kept, the hand that threw,
Were those of one who sickened more,
For the sweet breeze of Tyres' shore.
Eleleu.

VIII.

My tale is long. Though bolts of brass
Held not their captive's faint upbraiding,
They melt like wax, they bend like grass,
At sorrow's touch, when love is aiding;
The night was dim, the stars were dead,
The drifting clouds were grey and wide;
The captive joined me and we fled,
Quivering with joy, though cold with dread,
She shuddered at my side.
We passed the streets, we gained the gate,
Where round the wall its watchers wait;
Our steps beneath were hushed and slow,
For the third time—I met my foe.
Eleleu.

IX.

Swift answering as his anger cried,
Came down the sworded sentinels;
I dashed their closing spears aside;
They thicken, as a torrent swells,
When tempests feed its mountain source,
O'er-matched, borne down, with javelins rent,
I backed them still with fainting force,
Till the life curdled in its course,
And left my madness innocent.
The echo of a maiden's shriek,
Mixed with my dreaming long and weak,
And when I woke the daybreak fell
Into a dark and silent cell.
Eleleu.

X.

Know ye the price that must atone,
When power is mocked at by its slave?
Know ye the kind of mercy shown,
When pride condemns, though love would save?
A sullen plash was heard that night
To check the calm of Helle's flow;
And there was much of love and light,
Quenched, where the foam-globes moved most white,
With none to save and few to know.
Me they led forth, at dawn of day,
To mock, to torture, and to slay;
They found my courage calm and mild,
Until my foe came near and smiled.
Eleleu.

XI.

He told me how the midnight chasm
Of ocean had been sweetly fed:
He paled—recoiling, for a spasm
Came o'er the limbs they dreamed were dead:

The earth grew hot—the sky grew black—
  The twisted cords gave way like tow ;
I felt the branding fetters crack,
And saw the torturers starting back,
  And more I do not know,
Until my stretched limbs dashed their way
Through the cold sea's resulting spray,
And left me where its surges bore
Their voices to a lifeless shore.
  Eleleu.

XII.

Mine aged eyes are dim and dry ;
  They have not much to see or mourn,
Save when in sleep, pale thoughts pass by—
  My heart is with their footsteps worn
Into a pathway. Swift and steep
  Their troops pass down it—and I feel not—
Though they have words would make me weep
If I could tell their meaning deep—
  But *I* forget—and *they* reveal not:
Oh, lost Elaira !—when I go
Where cold hands hold the soundless bow,
Shall the black earth, all pitiless,
  Forget the early grave
Of her, whom beauty did not bless,
  Affection could not save ?
  Eleleu.

XIII.

Oh, lost Elaira ! long for thee
  Sweet Tyres' banks have blushed in vain ;
And blight to them and death to me
  Shall break the link of memory's chain.
My spirit keeps its lonely lair
  In mouldering life to burn and blacken ;

The throbs that moved it once are there
Like winds that stir a dead man's hair,
  Unable to awaken.
Thy soul on earth supremely smiled,
In beauty bright, in mercy mild,
It looked to love, it breathed to bless—
It died, and left me—merciless.
  Eleleu.

XIV.

And men shrink from me, with no sense
  That the fierce heart they fear and fly,
Is one, whose only evidence
  Of beating is in agony.
They know, with me, to match or melt,
  The sword or prayer alike are vain ;
The spirit's presence, half unfelt,
Hath left,—slow withering where it dwelt,
  One precedence of pain.
All that my victims feel or fear
Is well avenged by something here ;
And every curse they breathe on me
Joins in the deep voice of the sea.
  Eleleu.

XV.

It rolls—it coils—it foams—it flashes,
  Pale and putrid—ghastly green ;
Lit with light of dead men's ashes
  Flickering through the black weed's screen.
Oh ! there along the breathless land,
  Elaira keeps the couch allotted ;
The waters wave her weary hand,
And toss pale shells and ropy sand
  About her dark hair, clasped and clotted.
The purple isles are bright above
The frail and moon-blanched bones of love ;

Their citron breeze is full of bliss,
Her lips are cool without its kiss.
Eleleu.

XVI.

My thoughts are wandering and weak ;
Forgive an old man's dotard dreaming ;
I know not sometimes when I speak
Such visions as have quiet seeming.
I told you how my madness bore
My limbs from torture. When I woke,
I do remember something more
Of wandering on the wet sea-shore,
By waving weed and withered rock,
Calling Elaira, till the name
Crossed o'er the waters as they came—
Mildly—to hallow and to bless
Even what had made it meaningless—
Eleleu.

XVII.

The waves in answering murmurs mixed,
Tossed a frail fetter on the sand ;
Too well I knew whose fingers fixed,
Whose arm had lost the golden band ;
For such it was, as still confines
Faint Beauty's arm who will not listen,
The words of love that mockery twines
To soothe the soul that pants and pines
Within its rose-encumbered prison.
The waters freed her ; she who wore,
Fetter or armlet needs no more ;
Could the wavelets tell, who saw me lift,
For whom I kept, their glittering gift,
Eleleu.

XVIII.

Slow drifts the hour when Patience waits
  Revenge's answering orison ;
But—one by one the darkening Fates
  Will draw the balanced axle on,
Till torture pays the price of pride,
  And watches wave with sullen shine,
The sword of sorrow justified.
The long years kept their quiet glide,
  His hour was past : they brought me mine.
When steed to steed, and rank to rank,
With matched numbers fierce and frank,
(The war-wolves waiting near to see
Our battle bright) my Foe met Me.
  Ha—Hurra !

XIX.

As the tiger tears through the jungle reeds,
  As the west wind breaks through the sharp corn ears,
As the quick death follows where the lightning leads,
  Did my dark horse bear through the bended spears ;
And the blood came up to my brain like a mist,
  With a dark delight and a fiery feel ;
For the black darts hailed, and the javelins hissed,
To the corpses claspéd in their tortured twist,
  From mine arms like rain from the red-hot steel.
Well went the wild horses—well rode their lords—
Wide waved the sea of their circling swords ;
But down went the wild steeds—down went the sea—
Down went the dark banners—down went He.
  Ha—Hurra !

XX.

For, forward fixed, my frenzy rushed,
  To one pale plume of fitful wave ;
With failing strength, o'er corpses crushed,
  My horse obeyed the spurs I gave.

Slow rolled the tide of battle by,
  And left me on the field alone
Save that a goodly company
Lay gazing on the bright blue sky,
  All as stiff as stone.
And the howling wolves came, merry and thick,
The flesh to tear and the bones to pick.
I left his carcass, a headless prize,
To these priests of mine anger's sacrifice.
  Ha—Hurra!

XXI.

Hungry they came, though at first they fled
  From the grizzly look of a stranger guest—
From a horse with its hoof on a dead man's head,
  And a soldier who leaned on a lance in his breast.
The night wind's voice was hoarse and deep,
  But there were thoughts within me rougher,
When my foiled passion could not keep
His eyes from settling into sleep
  That could not see, nor suffer.
He knew his spirit was delivered
By the last nerve my sword had severed,
And lay—his death pang scarcely done,
Stretched at my mercy—asking none.
  Eleleu.

XXII.

His lips were pale. They once had worn
  A fiercer paleness. For awhile
Their gashes kept the curl of scorn
  But now—they always smile.
A life like that of smouldering ashes,
  Had kept his shadowy eyeballs burning.
Full through the neck my sabre crashes—
The black blood burst beneath their lashes
  In the strained sickness of their turning.

By my bridle-rein did I hang the head,
And I spurred my horse through the quick and dead,
Till his hoofs and his hair dropped thick and fresh,
From the black morass of gore and flesh.
Ha--Hurra!

XXIII.

My foe had left me little gold
To mock the stolen food of the grave,
Except one circlet: I have told
The arm that lost, the surge that gave,
Flexile it was, of fairest twist:
Pressing its sunlike, woven line,
A careless counter had not missed
One pulse along a maiden's wrist,
So softly did the clasp confine.
This—molten till it flowed as free
As daybreak on the Egean sea,
He who once clasped—for Love to sever
And death to lose, received—for ever.

XXIV.

I poured it round the wrinkled brow,
Till hissed its cold, corrupted skin;
Through sinuous nerves the fiery flow
Sucked and seared the brain within.
The brittle bones were well annealed,
A bull's hide bound the goblet grim,
Which backwards bended, and revealed
The dark eye sealed, the set lips peeled:
Look here! how I have pardoned him.
They call it glorious to forgive;
'Tis dangerous, among those that live,
But the dead are daggerless and mild,
And my foe smiles on me—like a child.

XXV.

Fill me the wine! for daylight fades,
The evening mists fall cold and blue;
My soul is crossed with lonelier shades,
My brow is damp with darker dew;
The earth hath nothing but its bed
Left more for me to seek, or shun;
My rage is passed—my vengeance fed—
The grass is wet with what I've shed,
The air is dark with what I've done;
And the gray mound, that I have built
Of intermingled grief and guilt,
Sits on my breast with sterner seat
Than my old heart can bear, and beat.
Eleleu

XXVI.

Fill wine! These fleshless jaws are dry,
And gurgle with the crimson breath;
Fill me the wine! for such as I
Are meet, methinks, to drink with death.
Give me the roses! They shall weave
One crown for me, and one for him,
Fresher than his compeers receive,
Who slumber where the white worms leave
Their tracks of slime on cheek and limb.
Kiss me, mine enemy! Lo! how it slips,
The rich red wine through his skeleton lips;
His eye-holes glitter, his loose teeth shake,
But their words are all drowsy and will not wake.

XXVII.

That lifeless gaze is fixed on me;
Those lips would hail a bounden brother;
We sit in love, and smile to see
The things that we have made each other.

The wreaking of our wrath has reft
  Our souls of all that loved or lightened :
He knows the heart his hand has left,
He sees its calm and closeless cleft,
  And *I*—the bones my vengeance whitened.
Kiss me, mine enemy! Fill thee with wine!
Be the flush of thy revelling mingled with mine ;
Since the hate and the horror we drew with our breath
Are lost in forgiveness, and darkened in death.

THE SCYTHIAN GUEST.

WHEN the master of a Scythian family died he was placed in his state chariot, and carried to visit every one of his blood relations. Each of them gave him and his attendants a splendid feast at which the dead man sat at the head of the table, and a piece of everything was put on his plate. In the morning he continued his circuit. This round of visits generally occupied nearly forty days, and he was never buried till the whole number had elapsed. I have taken him at about six days old when a little phosphoric light might play about his skin in the dark, and yet the corruption would not, in a cool country, have made anything shapeless or decidedly unpleasant.—*See Herodotus, Melpomene*, 73.

I.

THE feast is full, the guests are gay,
  Though at his lance-illumined door
Still must the anxious master stay,
  For, by the echoing river shore,
He hears the hot and hurrying beat
Of harnessed horse's flying feet,
And waits to watch and yearns to greet
  The coming of the brave.
Behold—like showers of silver sleet,
  His lines of lances wind and wave :
He comes as he was wont to ride
By Hypanis' war troubled tide,
When, like the west wind's sternest stoop,
Was the strength of his tempestuous troop,

And when their dark steeds' shadows swift
Had crossed the current's foamless drift,
The light of the river grew dazzled and dim,
With the flash of the hair and the flight of the limb.

II.

He comes—urged on by shout and lash,
  His favorite courser flies ;
There's frenzy in its drooping dash,
  And sorrow in its eyes.
Close on its hoofs the chariots crash,
Their shook reins ring—their axles flash—
The charioteers are wild and rash ;
Panting and cloven the swift air feels
The red breath of the whirling wheels,
Hissing with heat, and drunk with speed
Of wild delight, that seems to feed
Upon the fire of its own flying
Yet he for whom they race is lying
Motionless in his chariot, and still
Like one of weak desire or fettered will,
Is it the sun-lulled sleep of weariness
That weighs upon him? Lo! there is no stress
Of slumber on his eyelids—some slow trance,
Seems dwelling on the darkness of his glance ;
Its depth is quiet, and its keenness cold
As an eagle's quenched with lightning, the close fold
Of his strong arms is listless, like the twine
Of withered weeds along the waving line
Of flowing streams ; and o'er his face a strange
Deep shadow is cast, which doth not move nor change.

III.

At the known gate the courses check,
With panting breast and lowly neck ;
From kingly group, from menial crowd,
The cry of welcome rings aloud :

It was not wont to be so weak,—
Half a shout and half a shriek,
Mixed with the low yet penetrating quiver
Of constrained voices, such as creep
Into cold words, when, dim and deep,
Beneath the wild heart's death-like shiver
Mocks at the message that the lips deliver.

IV.

Doth he not hear? Will he not wake?
That shout of welcome did not break,
Even for an instant on the trace
Of the dark shadow o'er his face.
Behold, his slaves in silence lift
That frame so strong, those limbs so swift,
Like a sick child's; though half erect
He rose when first his chariot checked,
He fell—as leaves fall on the spot
Where summer sun shall waken not
The mingling of their veined sensation,
With the black earth's wormy desolation.
With stealthy tread, like those that dread
To break the peace of sorrow's slumber,
They move, whose martial force he led,
Whose arms his passive limbs encumber:
Through passage and port, through corridor and court,
They hold their dark, slow-trodden track;
Beneath that crouching figure's scowl
The household dogs hang wildly back,
With wrinkled lip and hollow howl;
And on the mien of those they meet,
Their presence passes like the shadow
Of the grey storm-cloud's swirling sheet,
Along some soft sun-lighted meadow;
For those who smiled before they met,
Have turned away to smile no more;

Even as they pass, their lips forget
  The words they wove—the hues they wore;
Even as they look, the eyes grow wet
  That glanced most bright before!

V.

The feast is ranged, the guests are met;
  High on the central throne,
That dark and voiceless Lord is set,
  And left alone;
And the revel is loud among the crowd,
  As the laugh on surges free,
Of their merry and multitudinous lips,
When the fiery foamlight skims and skips,
  Along the sounding sea.
The wine is red and wildly shed,
The wreathed jest is gaily sped.
And the rush of their merriment rises aloof
Into the shade of the ringing roof;
And yet their cheeks look faint and dead,
  And their lips look pale and dry;
In every heart there dwells a dread,
  And a trouble in every eye.

VI.

For sternly charmed, or strangely chill,
That lonely Lord sits stiff and still,
Far in the chamber gathered back
Where the lamps are few, and the shadows black;
So that the strained eye scarce can guess
At the fearful form of his quietness,
And shrinks from what it cannot trace,
  Yet feels, is worse than even the error
That veils, within that ghastly space,
The shrouded form and shadowed face
  Of indistinct, unmoving terror.

And the life and light of the atmosphere
Are choked with mingled mist and fear,
Something half substance and half thought,—
A feeling, visibly inwrought
Into the texture of the air;
And though the fanned lamps flash and flare
Among the other guests—by Him,
They have grown narrow, and blue and dim,
And steady in their fire, as if
Some frigid horror made them stiff.
Nor eye hath marked, nor ear hath heard
That form, if once it breathed or stirred;
Though the dark revel's forced fits
Penetrate where it sleeps and sits;
But this, their fevered glances mark
Ever, for ever, calm and dark;
With lifeless hue, and changeless trace,
That shadow dwells upon his face.

VII.

It is not pain, nor passion, but a deep
Incorporated darkness, like the sleep
Of the lead-coloured anger of the ocean,
When the heaven is fed with death, and its gray motion
Over the waves, invisible—it seems
Entangled with the flesh, till the faint gleams
Of natural flush have withered like the light
Of the keen morning, quenched with the close flight
Of hunder; and beneath that deadly veil,
The coldness of the under-skin is pale
And ghastly, and transparent as beneath
Some midnight vapour's intertwined wreath
Glares the green moonlight; and a veined fire
Seems throbbing through it, like a dim desire
Felt through inanimation, of charmed life
Struggling with strong sick pants of beaming strife,

That wither and yet warm not :—through its veins,
The quenched blood beats not, burns not, but dark stains
Of congealed blackness, on the cheek and brow,
  Lie indistinct amidst their frightful shade ;
The breathless lips, like two thin flakes of snow,
  Gleam with wan lines, by some past agony made
To set into the semblance of a smile,
Such as strong-hearted men wear wildly, while
Their souls are twined with torture ; calm and fixed,
  And yet distorted, as it could not be,
Had not the chill with which it froze been mixed
  With twitching cords of some strong agony.
And the white teeth gleam through the ghastly chasm
Of that strange smile ; close clenched, as the last spasm
Of the wrung nerves has knit them ; could they move,
They would gnash themselves to pieces ; from above
The veiling shadow of the forehead falls,
Yet with an under-glare the fixed balls
Of the dark eyes gleam steadily, though not
With any inward light, or under-thought,
But casting back from their forgetful trance,
To each who looks, the flash of his own glance ;
So that each feels, of all assembled there,
Fixed on himself, that strange and meaning glare
Of eyes most motionless ; the long dark hair
Hangs tangled o'er the faded feature's gloom,
Like withered weeds above a mouldering tomb,
Matted in black decay ; the cold night air
Hath stirred them once or twice, even as despair
Plays with the heart's worn chords, that last retain
Their sense of sorrow, and their pulse of pain.

VIII.

Yet strike, oh ! strike the chorded shell,
  And let the notes be low and skilled ;
Perchance the words he loved so well
  May thrill as once they thrilled.

That deadened ear may still be true
To the soft voice that once it knew;
And the throbs that beat below the heart,
  And the joys that burn above,
Shall bid the light of laughter dart
  Along the lips of love.
Alas! those tones are all untold
On ear and heart so closed and cold;
The slumber shall be sound,—the night,—how long!
That will not own the power of smile or song;
Those lips of love may burn, his eyes are dim;
That voice of joy may wake, but not for him.

IX.

The rushing wine, the rose's flush,
  Have crowned the goblet's glancing brim;
But who shall call the blossom's blush,
  Or bid the goblet flow for him?
For how shall thirst or hunger's heat
  Attend the sunless track,
Towards the cool and calm retreat,
From which his courser's flashing feet
  Can never bear him back?
There by the cold corpse-guarded hill,
The shadows fall both broad and still;
There shall they fall at night,—at noon,
  Nor own the day star's warning,
Grey shades, that move not with the moon,
    And perish not with morning.

X.

Farewell, farewell, thou presence pale!
  The bed is stretched where thou shouldst be;
The dawn may lift its crimson veil,
  It doth not breathe, nor burn for thee.

The mien of might, the glance of light,
That checked or cheered the war's career,
Are dreadless in the fiery fight,
Are dreadful only here.
Exulting hatred, red and rife,
May smile to mark thine altered brow;
There are but those who loved in life,
Who fear thee, now.
Farewell, farewell, thou Presence pale!
The couch is near where thou shouldst be;
Thy troops of Death have donned their mail,
And wait and watch for thee.

THE BROKEN CHAIN.

PART FIRST.

I.

It is most sad to see—to know
This world so full of war and woe,
E'er since our parents failing duty
Bequeathed the curse to all below,
And left the burning breach of beauty.
Where the flower hath fairest hue,
Where the breeze hath balmiest breath,
Where the dawn hath softest dew,
Where the heaven hath deepest blue,
There is death.
Where the gentle streams of thinking,
Through our hearts that flow so free,
Have the deepest, softest sinking
And the fullest melody;
Where the crown of hope is nearest,
Where the voice of joy is clearest,
Where the heart of youth is lightest,
Where the light of love is brightest,
There is death.

II.

It is the hour when day's delight
Fadeth in the dewy sorrow
Of the star inwoven night;
And the red lips of the west
Are in smiles of lightning drest,
Speaking of a lovely morrow:
But there's an eye in which, from far,
The chill beams of the evening star
Do softly move, and mildly quiver;
Which, ere the purple mountains meet
The light of morning's misty feet,
Will be dark—and dark for ever.

III.

It was within a convent old,
Through her lips the low breath sighing,
Which the quick pains did unfold
With a paleness calm, but cold,
Lay a lovely lady dying.
As meteors from the sunless north
Through long low clouds illume the air,
So brightly shone her features forth
Amidst her darkly tangled hair;
And, like a spirit, still and slow,
A light beneath that raven veil
Moved,—where the blood forgot to glow,
As moonbeams shine on midnight snow,
So dim,—so sad,—so pale.
And, ever as the death came nearer,
That melancholy light waxed clearer:
It rose, it shone, it never dwindled,
As if in death it could not die;
The air was filled with it, and kindled
As souls are by sweet agony.

Where once the life was rich and red,
The burning lip was dull and dead,
As crimson cloud-streaks melt away,
Before a ghastly darkened day.
Faint and low the pulses faded,
  One by one, from brow and limb ;
There she lay—her dark eyes shaded
  By her fingers dim ;
And through their paly brightness burning
With a wild inconstant motion,
As reflected stars of morning
  Through the crystal foam of ocean.
There she lay—like something holy,
Moveless—voiceless, breathing slowly,
Passing, withering, fainting, failing,
Lulled and lost and unbewailing.

IV.

The abbess knelt beside, to bless
Her parting hour with tenderness,
And watched the light of life depart,
With tearful eye and weary heart ;
And, ever and anon, would dip
  Her fingers in the hallowed water,
And lay it on her parching lip,
  Or cross her death-damped brow ;
And softly whisper,—Peace,—my daughter,
  For thou shalt slumber softly now.
And upward held, with pointing finger,
  The cross before her darkening eye ;
Its glance was changing, nor did linger
  Upon the ebon and ivory ;
Her lips moved feebly, and the air
Between them whispered—not with prayer !
Oh ! who shall know what wild and deep
Imaginations rouse from sleep,
Within that heart, whose quick decay
So soon shall sweep them all away.

Oh! who shall know what things they be
That tongue would tell—that glance doth see;
Which rouse the voice, the vision fill,
Ere eye be dark, and tongue be still.

V.

It is most fearful when the light
Of thoughts, all beautiful and bright,
That through the heart's illumination
  Darts burning beams and fiery flashes,
Fades into weak wan animation,
  And darkens into dust and ashes;
And hopes, that to the heart have been
As to the forest is its green,
  (Or as the gentle passing by
Of its spirits' azure wings
  Is to the broad, wind-wearied sky);
Do pale themselves like fainting things,
  And wither, one by one, away,
Leaving a ghastly silence where
  Their voice was wont to move and play
Amidst the fibres of our feeling,
Like the low and unseen stealing,
  Of the soft and sultry air;
That, with its fingers weak unweaves
  The dark and intertangled hair,
Of many moving forest leaves;
And, though their life be lost do float,
Around us still, yet far remote,
And come at the same call arranged,
By the same thoughts, but oh, how changed!
Alas! dead hopes are fearful things,
  To dwell around us, for their eyes
Pierce through our souls like adder stings;
  Vampyre-like their troops arise,
Each in his own death entranced,
Frozen and corpse-countenanced;

Filling memory's maddened eye
With a shadowed mockery.
And a wan and fevered vision,
Of her loved and lost Elysian ;
  Until we hail, and love, and bless
The last strange joy, where joy hath fled,
The last one hope, where hope is dead,
  The finger of forgetfulness ;
Which, dark as night, and dull as lead,
Comes across the spirit passing,
  Like a coldness through night air,
With its withering wings effacing
  Thoughts that lived or lingered there ;
  Light, and life, and joy, and pain,
Till the frozen heart rejoices,
As the echoes of lost voices
  Die and do not rise again ;
And shadowy memories wake no more
Along the heart's deserted shore ;
But fall and faint away and sicken,
Like a nation fever-stricken,
And see not from the bosom reft
The desolation they have left.

VI.

Yet, though that trance be still and deep,
It will be broken ere its sleep
  Be dark and unawaked—forever ;
And from the soul quick thoughts will leap
  Forth like a sad, sweet-singing river,
Whose gentle waves flow softly o'er
That broken heart,—that desert shore ;
The lamp of life leaps up before
Its light be lost to live no more ;
  Ere yet its shell of clay be shattered,
And all the beams at once could pour,
  In dust of death be darkly scattered.

VII.

Alas! the stander-by might tell
That lady's racking thoughts too well;
The work within he might descry
By trembling brow, and troubled eye,
That as the lightning fiery, fierce,
  Strikes chasms along the keen ice plain;
The barbed and burning memories pierce
  Her dark and dying brain.
And many mingled visions swim
Within the convent chamber dim;
The sad twilight whose lingering lines
Fall faintly through the forest pines,
And with their dusky radiance lume
That lowly bed and lonely room,
Are filled, before her earnest gaze,
With dazzling dreams of by-gone days.
They come, they come, a countless host,
Forms long unseen, and looks long lost,
And voices loved,—not well forgot,
  Awake and seem, with accents dim,
Along the convent air to float;
That innocent air that knoweth not,
  A sound except the vesper hymn.

VIII.

'Tis past, that rush of hurried thought,
The light within her deep dark eye
Was quenched by a wan tear mistily,
Which trembled though it lightened not,
As the cold peace, which all may share,
Soothed the last sorrow life could bear.
What grief was that, the broken heart
Loved to the last, and would not part?
What grief was that, whose calmness cold
By death alone could be consoled?

As the soft hand of coming rest
Bowed her fair head upon her breast,
As the last pulse decayed, to keep
Her heart from heaving in its sleep,
The silence of her voice was broken,
As by a gasp of mental pain ;
" May the faith thou hast forgotten
Bind thee with its broken chain."
The Abbess raised her, but in vain ;
For, as the last faint word was spoken,
The silver cord was burst in twain,
The golden bowl was broken.

PART SECOND.

I.

The bell from Saint Cecilia's shrine
Had tolled the evening hour of prayer ;
With tremulation, far and fine,
It waked the purple air :
The peasant heard its distant beat,
And crossed his brow with reverence meet :
The maiden heard it sinking sweet
Within her jasmine bower,
And treading down, with silver feet,
Each pale and passioned flower :
The weary pilgrim, lowly lying
By Saint Cecilia's fountain grey,
Smiled to hear that curfew dying
Down the darkening day :
And where the white waves move and glisten
Along the river's reedy shore,
The lonely boatman stood to listen,
Leaning on his lazy oar.

II.

On Saint Cecilia's vocal spire
The sun had cast his latest fire,
And flecked the west with many a fold
Of purple clouds o'er bars of gold.
That vocal spire is all alone,
Albeit its many winding tone
Floats waste away—oh! far away,
Where bowers are bright and fields are gay;
That vocal spire is all alone,
  Amidst a secret wilderness,
With deep free forest overgrown;
  And purple mountains, which the kiss
Of pale-lipped clouds doth fill with love
Of the bright heaven that burns above,
The woods around are wild and wide,
  And interwove with breezy motion;
Their bend before the tempest tide
  Is like the surge of shoreless ocean;
Their summer voice is like the tread
Of trooping steeds to battle bred;
Their autumn voice is like the cry
Of a nation clothed with misery;
And the stillness of the winter's wood
Is as the hush of a multitude.

III.

The banks beneath are flecked with light,
All through the clear and crystal night,
For as the blue heaven, rolling on,
Doth lift the stars up one by one;
Each, like a bright eye through its gates
  Of silken lashes dark and long,
With lustre fills, and penetrates
  Those branches close and strong;
And nets of tangled radiance weaves
Between the many twinkling leaves,

And through each small and verdant chasm
Lets fall a flake of fire,
Till every leaf, with voiceful spasm,
Wakes like a golden lyre.
Swift, though still, the fiery thrill
Creeps along from spray to spray,
Light and music, mingled, fill
Every pulse of passioned breath;
Which, o'er the incense—sickened death
Of the faint flowers, that live by day,
Floats like a soul above the clay,
Whose beauty hath not passed away.

IV.

Hark! hark! along the twisted roof
Of bough and leafage, tempest-proof,
There whispers, hushed and hollow,
The beating of a horse's hoof,
Which low, faint echoes follow,
Down the deeply-swarded floor
Of a forest aisle, the muffled tread,
Hissing where the leaves are dead,
Increases more and more;
And lo! between the leaves and light,
Up the avenue's narrow span,
There moves a blackness, shaped like
The shadow of a man.
Nearer now, where through the maze
Cleave close the horizontal rays:
It moves—a solitary knight,
Borne with undulation light
As is the windless walk of ocean,
On a black steed's Arabian grace,
Mighty of mien, and proud of pace,
But modulate of motion.
O'er breast and limb, from head to heel,
Fall flexile folds of sable steel;

Little the lightning of war could avail,
If it glanced on the strength of the folded mail.
The beaver bars his visage mask,
By outward bearings unrevealed:
He bears no crest upon his casque,
No symbol on his shield.
Slowly and with slackened rein,
Either in sorrow, or in pain,
Through the forest he paces on,
As our life does in a desolate dream,
When the heart and the limbs are as heavy as stone,
And the remembered tone and moony gleam
Of hushed voices and dead eyes
Draw us on the dim path of shadowy destinies.

V.

The vesper chime hath ceased to beat,
And the hill echoes to repeat
The trembling of the argent bell.
What second sounding—dead and deep,
And cold of cadence, stirs the sleep
Of twilight with its sullen swell?
The knight drew bridle, as he heard
Its voice creep through his beaver barred,
Just where a cross of marble stood,
Grey in the shadow of the wood.
Whose youngest coppice, twined and torn,
Concealed its access worship-worn:
It might be chance—it might be art,
Or opportune, or unconfessed,
But from this cross there did depart
A pathway to the west;
By which a narrow glance was given,
To the high hills and highest heaven,
To the blue river's bended line,
And Saint Cecilia's lonely shrine.

VI.

Blue, and baseless, and beautiful
Did the boundless mountains bear
Their folded shadows into the golden air.
The comfortlessness of their chasms was full
Of orient cloud and undulating mist,
Which, where their silver cataracts hissed,
Quivered with panting colour. Far above
A lightning pulse of soundless fire did move
In the blue heaven itself, and, snake-like, slid
Round peak and precipice, and pyramid;
White lines of light along their crags alit,
And the cold lips of their chasms were wreathed with it,
Until they smiled with passionate fire; the sky
Hung over them with answering ecstasy;
Through its pale veins of cloud, like blushing blood,
From south to north the swift pulsation glowed
With infinite emotion; but it ceased
  In the far chambers of the dewy west.
There the weak day stood withering, like a spirit
  Which, in its dim departure, turns to bless
Their sorrow whom it leaveth, to inherit
Their lonely lot of night and nothingness.
  Keen in its edge, against the farthest light,
The cold calm earth its black horizon lifted,
  Though a faint vapour, which the winds had sifted
  Like thin sea-sand, in undulations white
And multitudinous, veiled the lower stars.
And over this there hung successive bars
Of crimson mist, which had no visible ending
  But in the eastern gloom; voiceless and still,
Illimitable in their arched extending,
  They kept their dwelling place in heaven; the chill
Of the passing night-wind stirred them not; the ascending
  Of the keen summer moon was marked by them
Into successive steps; the plenitude
Of pensive light was kindled and subdued

Alternate, as her crescent keel did stem
Those waves of currentless cloud, the diadem
Of her companion planet near her, shed
Keen quenchless splendour down the drowsy air;
Glowed as she glowed, and followed where she led,
High up the hill of the night heaven, where
Thin threads of darkness, braided like black hair,
Were in long trembling tresses interwoven,
The soft blue eyes of the superior deep
Looked through them, with the glance of those who cannot weep
For sorrow. Here and there the veil was cloven,
By crossing of faint winds, whose wings did keep
Such cadence as the breath of dreamless sleep
Among the stars, and soothed with strange delight
The vain vacuity of the Infinite.

VII.

Stiff as stone, and still as death,
Stood the knight like one amazed,
And dropped his rein, and held his breath,
So anxiously he gazed.
Oh! well might such a scene and sun
Surprise the sudden sight,
And yet his mien was more of one
In dread than in delight.
His glance was not on heaven or hill,
On cloud or lightning, swift or still,
On azure earth or orient air;
But long his fixèd look did lie
On one bright line of western sky,—
What saw he there?

VIII.

On the brow of a lordly line
Of chasm-divided crag, there stood
The walls of Saint Cecilia's shrine.
Above the undulating wood

Broad basalt bulwarks, stern and stiff,
Ribbed, like black bones, the grisly cliff.
On the torn summit stretched away
The convent walls, tall, old, and grey;
So strong their ancient size did seem,
  So stern their mountain seat,
Well might the passing pilgrim deem
  Such desperate dwelling-place more meet
For soldier true, or baron bold,
For army's guard or bandit's hold,
Than for the rest, deep, calm, and cold,
Of those whose tale of troublous life is told.

IX.

The topmost tower rose, narrow and tall,
O'er the broad mass of crag and wall;
Against the streak of western light
It raised its solitary height.
Just above, nor far aloof,
From the cross upon its roof,
Sat a silver star.
The low clouds drifting fast and far,
Gave, by their own mocking loss,
Motion to the star and cross.
Even the black tower was stirred below
  To join the dim, mysterious march,
The march so strangely slow.
  Near its top an opening arch
Let through a passage of pale sky
Enclosed with stern captivity;
  And in its hollow height there hung,
From a black bar, a brazen bell:
Its hugeness was traced clear and well
  The slanting rays among.
  Ever and anon it swung
Halfway round its whirling wheel;
Back again, with rocking reel,

Lazily its length was flung,
Till brazen lip and beating tongue,
Met once, with unrepeated peal,
Then paused;—until the winds could feel
The weight of the wide sound that clung
To their inmost spirit, like the appeal
Of startling memories, strangely strung,
That point to pain, and yet conceal.
Again with single sway it rung,
And the black tower beneath could feel
The undulating tremor steal
Through its old stones, with long shiver,
The wild woods felt it creep and quiver
Through their thick leaves and hushed air,
As fear creeps through a murderer's hair.
And the grey reeds beside the river,
In the moonlight meek and mild,
Moved like spears when war is wild.

X.

And still the knight like statue stood,
In the arched opening of the wood.
Slowly still the brazen bell
Marked its modulated knell;
Heavily, heavily, one by one,
The dull strokes gave their thunder tone.
So long the pause between was led,
Ere one rose the last was dead—
Dead and lost by hollow and hill.
Again, again, it gathered still;
Ye who hear, peasant or peer,
By all you hope and all you fear,
Lowly now be heart and knee,
Meekly be your orison said
For the body in its agony,
And the spirit in its dread.

XI.

Reverent as a cowlèd monk
The knight before the cross had sunk ;
Just as he bowed his helmless head,
Twice the bell struck faint and dead,
And ceased. Hill, valley, and winding shore
The rising roll received no more.
His lips were weak, his words were low,
A paleness came across his brow ;
He started to his feet, in fear
Of something that he seemed to hear.
Was it the west wind that did feign
Articulation strange and vain ?
Vainly with thine ear thou warrest :
  Lo ! it comes, it comes again !
  Through the dimly woven forest
  Comes the cry of one in pain—
"May the faith thou hast forgotten
  Bind thee with its broken chain."

PART THIRD.

I.

On grey Amboise's rocks and keep
The early shades of evening sleep,
And veils of mist, white-folded, fall
Round his long range of iron wall ;
O'er the last line of withering light
The quick bats cut with angled flight,
And the low breathing fawns that rest
  The twilight forest through,
Each on his starry flank and stainless breast
  Can feel the coolness of the dew
Soothing his sleep with heavenly weight :
Who are these who tread so late
Beyond Amboise's castle gate,

And seek the garden shade?
The flowers are closed, the paths are dark,
Their marble guards look stern and stark,
The birds are still, the leaves are stayed,
On windless bough, and sunless glade.
Ah! who are these that walk so late,
Beyond Amboise's castle gate?

II.

Steep down the river's margin sink
The gardens of Amboise,
And all their inmost thickets drink
The wide, low water-voice.
By many a bank whose blossoms shrink
Amidst sweet herbage young and cold,
Through many an arch and avenue,
That noontide roofs with checkered blue
And paves with fluctuating gold,
Pierced by a thousand paths that guide
Grey echo-haunted rocks beside,
And into caves of cool recess,
Which ever-falling fountains dress
With emerald veils, dashed deep in dew,
And through dim thickets that subdue
The crimson light of flowers afar,
As sweet rain doth the sunset, decked
Themselves with many a living star,
Which music winged bees detect
By the white rays and ceaseless odor shed
Over the scattered leaves that every day lays dead.

III.

But who are these that pass so late
Beneath Amboise's echoing gate,
And seek the sweet path, poplar-shaded,
By breeze and moonbeam uninvaded?

They are two forms, that move like one,
  Each to the music of the other's lips,
The cold night thrilling with the tone
  Of their low words—the grey eclipse,
Cast from the tangled boughs above.
Their dark eyes penetrate with love ;
  Two forms, one crested, calm, and proud,
Yet with bowed head, and gentle ear inclining
  To her who moves as in a sable cloud
Of her own waving hair—the star-flowers shining
  Through its soft waves, like planets when they keep
  Reflected watch beneath the sunless deep.

IV.

Her brow is pure and pale, her eyes
  Deep as the unfathomed sky,
Her lips, from which the sweet words rise
Like flames from incensed sacrifice,
  Quiver with untold thoughts, that lie
  Burning beneath their crimson glow,
As mute and deathless lightnings sleep
At sunset, where the dyes are deep
  On Rosa's purple snow ;
She moves all beautiful and bright,
With little in that form of light
To set the seal of mortal birth,
Or own her earthy—of the earth,
Unless it be one strange quick trace
That checks the glory of her face,
A wayward meaning, dimly shed,
A shadow, scarcely felt, ere fled ;
A spot upon the brow, a spark
Under those eyes subdued and dark;
A low short discord in the tone
Of music round her being thrown ;
A mystery more conceived than seen ;
A wildness of the word and mien ;

The sign of wilder work within,
Which may be sorrow—must be sin.

v.

Slowly they moved that knight and dame,
Where hanging thickets quench and tame
The river's flash and cry ;
Mellowed among the leafage came
Its thunder voice—its flakes of flame
Drifted undisturbing by,
Sunk to a twilight and a sigh.
Their path was o'er the entangled rest
Of dark night flowers that underneath
Their feet as their dim bells were pressed,
Sent up warm pulses of soft breath.
Ranged in sepulchral ranks above,
Grey spires of shadowy cypress clove,
With many a shaft of sacred gloom,
The evening heaven's mysterious dome ;
Slowly above their columns keen
Rolled on its path that starred serene ;
A thousand fountains soundless flow
With imaged azure moved below ;
And through the grove and o'er the tide
Pale forms appeared to watch, to glide,
O'er whose faint limbs the evening sky
Had cast like life its crimson dye ;
Was it not life—so bright—so weak—
That flushed the bloodless brow and cheek,
And bade the lips of wreathed stone
Kindle to all but breath and tone ?
It moved—it heaved—that stainless breast !
Ah ! what can break such marble rest ?
It was a shade that passed—a shade,
It was not bird nor bough that made,
Nor dancing leaf, nor falling fruit,
For where it moves—that shadow, grey and chill,

The birds are lulled—the leaves are mute—
The air is cold and still.

VI.

Slowly they moved, that dame and knight,
As one by one the stars grew bright;
Fondly they moved—they did not mark
They had a follower strange and dark.
Just where the leaves their feet disturbed
Sunk from their whispering tune,
(It seemed beneath a fear that curbed
Their motion very soon),
A shadow fell upon them, cast
By a less visible form that passed
Between them and the moon.
Was it a fountain's falling shiver?
It moveth on—it will not stay—
Was it a mist wreath of the river?
The mist hath melted all away,
And the risen moon is full and clear,
And the moving shadow is marked and near.
See! where the dead leaves felt it pass,
There are footsteps left on the bended grass—
Footsteps as of an armed heel,
Heavy with links of burning steel.

VII.

Fondly they moved, that dame and knight,
By the gliding river's billow light.
Their lips were mute, their hands were given,
Their hearts did hardly stir;
The maid had raised her eyes to heaven,
But his were fallen on her.
They did not heed, they did not fear
That follower strange that trod so near,
An armed form whose cloudy mail
Flashed as it moved with radiance pale;

So gleams the moonlit torrent through
It's glacier's deep transparent blue ;
Quivering and keen its steps of pride
Shook the sheathed lightning at its side,
And waved its dark and drifted plume,
Like fires that haunt the unholy tomb
Where cursed with crime the mouldering dead,
Lie restless in their robes of lead.
What eye shall seek, what soul can trace
The deep death-horror of its face ?
The trackless, livid smile that played
Beneath the casque's concealing shade ;
The angered eye's unfathomed glare,
(So sleep the fountains of despair,
Beneath the soul whose sins unseal
The wells of all it fears to feel.)
The sunk, unseen, all-seeing gloom,
Scarred with the ravage of the tomb,
The passions that made life their prey,
Fixed on the feature's last decay,
The pangs that made the human heart their slave,
Frozen on the changeless aspect of the grave.

VIII.

And still it followed where they went,
That unregarding pair ;
It kept on them its eyes intent,
And from their glance the sickened air
Shrank, as if tortured. Slow, how slow,
The knight and lady trod ;
You had heard their hearts beat just as loud
As their footsteps on the sod.
They paused at length in a leafless place,
Where the moonlight shone on the maiden's face ;
Still as an image of stone she stood,
Though the heave of her breath, and the beat of her blood
Murmured and mantled to and fro,

Like the billows that heave on a hill of snow,
When the midnight winds are short and low.
The words of her lover came burning and deep,
And his hand was raised to the holy sky;
Can the lamps of the universe bear or keep,
False witness or record on high?
He starts to his feet from the spot where he knelt,
What voice hath he heard, what fear hath he felt?
His lips in their silence are bloodless and dry,
And the love-light fails from his glazed eye.

IX.

Well might he quail, for full displayed
Before him rose that dreadful shade,
And o'er his mute and trembling trance
Waved its pale crest and quivering lance;
And traced, with pangs of sudden pain,
The form of words upon his brain;
"Thy vows are deep, but still thou bears't the chain,
Cast on thee by a deeper—vowed in vain;
Thy love is fair, but fairer forms are laid,
Cold and forgotten, in the cypress shade;
Thy arm is strong, but arms of stronger trust,
Repose unnerved, undreaded in the dust;
Around thy lance shall bend the living brave,
Then arm thee for the challenge of the grave."

X.

The sound had ceased, the shape had passed away,
Silent the air and pure the planet's ray.
They stood beneath the lonely breathing night,
The lovely lady and the lofty knight;
He moved in shuddering silence by her side,
Or wild and wandering to her words replied,
Shunning her anxious eyes on his that bent:
"Thou didst not see it, 'twas to me 'twas sent.

To me,—but why to me?—I knew it not,
It was no dream, it stood upon the spot,
Where"—Then with lighter tone and bitter smile,
"Nothing, beloved,—a pang that did beguile
My spirit of its strength, a dream, a thought,
A fancy of the night." And though she sought
More reason of his dread, he heard her not,
For, mingling with those words of phantom fear,
There was another echo in his ear,
An under murmur deep and clear,
The faint low sob of one in pain,
"May the faith thou hast forgotten
Bind thee with its broken chain."

PART FOURTH.

I.

'Tis morn!—in clustered rays increased—
Exulting rays, that deeply drink
The starlight of the East,
And strew with crocus dyes the brink
Of those blue streams that pause and sink
Far underneath their heavenly strand—
Soft capes of vapour, ribbed like sand.
Along the Loire white sails are flashing,
Through stars of spray their dark oars dashing;
The rocks are reddening one by one,
The purple sandbanks flushed with sun,
And crowned with fire on crags and keep,
Amboise! above thy lifted steep,
Far lightning o'er the subject vale,
Blaze thy broad range of ramparts pale!
Through distance azure as the sky,
That vale sends up its morning cry.
From countless leaves, that shaking shade
Its tangled paths of pillared glade,

And ceaseless fan, with quivering cool,
Each gentle stream and slumbrous pool,
That catch the leaf-song as they flow,
In tinkling echo pure and low,
Clear, deep, and moving, as the night,
And starred with orbs of lily light.
Nor are they leaves alone that sing,
  Nor waves alone that flow;
The leaves are lifted on the wing
  Of voices from below;
The waters keep, with shade subdued,
The image of a multitude—
  A merry crowd promiscuous met,
Of every age and heart united—
  Grey hairs with golden twined, and yet
With equal mien and eyes delighted,
With thoughts that mix, and hands that lock,
Behold they tread, with hurrying feet,
Along the thousand paths that meet
  Beneath Amboise's rock;
For there upon the meadows wide,
That couch along the river-side,
  Are pitched a snowy flock
Of warrior tents, like clouds that rest,
Through champaigns of the quiet west,
When, far in distance, stretched serene,
The evening sky lies calm and green.
Amboise's lord must bear to-day
His love-gage through the rival fray;
Through all the coasts of fiery France
  His challenge shook the air,
That none could break so true a lance,
  Nor for a dame so fair.

II.

The lists are circled round with shields,
  Like lily-leaves that lie
On forest pools in clustered fields

Of countless company.
But every buckler's bosses black
Dash the full beams of morning back,
In orbèd wave of welded lines,
With mingled blaze of crimson signs,
And light of lineage high :
As sounds that gush when thoughts are strong,
But words are weak with tears,
Awoke, above the warrior throng,
The wind among the spears ;
Afar in hollow surge they shook,
As reeds along some summer brook,
Glancing beneath the July moon,
All bowed and touched in pleasant tune ;
Their steely lightning passed and played
Alternate with the cloudy shade
Of crested casques, and flying flakes
Of horse-manes, twined like sable snakes,
And misty plumes in darkness drifted,
And chargèd banners broadly lifted,
Purpling the air with storm-tints cast
Down through their undulation vast,
Wide the billowy army strewing,
Like to flags of victory
From some wretched Armada's ruin,
Left to robe the sea.

III.

As the morning star new risen
In a circle of calm sky,
Where the white clouds stand to listen
For the spherèd melody
Of her planetary path,
And her soft rays pierce the wrath
Of the night storms stretched below,
Till they sink like wreaths of snow,
(Lighting heaven with their decay)
Into sudden silentness—

Throned above the stormy stress
Of that knightly host's array,
Goddess-formed, as one whom mortals
Need but gaze on to obey,
Distant seen, as through the portals
Of some temple gray ;
The glory of a marble dream,
Kindling the eyes that gaze, the lips that pray—
One gentle lady sat, retiring but supreme.

IV.

Upon her brow there was no crown,
Upon her robe no gem ;
Yet few were there who would not own
Her queen of earth, and them,
Because that brow was crowned with light
As with a diadem,
And her quick thoughts, as they did rise,
Were in the deep change of her eyes,
Traced one by one, as stars that start
Out of the orbèd peace of night,
Still drooping as they dart,
And her sweet limbs shone heavenly bright,
Following with undulation white,
The heaving of her heart.
High she sat, and all apart,
Meek of mien, with eyes declined,
Less like one of mortal mind,
Than some changeless spirit shrined
In the memories of men,
Whom the passions of its kind
Cannot hurt nor move again.

V.

High she sat in meekness shaming,
All of best and brightest there,
Till the herald's voice, proclaiming

Her the fairest of the fair,
Rang along the morning air ;
And then she started, and that shade,
Which in the moonlit garden glade
Had marked her with its mortal stain.
Did pass upon her face again,
And in her eye a sudden flash
Came and was gone ; but it were rash
To say if it were pride or pain ;
And on her lips a smile, scarce worn,
Less, as it seemed, of joy than scorn,
Was with a strange quick quivering mixed,
Which passed away, and left them fixed
In calm, persisting, colourless,
Perchance too perfect to be peace.
A moment more, and still serene
Returned, yet changed—her mood and mien ;
What eye that traceless change could tell,
Slight, transient,—but unspeakable !
She sat, divine of soul and brow ;
It passed,—and all is human now.

VI.

The multitude, with loud acclaim,
Caught up the lovely lady's name ;
Thrice round the lists arose the cry ;
But when it sunk, and all the sky
Grew doubly silent by its loss,
A slow strange murmur came across
The waves of the reposing air,
A deep, soft voice that everywhere
Arose at once, so lowly clear,
That each seemed in himself to hear
Alone, and fixed with sweet surprise,
Did ask around him, with his eyes,
If 'twere not some dream-music dim
And false, that only rose for him.

VII.

"Oh, lady Queen,—Oh, lady Queen!
Fairest of all who tread
The soft earth carpet green,
Or breathe the blessings shed
By the stars and tempest free;
Know thou, oh, lady Queen,
Earth hath borne, sun hath seen,
Fairer than thee.
The flush of beauty burneth
In the palaces of earth,
But thy lifted spirit scorneth
All match of mortal birth:
And the nymph of the hill,
And the naiad of the sea,
Were of beauty quenched and chill,
Beside thee!
Where the grey cypress shadows
Move onward with the moon,
Round the low-mounded meadows,
And the grave-stones, whitely hewn,
Gleam like camp-fires through the night,
There, in silence of long swoon,
In the horror of decay;
With the worm for their delight,
And the shroud for their array,
With the garland on their brow,
And the black cross by their side,
With the darkness for their beauty,
And the dust for their pride,
With the smile of baffled pain
On the cold lips half apart,
With the dimness on the brain,
And the peace upon the heart;
Even sunk in solemn shade,
Underneath the cypress tree,
Lady Queen, there are laid
Fairer than thee!"

VIII.

It passed away, that melodie,
But none the minstrel there could see ;
The lady sat still calm of thought,
Save that there rose a narrow spot
  Of crimson on her cheek ;
But then, the words were far and weak,
Perchance she heard them not.
The crowd still listening, feared to speak,
And only mixed in sympathy
Of pressing hand and wondering eye,
  And left the lists all hushed and mute,
For every wind of heaven had sunk
  To that aërial lute.
The ponderous banners, closed and shrunk,
Down from their listless lances hung,
The windless plumes were feebly flung.
With lifted foot, the listening steed,
  Did scarcely fret the fern,
And the challenger on his charmed steed
  Sat statue-like and stern,
Till mixed with martial trumpet-strain,
The herald's voice arose again,
Proclaiming that Amboise's lord
Dared by the trial of the sword,
The bravest knights of France, to prove
Their fairer dame or truer love,—
And ere the brazen blast had died,
That strange sweet-singing voice replied,
So wild that every heart did keep
Its pulse to time the cadence deep :

IX.

"Where the purple swords are swiftest,
  And the rage of death unreigned,
Lord of battle, though thou liftest
  Crest unstooped, and shield unstained,

Vain before thy footsteps fail,
Useless spear and rended mail,
Shuddering from thy glance and blow,
Earth's best armies sink like snow ;
Know thou this ; unmatched, unmet,
Might hath children mightier yet.

" The chapel vaults are deadly damp,
Their air is breathless all,
The downy bats they clasp and cramp
Their cold wings to the wall ;
The bright-eyed eft, from cranny and cleft,
Doth noiselessly pursue
The twining light of the death-worms white,
In the pools of the earth dew ;
The downy bat,—the death-worm white,
And the eft with its sable coil—
They are company good for a sworded knight,
In his rest from the battle toil ;
The sworded knight is sunk in rest,
With the cross-hilt in his hand ;
But his arms are folded o'er his breast
As weak as ropes of sand.
His eyes are dark, his sword of wrath
Is impotent and dim ;
Dark lord, in this thy victor path,
Remember him."

x.

The sounds sunk deeply,—and were gone,
And for a time the quiet crowd
Hung on the long departing tone,
Of wailing in the morning cloud,
In spirit wondering and beguiled ;
Then turned with steadfast gaze to learn
What recked he, of such warning wild—
Amboise's champion stern.

But little to their sight betrayed
The visor bars and plumage shade;
The nearest thought he smiled;
Yet more in bitterness than mirth,
And held his eyes upon the earth
With thoughtful gaze, half sad, half keen,
As they would seek beneath the screen
Of living turf and golden bloom,
The secrets of its under tomb.

XI.

A moment more, with burning look,
High in the air his plume he shook,
And waved his lance as in disdain,
And struck his charger with the rein,
And loosed the sword-hilt to his grasp,
And closed the visor's grisly clasp,
And all expectant sate and still;
The herald blew his summons shrill,
Keen answer rose from list and tent,
For France had there her bravest sent,
With hearts of steel, and eyes of flame,
Full armed the knightly concourse came;
They came like storms of heaven set free,
They came like surges of the sea,
  Resistless, dark and dense,
Like surges on a sable rock,
They fell with their own fiery shock,
  Dashed into impotence.
O'er each encounter's rush and gloom,
Like meteor rose Amboise's plume,
As stubble to his calm career;
Crashed from his breast the splintered spear,
Before his charge the war-horse reeled,
And bowed the helm, and sunk the shield,
And checked the heart, and failed the arm;
And still the herald's loud alarm

Disturbed the short delay—
On, chevaliers! for fame, for love,—
For these dark eyes that burn above
The field of your affray!

XII.

Six knights had fallen, the last in death,—
Deeply the challenger drew his breath.
The field was hushed,—the wind that rocked
His standard staff grew light and low.
A seventh came not. He unlocked
His visor clasp, and raised his brow
To catch its coolness. Marvel not
If it were pale with weariness,
For fast that day his hand had wrought
Its warrior work of victory;
Yet, one who loved him might have thought
There was a trouble in his eye,
And that it turned in some distress
Unto the quiet sky.
Indeed that sky was strangely still,
And through the air unwonted chill
Hung on the heat of noon;
Men spoke in whispers, and their words
Came brokenly, as if the chords
Of their hearts were out of tune;
And deeper still, and yet more deep
The coldness of that heavy sleep
Came on the lulled air. And men saw
In every glance, an answering awe
Meeting their own with doubtful change
Of expectation wild and strange.
Dread marvel was it thus to feel
The echoing earth, the trumpet-peal,
The thundering hoof, the crashing steel,
Cease to a pause so dead,
They heard the aspens moaning shiver,
And the low tinkling of the river

Upon its pebble bed.
The challenger's trump rang long and loud,
And the light upon his standard proud
Grew indistinct and dun ;
The challenger's trump rang long and loud,
And the shadow of a narrow cloud
Came suddenly o'er the sun.

XIII.

A narrow cloud of outline quaint,
Much like a human hand ;
And after it, with following faint,
Came up a dull grey lengthening band
Of small cloud billows, like sea sand,
And then out of the gaps of blue,
Left moveless in the sky, there grew
Long snaky knots of sable mist,
Which counter winds did vex and twist,
Knitted and loosed, and tossed and tore,
Like passive weeds on that sandy shore ;
And these seemed with their touch to infect
The sweet white upper clouds, and checked
Their pacing on the heavenly floor,
And quenched the light which was to them
As blood and life, singing the while
A fitful requiem,
Until the hues of each cloud isle
Sank into one vast veil of dread,
Coping the heaven as if with lead,
With drag'd pale edges here and there,
Through which the noon's transparent glare
Fell with a dusky red.
And all the summer voices sank
To let that darkness pass ;
The weeds were quiet on the bank,
The cricket in the grass ;
The merry birds the buzzing flies,

The leaves of many lips,
Did make their songs a sacrifice
Unto the noon eclipse.

XIV.

The challenger's trump rang long and loud—
Hark! as its notes decay!
Was it out of the earth—or up in the cloud?—
Or an echo far away?
Soft it came and none knew whence—
Deep, melodious and intense,
So lightly breathed, so wildly blown,
Distant it seemed—yet everywhere
Possessing all the infinite air—
One quivering trumpet tone!
With slow increase of gathering sway,
Louder along the wind it lay;
It shook the woods, it pressed the wave,
The guarding rocks through chasm and cave
Roared in their fierce reply.
It rose, and o'er the lists at length
Crashed into full tempestuous strength,
Shook through its storm-tried turrets high
Amboise's mountain home,
And the broad thunder-vaulted sky
Clanged like a brazen dome.

XV.

Unchanged, unchilled in heart and eye;
The challenger heard that dread reply;
His head was bowed upon his breast,
And on the darkness in the west
His glance dwelt patiently;
Out of that western gloom there came
A small white vapour, shaped like flame,
Unscattering, and on constant wing;
Rode lonely, like a living thing,

Upon its stormy path ; it grew,
And gathered as it onward drew—
It paused above the lists, a roof
Inwoven with a lightning woof
Of undulating fire, whose trace,
Like corpse-fire on a human face,
Was mixed of light and death ; it sank
Slowly ; the wild war-horses shrank
  Tame from the nearing flash ; their eyes
Glared the blue terror back, it shone
On the broad spears, like wavering wan
  Of unaccepted sacrifice.
Down to the earth the smoke-cloud rolled—
Pale shadowed through sulphurous fold,
Banner and armor, spear and plume
Gleamed like a vision of the tomb.
One form alone was all of gloom—
In deep and dusky arms arrayed,
Changeless alike through flash and shade,
Sudden within the barrier gate
Behold, the Seventh champion sate !
He waved his hand—he stooped his lance—
The challenger started from his trance ;
  He plunged his spur—he loosed his rein—
A flash—a groan—a woman's cry—
And up to the receiving sky
  The white cloud rose again !

XVI.

The white cloud rose—the white cloud fled—
  The peace of heaven returned in dew,
And soft and far the noontide shed
  Its holiness of blue.
The rock, the earth, the wave, the brake
  Rejoiced beneath that sweet succeeding ;
No sun nor sound can warm or wake
  One human heart's unheeding.

Stretched on the dark earth's bosom, chill,
Amboise's lord lay stark and still.
The heralds raise him, but to mark
The last light leave his eyeballs dark—
The last blood dwindle on his cheek—
They turned ; a murmur wild and weak
  Passed on the air, in passion broken,
The faint low sob of one in pain—
  "Lo ! the faith thou hast forgotten
Binds thee with its broken chain ! "

PART FIFTH.

I.

The mists, that mark the day's decline,
  Have cooled and lulled the purple air ;
The bell, from Saint Cecilia's shrine,
  Hath tolled the evening hour of prayer ;
With folded veil, and eyes that shed
Faint rays along the stones they tread,
And bosom stooped, and step subdued,
Came forth that ancient sisterhood ;
Each bearing on her lips along
Part of the surge of a low song,—
A wailing requiem, wildly mixed
  With suppliant cry, how weak to win,
From home so far—from fate so fixed,
  A Spirit dead in sin !
Yet yearly must they meet, and pray
  For her who died—how long ago ?
  How long—'twere only Love could know ;
And she, ere her departing day,
Had watched the last of Love's decay ;
Had felt upon her fading cheek
  None but a stranger's sighs ;

Had none but stranger souls to seek
Her death-thoughts in her eyes;
Had none to guard her couch of clay,
Or trim her funeral stone,
Save those, who, when she passed away,
Felt not the more alone.

II.

And years had seen that narrow spot
Of death-sod levelled and forgot,
Ere question came of record kept,
Or how she died—or where she slept.
The night was wild, the moon was late—
A lady sought the convent gate;
The midnight chill was on her breast,
The dew was on her hair,
And in her eye there was unrest,
And on her brow despair;
She came to seek the face, she said,
Of one deep injured. One by one
The gentle sisters came, and shed
The meekness of their looks upon
Her troubled watch. "I know them not,
I know them not," she murmured still:
"Are then her face—her form forgot?"
"Alas! we lose not when we will
The thoughts of an accomplished ill;
The image of our love may fade,
But what can quench a victim's shade?

III.

"She comes not yet. She will not come.
I seek her chamber;" and she rose
With a quick start of grief, which some
Would have restrained; but the repose
Of her pale brow rebuked them. "Back,"
She cried, "the path,—the place,—I know,—

Follow me not—though broad and black
The night lies on that lonely track.
There moves forever by my side
A darker spirit for my guide ;
A broader curse—a wilder woe,
Must gird my footsteps as I go."

IV.

Sternly she spoke, and, shuddering, sought
The cloister arches, marble-wrought,
That send, through many a trembling shaft
The deep wind's full, melodious draught,
Round the low space of billowy turf
Where funeral roses flash like surf,
O'er those who share the convent grave,
Laid each beneath her own green wave.

V.

From stone to stone she passed, and spelt
The letters with her fingers felt ;
The stains of time are drooped across
Those mouldering names, obscure with moss ;
The hearts where once they deeply dwelt,
With music's power to move and melt,
Are stampless too—the fondest few
Have scarcely kept a trace more true.

VI.

She paused at length beside a girth
Of osiers overgrown and old ;
And with her eyes fixed on the earth,
Spoke slowly and from lips as cold
As ever met the burial mould.

VII.

"I have not come to ask for peace
From thee, thou unforgiving clay !
The pangs that pass—the throbs that cease
From such as thou, in their decay,

Bequeath them that repose of wrath
  So dark of heart, so dull of ear,
That bloodless strength of sworded sloth,
  That shows not mercy, knows not fear,
And keeps its death-smile of disdain
Alike for pity, as for pain.
But, galled by many a ghastly link,
  That bound and brought my soul to thee,
I come to bid thy vengeance drink
  The wine of this my misery.
Look on me as perchance the dead
Can look; through soul and spirit spread
Before thee; go thou forth, and tread
The lone fields of my life, and see
  Those dark large flocks of restless pangs
They pasture, and the thoughts of thee,
  That shepherd them, and teach their fangs
To eat the green, and guide their feet
To trample where the banks are sweet
And judge betwixt us, which is best,
My sleepless torture, or thy rest;
And which the worthier to be wept,
The fate I caused, or that I kept.
I tell thee, that my steps must stain
With more than blood, their path of pain;
And I would fold my weary feet
More gladly in thy winding-sheet,
And wrap my bosom in thy shroud,
And dash thy darkness on the crowd
  Of terrors in my sight, and sheathe
Mine ears from their confusion loud,
  And cool my brain with cypress wreath
More gladly from its pulse of blood,
Than ever bride with orange bud
Clouded her moony brow. Alas!
This osier fence I must not pass.
Wilt thou not thank me—that I dare
  To feel the beams and drink the breath

That curse me out of Heaven, nor share
The cup that quenches human care,
  The sacrament of death ;
But yield thee this, thy living prey
Of erring soul and tortured clay,
To feed thee, when thou com'st to keep
Thy watch of wrath around my sleep,
Or turn the shafts of daylight dim,
With faded breast and frozen limb ?

VIII.

Yet come, and be, as thou hast been,
Companion ceaseless—not unseen,
Though gloomed the veil of flesh between
Mine eyes and thine, and fast and rife
Around me flashed the forms of life :
I knew them by their change—for one
I did not lose, I could not shun,
Through laughing crowd, and lighted room,
Through listed field, and battle's gloom,
Through all the shapes and sounds that press
The Path, or wake the Wilderness ;
E'en when He came, mine eyes to fill,
Whom Love saw solitary still,
For ever, shadowy by my side,
I heard thee murmur, watched thee glide ;
But what shall now thy purpose bar ?
The laughing crowd is scattered far,
The lighted hall is left forlorn,
The listed field is white with corn,
And he, beneath whose voice and brow
I could forget thee—is—as thou."

IX.

She spoke, she rose, and from that hour,
  The peasant groups that pause beside
  The chapel walls at eventide,

To catch the notes of chord and song
That unseen fingers form, and lips prolong,
Have heard a voice of deeper power,
Of wilder swell, and purer fall,
More sad, more modulate, than all.
It is not keen, it is not loud,
But ever heard alone,
As winds that touch on chords of cloud
Across the heavenly zone,
Then chiefly heard, when drooped and drowned
In strength of sorrow, more than sound ;
That low articulated rush
Of swift, but secret passion, breaking
From sob to song, from gasp to gush ;
Then failing to that deadly hush,
That only knows the wilder waking—
That deep, prolonged, and dream-like swell,
So full that rose—so faint that fell,
So sad—so tremulously clear—
So checked with something worse than fear.
Whose can they be ?
Go, ask the midnight stars, that see
The secrets of her sleepless cell,
For none but God and they can tell
What thoughts and deeds of darkened choice
Gave horror to that burning voice—
That voice, unheard save thus, untaught
The words of penitence or prayer ;
The grey confessor knows it not ;
The chapel echoes only bear
Its burst and burthen of despair ;
And pity's voice hath rude reply,
From darkened brow and downcast eye,
That quench the question, kind or rash,
With rapid shade, and reddening flash ;
Or, worse, with the regardless trance
Of sealèd ear, and sightless glance,
That fearful glance, so large and bright,

That dwells so long, with heed so light,
When far within, its fancy lies,
Nor movement marks, nor ray replies,
Nor kindling dawn, nor holy dew
Reward the words that soothe or sue.

X.

Restless she moves ; beneath her veil
That writhing brow is sunk and shaded ;
Its touch is cold—its veins are pale—
Its crown is lost—its lustre faded ;
Yet lofty still, though scarcely bright,
Its glory burns beneath the blight
Of wasting thought, and withering crime,
And curse of torture and of time ;
Of pangs—of pride, endured—degraded—
Of guilt unchecked, and grief unaided :
Her sable hair is slightly braided,
Warm, like south wind, its foldings float
Round her soft hands and marble throat ;
How passive these, how pulseless this,
That love should lift, and life should warm !
Ah ! where the kindness, or the kiss,
Can break their dead and drooping charm !
Perchance they were not always so :
That breast hath sometimes movement deep,
Timed like the sea that surges slow
Where storms have trodden long ago ;
And sometimes, from their listless sleep,
Those hands are harshly writhed and knit,
As grasping what their frenzied fit
Deemed peace to crush, or death to quit.
And then the sisters shrink aside ;
They know the words that others hear
Of grace, or gloom—to charm or chide,
Fall on her inattentive ear,
As falls the snowflake on the rock,

That feels no chill, and knows no shock ;
Nor dare they mingle in her mood,
So dark, and dimly understood ;
And better so, if, as they say,
'Tis something worse than solitude :
For some have marked, when that dismay
Had seemed to snatch her soul away,
That in her eye's unquietness
There shone more terror than distress ;
And deemed they heard, when soft and dead,
By night they watched her sleepless tread,
Strange words addressed, beneath her breath,
As if to one who heard in death,
And, in the night wind's sound and sigh,
Imagined accents of reply.

* * * * *

XI.

The sun is on his western march,
His rays are red on shaft and arch ;
With hues of hope their softness dyes
The image with the lifted eyes,
Where, listening still, with trancèd smile,
Cecilia lights the glimmering aisle ;
So calm the beams that flushed her rest
Of ardent brow, and virgin breast
Whose chill they pierced, but not profaned,
And seemed to stir, what scarce they stained.
So warm the life, so pure the ray :
Such she had stood, ere snatched from clay,
When sank the tones of sun and sphere,
Deep melting on her mortal ear ;
And angels stooped, with fond control,
To write the rapture on her soul.

XII.

Two sisters, at the statue's feet,
Paused in the altar's arched retreat,

As risen but now from earnest prayer—
One aged and grey—one passing fair;
In changeful gush of breath and blood,
Mute for a time the younger stood;
Then raised her head and spoke: the flow
Of sound was measured, stern, and slow;

XIII.

"Mother! thou sayest she died in strife
Of heavenly wrath, and human woe;
For me, there is not that in life
Whose loss could ask, or love could owe
As much of pang as now I show;
But that the book which angels write
Within men's spirits day by day
That diary of judgment-light
That cannot pass away,
Which, with cold ear and glazing eye,
Men hear and read before they die,
Is open now before me set;
Its drifting leaves are red and wet
With blood and fire, and yet, methought,
Its words were music, were they not
Written in darkness.
I confess!
Say'st thou? The sea shall yield its dead,
Perchance my spirit its distress;
Yet there are paths of human dread
That none but God should trace or tread;
Men judge by a degraded law;
With Him I fear not: He who gave
The sceptre to the passion, saw
The sorrow of the slave.
He made me, not as others are,
Who dwell, like willows by a brook,
That see the shadow of one star
Forever with serenest look,

Lighting their leaves,—that only hear
Their sun-stirred boughs sing soft and clear,
And only live, by consciousness
Of waves that feed, and winds that bless.
Me—rooted on a lonely rock,
Amidst the rush of mountain rivers,
He, doomed to bear the sound and shock
Of shafts that rend and storms that rock,
The frost that blasts, and flash that shivers;
And I am desolate and sunk.
A lifeless wreck—a leafless trunk,
Smitten with plagues, and seared with sin,
And black with rottenness within,
But conscious of the holier will
That saved me long, and strengthens still.

XIV.

"Mine eyes are dim, they scarce can trace
The rays that pierce this lonely place;
But deep within their darkness dwell
A thousand thoughts they knew—too well.
Those orbèd towers obscure and vast,[1]
That light the Loire with sunset last;
Those fretted groups of shaft and spire
That crest Amboise's cliff with fire,
When, far beneath, in moonlight fail
The winds that shook the pausing sail;
The panes that tint with dyes divine
The altar of St. Hubert's shrine;
The very stone on which I knelt;
When youth was pure upon my brow,
Though word I prayed, or wish I felt
I scarce remember now.
Methought that there I bowed to bless
A warrior's sword—a wanderer's way:
Ah! nearer now, the knee would press

[1] Note, page 100.

The heart for which the lips would pray.
The thoughts were meek, the words were low—
I deemed them free from sinful stain;
It might be so. I only know
These were unheard, and those were vain.

XV.

"That stone is raised;—where once it lay
Is built a tomb of marble grey:[1]
Asleep within the sculptured veil
Seems laid a knight in linkèd mail;
Obscurely laid in powerless rest,
The latest of his line,
Upon his casque he bears no crest,
Upon his shield no sign.
I've seen the day when through the blue
Of broadest heaven his banner flew,
And armies watched through farthest fight,
The stainless symbol's stormy light
Wave like an angel's wing.
Ah! now a scorned and scathèd thing,
It's silken folds the worm shall fret,
The clay shall soil, the dew shall wet,
Where sleeps the sword that once could save,
And droops the arm that bore;
Its hues must gird a nameless grave;
Nor wind shall wake, nor lance shall wave,
Nor glory gild it more:
For he is fallen—oh! ask not how,
Or ask the angels that unlock
The inmost grave's sepulchral rock;
I could have told thee once, but now
'Tis madness in me all, and thou
Wouldst deem it so, if I should speak.
And I am glad my brain is weak;—
Ah, this is yet its only wrong,
To know too well—to feel too long.

[1] Note, page 100.

XVI.

"But I remember how he lay
When the rushing crowd were all away;
And how I called, with that low cry
He never heard without reply;
And how there came no sound, nor sign,
And the feel of his dead lips on mine;
And when they came to comfort me,
I laughed, because they could not see
The stain of blood, or print of lance,
To write the tomb upon the trance.
I saw, what they had heeded not,
Above his heart a small black spot;
Ah, woe! I knew how deep within
That stamp of death, that seal of sin
Had struck with mortal agony
The heart so false—to all but me.

XVII.

"Mother, methinks my soul can say
It loved as well as woman's may;
And what I would have given, to gain
The answering love, to count were vain;
I know not—what I gave I know—
My hope on high, my all below.
But hope and height of earth and heaven,
Or highest sphere to angels given,
Would I surrender, and take up
The horror of this cross and cup
I bear and drink, to win the thought
That I had failed in what I sought.
Alas! I won—rejoiced to win
The love whose every look was sin,
Whose every dimly worded breath
Was but the distant bell of death
For her who heard, for him who spoke.

Ah! though those hours were swift and few,
The guilt they bore, the vow they broke,
Time cannot punish—nor renew.

XVIII.

"They told me long ago that thou
Hadst seen, beneath this very shade
Of mouldering stone that wraps us now,
The death of her whom he betrayed.
Thine eyes are wet with memory,—
In truth 'tis fearful sight to see
E'en the last sands of sorrow run,
Though the fierce work of death be done,
And the worst woe that fate can will
Bids but its victim to be still.
But I beheld the darker years
That first oppressed her beauty's bloom;
The sickening heart and silent tears
That asked and eyed her early tomb;
I watched the deepening of her doom,
As, pulse by pulse, and day by day,
The crimson life-tint waned away
And timed her bosom's quickening beat,
That hastened only to be mute,
And the short tones, each day more sweet,
That made her lips like an Eolian lute,
When winds are saddest; and I saw
The kindling of the unearthly awe
That touched those lips with frozen light,
The smile, so bitter, yet so bright,
Which grief, that sculptured, seals its own,
Which looks like life, but stays like stone;
Which checks with fear the charm it gives,
And loveliest burns, when least it lives,—
All this I saw. Thou canst not guess
How woman may be merciless.
One word from me had rent apart
The chains that chafed her dying heart:

Closer I clasped the links of care,
And learned to pity—not to spare.

XIX.

"She might have been avenged; for, when
Her woe was aidless among men,
And tooth of scorn and brand of shame
Had seared her spirit, soiled her name,
There came a stranger to her side,
Or—if a friend, forgotten long,
For hearts are frail, when hands divide.
There were who said her early pride
Had cast his love away with wrong;
But that might be a dreamer's song.
He looked like one whom power or pain
Had hardened, or had hewn, to rock
That could not melt nor rend again,
Unless the staff of God might shock,
And burst the sacred waves to birth
That deck with bloom the Desert's dearth—
That dearth, that knows nor breeze, nor balm,
Nor feet that print, nor sounds that thrill,
Though cloudless was his soul, and calm,
It was the Desert still;
And blest the wildest cloud had been
That broke the desolate serene,
And kind the storm, that farthest strewed
Those burning sands of solitude.

XX.

"Darkly he came, and in the dust
Had writ, perchance, Amboise's shame:
I knew the sword he drew was just,
And in my fear a fiend there came;
It deepened first, and then derided
The madness of my youth;

I deemed not that the God, who guided
The battle blades in truth,
Could gather from the earth the guilt
Of holy blood in secret spilt.

XXI.

"I watched at night the feast flow high;
I kissed the cup he drank to die;
I heard at morn the trumpet call
Leap cheerily round the guarded wall;
And laughed to think how long and clear
The blast must be, for him to hear.
He lies within the chambers deep,
Beneath Amboise's chapel floor,
Where slope the rocks in ridges steep,
Far to the river shore;
Where thick the summer flowers are sown,
And, even within the deadening stone,
A living ear can catch the close
Of gentle waves forever sent,
To soothe, with lull and long lament,
That murdered knight's repose:
And yet he sleeps not well;—but I
Am wild, and know not what I say;—
My guilt thou knowest—the penalty
Which I have paid, and yet must pay,
Thou canst not measure. O'er the day
I see the shades of twilight float—
My time is short. Believest thou not?
I know my pulse is true and light,
My step is firm, mine eyes are bright;
Yet see they—what thou canst not see,
The open grave, deep dug for me;
The vespers we shall sing to-night
My burial hymn shall be:
But what the path by which I go,
My heart desires yet dreads to know.

But this remember, (these the last
  Of words I speak for earthly ear ;
Nor sign nor sound my soul shall cast,
  Wrapt in its final fear) :
For him, forgiving, brave and true,
Whom timeless and unshrived I slew,
For him be holiest masses said,
And rites that sanctify the dead,
With yearly honor paid.
For her, by whom he was betrayed,
Nor blood be shed, nor prayer be made,—
The cup were death—the words were sin,
To judge the soul they could not win,
And fall in torture o'er the grave
Of one they could not wash, nor save."

* * * * *

XXII.

The vesper beads are told and slipped,
The chant has sunk by choir and crypt.
That circle dark—they rise not yet ;
With downcast eyes, and lashes wet,
  They linger, bowed and low ;
They must not part before they pray
For her who left them on this day
  How many years ago !

XXIII.

They knelt within the marble screen,
Black-robed and moveless, hardly seen,
Save by their shades that sometimes shook
  Along the quiet floor,
Like leaf-shades on a waveless brook
  When the wind walks by the shore.
The altar lights that burned between,
Were seven small fire-shafts, white and keen,
  Intense and motionless.

They did not shake for breeze nor breath,
  They did not change, nor sink, nor shiver ;
They burned as burn the barbs of death
  At rest within their angel's quiver.
From lip to lip, in chorus kept,
The sad sepulchral music swept,
While *one* sweet voice unceasing led :
Were there but mercy for the dead,
Such prayer had power to soothe—to save—
Ay, even beneath the binding grave ;
So pure the springs of faith that fill
  The spirit's fount, at last unsealed.
A corpse's ear, an angel's will,
  That voice might wake, or wield.
Keener it rose, and wilder yet,
The lifeless flowers that wreathe and fret
Column and arch with garlands white,
Drank the deep fall of its delight,
Like purple rain at evening shed
  On Sestri's cedar-darkened shore,
When all her sunlit waves lie dead,
And far along the mountains fled,
  Her clouds forget the gloom they wore,
Till winding vale and pasture low
Pant underneath their gush and glow;
So sank, so swept, on earth and air,
That single voice of passioned prayer.
The hollow tombs gave back the tone,
The roof's grey shafts of stalwart stone
Quivered like chords, the keen night blast
Grew tame beneath the sound. 'Tis past:
That failing cry—how feebly flung !
What charm is laid on her who sung?
  Slowly she rose—her eyes were fixed
On the void, penetrable air ;
  And in their glance was gladness mixed
With terror, and an under glare:
What human soul shall seize or share

The thoughts it might avow?
It might have been—ah! is it now—
Devotion?—or despair?

XXIV.

With steps whose short white flashes keep
Beneath the shade of her loose hair,
With measured pace, as one in sleep
Who heareth music in the air,
She left the sisters' circle deep.
Their anxious eyes of troubled thought
Dwelt on her but she heeded not;
Fear struck and breathless as they gazed,
Before her steps their ranks divided;
Her hand was given—her face was raised
As if to one who watched and guided—
Her form emerges from the shade;
Lo! she will cross, where full displayed
Against the altar light 'tis thrown;
She crosses now—but not alone.
Who leads her? Lo! the sisters' shrink
Back from that guide with limbs that sink,
And eyes that glaze, and lips that blench;
For, seen where broad the beams were cast
By what it dimmed, but did not quench,
A dark, veiled form there passed—
Veiled with the nun's black robe, that shed
Faint shade around its soundless tread;
Moveless and mute the folds that fell,
Nor touch can change, nor breeze repel.
Deep to the earth its head was bowed,
Its face was bound with the white shroud;
One hand upon its bosom pressed—
One seemed to lead its mortal guest;
The hand it held lay bright and bare,
Cold as itself, and deadly fair.
What oath had bound the fatal troth
Whose horror seems to seal them both?

Each powerless in the grasp they give,
This to release, and that to live.

XXV.

Like sister sails, that drift by night
  Together on the deep,
Seen only where they cross the light
  That pathless waves must pathlike keep
  From fisher's signal fire, or pharos steep.

XXVI.

Like two thin wreaths that autumn dew
  Hath framed of equal pacèd cloud,
  Whose shapes the hollow night can shroud,
Until they cross some caverned place
  Of moon illumined blue,
That live an instant, but must trace
Their onward way, to waste and wane
Within the sightless gloom again,
Where, scattered from their heavenly pride
Nor star nor storm shall gild or guide,—
So shape and shadow, side by side
The consecrated light had crossed.
Beneath the aisle an instant lost,
  Behold! again they glide
Where yonder moonlit arch is bent
Above the marble steps' descent,—
Those ancient steps, so steep and worn,
  Though none descend, unless it be
Bearing, or borne, to sleep, or mourn,
  The faithful or the free.
The shade yon bending cypress cast,
  Stirred by the weak and tremulous air,
Kept back the moonlight as they passed.
  The rays returned: they were not there.
Who follows? Watching still, to mark
If ought returned—(but all was dark)

Down to the gate, by two and three,
The sisters crept, how fearfully!
They only saw, when there they came,
Two wandering tongues of waving flame,
O'er the white stones, confusedly strewed
Across the field of solitude.

NOTES.

Stanza II. Line 4.

"The image with the lifted eyes."—I was thinking of the St. Cecilia of Raphael at Bologna, turned into marble—were it possible—where so much depends on the entranced darkness of the eyes. The shrine of St. Cecilia is altogether imaginary; she is not a favorite saint in matters of dedication. I don't know why.

Stanza XIV. Line 5.

"Those orbèd towers, obscure and vast."—The circular tower, in Amboise, is so large as to admit of a spiral ascent in its interior, which two horsemen may ride up abreast. The chapel, which crowns the precipice, though small, is one of the loveliest bits of rich detail in France. It is terminated by a wooden spire. It is dedicated to St. Hubert, a grotesque piece of carving above the entrance representing his rencontre with the sacred stag.

Stanza XV. Line 2.

"Is built a tomb of marble grey."—There is no such tomb now in existence, the chapel being circular, and unbroken in design; in fact, I have my doubts whether there ever was anything of the kind, the lady being slightly too vague in her assertions to deserve unqualified credit.

Stanza XXI. Line 42.

"Nor blood be shed."—In the sacrifices of masses the priest is said to offer Christ for the quick and dead.

Stanza XXIII. Line 26.

"Like purple rain."—I never saw such a thing but once, on the mountains of Sestri, in the gulf of Genoa. The whole western half of the sky was one intense amber color, the air crystalline and cloudless, the other half, grey with drifting showers. At the instant of sunset, the whole mass of rain turned of a deep rose-color, the consequent rainbow being not varied with the seven colors, but one broad belt of paler rose; the other tints being so delicate as to be overwhelmed by the crimson of the rain.

THE TEARS OF PSAMMENITUS.

[CAMBYSES, the son of Cyrus, made war on Psammenitus of Egypt, and deposed him. His sons were sentenced to death, his daughters to slavery. He saw his children pass to death and to dishonor without apparent emotion, but *wept* on observing a noble, who had been his companion, ask alms of the Persians. Cambyses sent to inquire the reason of his conduct. The substance of his reply was as follows:—]

SAY ye I wept? I do not know:—
  There came a sound across my brain,
Which was familiar long ago;
  And through the hot and crimson stain
That floods the earth and chokes the air,
I saw the waving of white hair—
  The palsy of an aged brow;
  I should have known it once, but now
One desperate hour hath dashed away
The memory of my kingly day.
Mute, weak, unable to deliver
  That bowed distress of passion pale,
I saw that forehead's tortured quiver,
  And watched the weary footstep fail,
With just as much of sickening thrill
As marked my heart was human still;
Yes, though my breast is bound and barred
With pain, and though that heart is hard,
And though the grief that should have bent
  Hath made me, what ye dare not mock,
The being of untamed intent,
  Between the tiger and the rock,
There's that of pity's outward glow
  May bid the tear atone,
In mercy to another's woe
  For mockery of its own;
It is not cold,—it is not less,
Though yielded in unconsciousness.

And it is well that I can weep,
For in the shadow, not of sleep,
Through which, as with a vain endeavor,
These aged eyes must gaze forever,
Their tears can cast the only light
That mellows down the mass of night;
For they have seen the curse of sight
My spirit guards the dread detail
And wears their vision like a veil.
They saw the low Pelusian shore
Grow warm with death and dark with gore,
When on those widely watered fields,
Shivered and sunk, betrayed, oppressed,
Ionian sword and Carian crest,[1]
And Egypt's shade of shields:
They saw, oh God! they still must see
That dream of long dark agony,
A vision passing, never past,
A troop of kingly forms, that cast
Cold quivering shadows of keen pain
In bars of darkness o'er my brain:
I see them move,—I hear them tread,
Each his untroubled eyes declining,
Though fierce in front, and swift and red
The Eastern sword is sheathless shining.
I hear them tread,—the earth doth not!
Alas! its echoes have forgot
The fiery steps that shook the shore
With their swift pride in days of yore.
In vain, in vain, in wrath arrayed,
Shall Egypt wave her battle blade;
It cannot cleave the dull death shade,
Where, sternly checked and lowly laid,
Despised, dishonored, and betrayed,
That pride is past, those steps are stayed.

[1] The Ionians and Carians were faithful auxiliaries of the Egyptian kings, from the beginning of the reign of Psammenitus. The helmet crest was invented by the Carians.

Oh! would I were as those who sleep
  In yonder island lone and low.[1]
Beside whose shore, obscure and deep,
  Sepulchral waters flow,
And wake, with beating pause, like breath,
Their pyramidal place of death;
For it is cool and quiet there,
  And on the calm frankincensed clay
Passes no change, and this despair
  Shrinks like the baffled worm, their prey
Alike impassive. I forget
  The thoughts of him who sent ye here:
Bear back these words, and say, though yet
  The shade of this unkingly fear
  Hath power upon my brow, no tear
Hath quenched the curse within mine eyes,
And by that curse's fire,
  I see the doom that shall possess
His hope, his passion, his desire,
  His life, his strength, his nothingness.
I see across the desert led,[2]
  A plumèd host, on whom distress
Of fear and famine hath been shed;
  Before them lies the wilderness,
Behind, along the path they tread,
  If death make desolation less,
There lie a company of dead
  Who cover the sand's hot nakedness
With a cool moist bed of human clay,
A soil and a surface of slow decay:

[1] Under the hill, on which the pyramids of Cheops were erected, were excavated vaults, around which a stream from the Nile was carried by a subterraneous passage. These were sepulchres for the kings, and Cheops was buried there himself.—HEROD., II., 187.

[2] Cambyses, after subduing Egypt, led an army against the Ethiopians. He was checked by famine. Persisting in his intention, until the troops were obliged to kill every tenth man for food, he lost the greater part of his army.

Through the dense and lifeless heap
  Irregularly rise
Short shuddering waves that heave and creep,
Like spasms that plague the guilty sleep,
  And where the motion dies,
A moaning mixes with the purple air,
They have not fallen in fight ; the trace
  Of war hath not passed by ;
There is no fear on any face,
  No wrath in any eye.
They have laid them down with bows unbent,
With swords unfleshed and innocent,
In the grasp of that famine whose gradual thrill
Is fiercest to torture and longest to kill :
Stretched in one grave on the burning plain
Coiled together in knots of pain,
Where the dead are twisted in skeleton writhe,
With the mortal pangs of the living and lithe ;
Soaking into the sand below,
With the drip of the death-dew, heavy and slow,
Mocking the heaven that heard no prayer,
With the lifted hand and the lifeless stare—
With the lifted hand, whose tremorless clay,
Though powerless to combat, is patient to pray.
And the glance that reflects, in its vain address,
Heaven's blue from its own white lifelessness ;
Heaped for a feast on the venomous ground,
For the howling jackal and herded hound ;
With none that can watch and with few that will weep
By the home they have left, or the home they must keep,
The strength hath been lost from the desolate land,
Once fierce as the simoon, now frail as the sand.
Not unavenged : their gathered wrath
Is dark along its desert path,
Nor strength shall bide, nor madness fly
The anger of their agony,
  For every eye, though sunk and dim,
And every lip, in its last need,

Hath looked and breathed a plague on him
Whose pride they fell to feed.
The dead remember well and long,
And they are cold of heart and strong,
They died, they cursed thee ; not in vain !
Along the river's reedy plain
Behold a troop,—a shadowy crowd—
Of godlike spectres, pale and proud ;
In concourse calm they move and meet,
The desert billows at their feet,
Heave like the sea when, deep distressed,
The waters pant in their unrest.
Robed in a whirl of pillared sand
Avenging Ammon glides supreme ;[1]
The red sun smoulders in his hand
And round about his brows, the gleam,
As of a broad and burning fold
Of purple wind, is wrapt and rolled.[2]
With failing frame and lingering tread,
Stern Apis follows, wild and worn ;[3]
The blood by mortal madness shed,
Frozen on his white limbs anguish-torn.
What soul can bear, what strength can brook
The God-distress that fills his look ?
The dreadful light of fixed disdain,

[1] Cambyses sent 50,000 men to burn the temple of the Egyptian Jove or Ammon. They plunged into the desert and were never heard of more. It was reported they were overwhelmed with sand.

[2] The simoon is rendered visible by its purple tone of color.

[3] The god Apis occasionally appeared in Egypt under the form of a handsome bull. He imprudently visited his worshippers immediately after Cambyses had returned from Ethiopia with the loss of his army and reason. Cambyses heard of his appearance, and insisted on seeing him. The officiating priests introduced Cambyses to the bull. The king looked with little respect on a deity whose divinity depended on the number of hairs in his tail, drew his dagger, wounded Apis in the thigh, and scourged all the priests. Apis died. From that time the insanity of Cambyses became evident, and he was subject to the violent and torturing passions described in the succeeding lines.

The fainting wrath, the flashing pain
Bright to decree or to confess
Another's fate—its own distress—
A mingled passion and appeal,
Dark to inflict and deep to feel.
  Who are these that flitting follow
Indistinct and numberless?
  As through the darkness, cold and hollow,
Of some hopeless dream, there press
Dim, delirious shapes that dress
Their white limbs with folds of pain;
See the swift mysterious train—
  Forms of fixed, embodied feeling,
Fixed, but in a fiery trance,
Of wildering mien and lightning glance,
  Each its inward power revealing
Through its quivering countenance;
Visible living agonies,
  Wild with everlasting motion,
Memory with her dark dead eyes,
Tortured thoughts that useless rise,
  Late remorse and vain devotion,
Dreams of cruelty and crime,
Unmoved by rage, untamed by time,
Of fierce design, and fell delaying,
  Quenched affection, strong despair,
Wan disease, and madness playing
  With her own pale hair.
The last, how woeful and how wild!
  Enrobed with no diviner dread
Than that one smile, so sad, so mild,
  Worn by the human dead;
A spectre thing, whose pride of power
  Is vested in its pain
Becoming dreadful in the hour
  When what it seems was slain.
Bound with the chill that checks the sense,
  It moves in spasm-like spell:

It walks in that dead impotence,
How weak, how terrible!
Cambyses, when thy summoned hour
Shall pause on Ecbatana's Tower,
Though barbed with guilt, and swift, and fierce,
Unnumbered pangs thy soul shall pierce
The last, the worst thy heart can prove,
Must be that brother's look of love;[1]
That look that once shone but to bless,
Then changed, how mute, how merciless!
His blood shall bathe thy brow, his pain
Shall bind thee with a burning chain,
His arms shall drag, his wrath shall thrust
Thy soul to death, thy throne to dust;
Thy memory darkened with disgrace,
Thy kingdom wrested from thy race,[2]
Condemned of God, accursed of men,
Lord of my grief, remember then,
The tears of him—who will not weep again.

THE TWO PATHS.

I.

The paths of life are rudely laid
Beneath the blaze of burning skies;
Level and cool, in cloistered shade,
The church's pavement lies.
Along the sunless forest glade
Its gnarlèd roots are coiled like crime,

[1] Cambyses caused his brother Smerdis to be slain; suspecting him of designs on the throne. This deed he bitterly repented of on his death-bed, being convinced of the innocence of his brother.

[2] Treacherously seized by Smerdis the Magus, afterwards attained by Darius Hystaspes, through the instrumentality of his groom. Cambyses died in the Syrian Ecbatana, of a wound accidentally received in the part of the thigh where he had wounded Apis.

Where glows the grass with freshening blade,
Thine eyes may track the serpent slime;
But there thy steps are unbetrayed,
The serpent waits a surer time.

II.

The fires of earth are fiercely blent,
Its suns arise with scorching glow;
The church's light hath soft descent,
And hues like God's own bow.
The brows of men are darkly bent,
Their lips are wreathed with scorn and guile;
But pure, and pale, and innocent
The looks that light the marble aisle—
From angel eyes, in love intent,
And lips of everlasting smile.

III.

Lady, the fields of earth are wide,
And tempt an infant's foot to stray:
Oh! lead thy loved one's steps aside,
Where the white altar lights his way.
Around his path shall glance and glide,
A thousand shadows false and wild;
Oh! lead him to that surer Guide,
Than sire, serene, or mother mild,
Whose childhood quelled the age of pride,
Whose Godhead called the little child.

IV.

So when thy breast of love untold,
That warmed his sleep of infancy,
Shall only make the marble cold,
Beneath his aged knee;
From its steep throne of heavenly gold
Thy soul shall stoop to see

The Old Water Wheel

His grief, that cannot be controlled,
  Turning to God from thee—
Cleaving with prayer the cloudy fold,
  That veils the sanctuary.

THE OLD WATER-WHEEL.

It lies beside the river ; where its marge
Is black with many an old and oarless barge,
And yeasty filth, and leafage wild and rank
Stagnate and batten by the crumbling bank.

Once, slow revolving by the industrious mill,
It murmured, only on the Sabbath still ;
And evening winds its pulse-like beating bore
Down the soft vale, and by the winding shore.

Sparkling around its orbèd motion flew,
With quick, fresh fall, the drops of dashing dew,
Through noon-tide heat that gentle rain was flung,
And verdant round the summer herbage sprung.

Now dancing light and sounding motion cease,
In these dark hours of cold continual peace ;
Through its black bars the unbroken moonlight flows,
And dry winds howl about its long repose ;

And mouldering lichens creep, and mosses grey
Cling round its arms, in gradual decay,
Amidst the hum of men—which doth not suit
That shadowy circle, motionless and mute.

So, by the sleep of many a human heart,
The crowd of men may bear their busy part,
Where withered, or forgotten, or subdued,
Its noisy passions have left solitude.

Ah, little can they trace the hidden truth!
What waves have moved it in the vale of youth!
And little can its broken chords avow
How they once sounded. All is silent now.

THE DEPARTED LIGHT.

Thou know'st the place where purple rocks receive
The deepened silence of the pausing stream;
And myrtles and white olives interweave
Their cool grey shadows with the azure gleam
Of noontide; and pale temple columns cleave
Those waves with shafts of light (as through a dream
Of sorrow, pierced the memories of loved hours—
Cold and fixed thoughts that will not pass away)
All chapleted with wreaths of marble flowers,
Too calm to live,—too lovely to decay.
And hills rise round, pyramidal and vast,
Like tombs built of blue heaven, above the clay
Of those who worshipped here, whose steps have past
To silence—leaving o'er the waters cast
The light of their religion. There, at eve,
That gentle dame would walk, when night-birds make
The starry myrtle blossoms pant and heave
With waves of ceaseless song; she would awake
The lulled air with her kindling thoughts, and leave
Her voice's echo on the listening lake;
The quenched rays of her beauty would deceive
Its depths into quick joy. Hill, wave, and brake
Grew living as she moved: I did believe
That they were lovely, only for her sake;
But now—she is not there—at least, the chill
Hath passed upon her which no sun shall break.
Stranger, my feet must shun the lake and hill:—
Seek them,—but dream not they are lovely still.

AGONIA.

When our delight is desolate,
And hope is overthrown;
And when the heart must bear the weight
Of its own love alone;

And when the soul, whose thoughts are deep,
Must guard them unrevealed,
And feel that it is full, but keep
That fullness calm and sealed;

When love's long glance is dark with pain—
With none to meet or cheer;
And words of woe are wild in vain
For those who cannot hear;

When earth is dark and memory
Pale in the heaven above,—
The heart can bear to lose its joy,
But not to cease to love.

But what shall guide the choice within,
Of guilt or agony,—
When to remember is to sin,
And to forget—to die!

THE LAST SONG OF ARION.

ἰὼ λιγείας μορον ἀηδόνος
** * * κύκνου δίκην*
τόν ὕστατον μέλψασα θανασιμον γόον.

THE circumstances which led to the introduction of Arion to his Dolphin are differently related by Herodotus and Lucian. Both agree that he was a musician of the highest order, born at Methymna, in the island of Lesbos, and that he acquired fame and fortune at the court of Periander of Corinth. Herodotus affirms that he became desirous of seeing Italy and Sicily, and having made a considerable fortune in those countries, hired a Corinthian vessel to take him back to Corinth. When halfway over the gulf the mariners conceived the idea of seizing the money and throwing the musician into the sea.

Arion started several objections, but finding that they were overruled, requested that he might be permitted to sing them a song.

Permission being granted he wreathed himself and his harp with flowers, sang, says Lucian, in the sweetest way in the world, and leaped into the sea.

The historian proceeds with less confidence to state that a dolphin carried him safe ashore. Lucian agrees with this account except in one particular: he makes no mention of the journey to Sicily, and supposes Arion to have been returning from Corinth to his native Lesbos when the attack was made on him. I have taken him to Sicily with Herodotus, but prefer sending him straight home. He is more interesting returning to his country than paying his respects at the court of Corinth.

I.

Look not upon me thus impatiently,
  Ye children of the deep ;
My fingers fail, and tremble as they try
  To stir the silver sleep with song,
Which underneath the surge ye sweep,
These lulled and listless chords must keep—
  Alas—how long !

II.

The salt sea wind has touched my harp ; its thrill
Follows the passing plectrum, low and chill,
Woe for the wakened pulse of Ocean's breath,
That injures these with silence—me with death.
Oh wherefore stirred the wind on Pindu's chain,
When joyful morning called me to the main ?
Flashed the keen oars—our canvas filled and free,
Shook like white fire along the purple sea,
Fast from the helm the shattering surges flew,
Pale gleamed our path along their cloven blue ;
And orient path, wild wind and purple wave,
Pointed and urged and guided to the grave.

III.

Ye winds ! by far Methymna's steep,
I loved your voices long,
And gave your spirits power to keep
Wild syllables of song,
When, folded in the crimson shade
That veils Olympus' cloud-like whiteness,
The slumber of your life was laid
In the lull of its own lightness,
Poised on the voiceless ebb and flow
Of the beamy-billowed summer snow,
Still at my call ye came—
Through the thin wreaths of undulating flame
That panting in their heavenly home,
With crimson shadows flush the foam
Of Adramyttium, round the ravined hill,
Awakened with one deep and living thrill,
Ye came and with your steep descent,
The hollow forests waved and bent,
Their leaf-lulled echoes caught the winding call.
Through incensed glade and rosy dell,
Mixed with the breath-like pause and swell
Of waters following in eternal fall,

In azure waves, that just betray
The music quivering in their spray
Beneath its silent seven-fold arch of day
  High in pale precipices hung
  The lifeless rocks of rigid marble rung,
Waving the cedar crests along their brows sublime,
  Swift ocean heard beneath, and flung
His tranced and trembling waves in measured time
Along his golden sands with faintly falling chime.

IV.

Alas! had ye forgot the joy I gave,
  That ye did hearken to my call this day?
Oh! had ye slumbered—when your sleep could save,
  I would have fed you with sweet sound for aye,
  Now ye have risen to bear my silent soul away.

V.

I heard ye murmur through the Etnæn caves,
  When joyful dawn had touched the topmost dome,
I saw ye light along the mountain waves
  Far to the east, your beacon fires of foam,
And deemed ye rose to bear your weary minstrel home.
Home? it shall be that home indeed,
Where tears attend and shadows lead
  The steps of man's return;
Home! woe is me, no home I need,
  Except the urn.
Behold—beyond these billows' flow,
I see Methymna's mountains glow;
Long, long desired, their peaks of light
Flash on my sickened soul and sight,
And heart and eye almost possess
Their vales of long lost pleasantness;
But eye and heart, before they greet
That land, shall cease to burn and beat.
I see, between the sea and land,
The winding belt of golden sand;

But never may my footsteps reach
The brightness of that Lesbian beach,
Unless, with pale and listless limb,
Stretched by the water's utmost brim,
Naked, beneath my native sky,
With bloodless brow, and darkened eye,
An unregarded ghastly heap,
For bird to tear and surge to sweep,
Too deadly calm—too coldly weak
To reck of billow, or of beak.

VI.

My native isle! When I have been
  Reft of my love, and far from thee
My dreams have traced, my soul hath seen
  Thy shadow on the sea,
And waked in joy, but not to seek
Thy winding strand, or purple peak.
For strand and peak had waned away
Before the desolating day,
  On Acro-Corinth redly risen,
That burned above Ægina's bay,
  And laughed upon my palace prison.
How soft on other eyes it shone,
When light, and land, were all their own,
I looked across the eastern brine,
I knew *that* morning was not mine.

VII.

But thou art near me now, dear isle!
And I can see the lightning smile
By thy broad beach, that flashes free
Along the pale lips of the sea.
Near, nearer, louder, breaking, beating,
  The billows fall with ceaseless shower;
It comes,—dear isle!—our hour of meeting—
  Oh God! across the soft eyes of the hour

Is thrown a black and blinding veil;
Its steps are swift, its brow is pale,
Before its face, behold—there stoop,
From their keen wings, a darkening troop
Of forms like unto it—that fade
Far in unfathomable shade,
Confused, and limitless, and hollow,
It comes, but there are none that follow,—
It pauses, as they paused, but not
  Like them to pass away,
For I must share its shadowy lot,
  And walk with it, where wide and grey,
  That caverned twilight chokes the day,
And, underneath the horizon's starless line,
Shall drink, like feeble dew, its life and mine.

VIII.

Farewell, sweet harp! for lost and quenched
  Thy swift and sounding fire shall be;
And these faint lips be mute and blenched,
  That once so fondly followed thee.
Oh! deep within the winding shell
The slumbering passions haunt and dwell,
As memories of its ocean tomb
Still gush within its murmuring gloom;
But closed the lips and faint the fingers
  Of fiery touch, and woven words,
To rouse the flame that clings and lingers
  Along the loosened chords.
Farewell! thou silver-sounding lute,
  I must not wake thy wildness more,
When I and thou lie dead, and mute,
  Upon the hissing shore.

IX.

The sounds I summon fall and roll
In waves of memory o'er my soul;

And there are words I should not hear,
That murmur in my dying ear,
Distant all, but full and clear,
Like a child's footstep in its fear,
  Falling in Colono's wood
When the leaves are sere ;
  And waves of black, tumultuous blood
Heave and gush about my heart,
  Each a deep and dismal mirror
Flashing back its broken part
  Of visible, and changeless terror ;
And fiery foam-globes leap and shiver
Along that crimson, living river ;
  Its surge is hot, its banks are black,
And weak, wild thoughts that once were bright,
And dreams, and hopes of dead delight,
  Drift on its desolating track,
And lie along its shore :
  Oh ! who shall give that brightness back,
Or those lost hopes restore ?
  Or bid that light of dreams be shed
  On the glazed eye-balls of the dead ?

x.

That light of dreams ! my soul hath cherished
  One dream too fondly, and too long,
Hope—dread—desire—delight have perished,
  And every thought whose voice was strong
  To curb the heart to good or wrong ;
But that sweet dream is with me still
Like the shade of an eternal hill,
  Cast on a calm and narrow lake,
That hath no room except for it—and heaven :
  It doth not leave me, nor forsake ;
And often with my soul hath striven
To quench or calm its worst distress,
Its silent sense of loneliness.
  And must it leave me now ?

Alas! dear lady, where my steps must tread,
What veils the echo or the glow
That word can leave, or smile can shed,
Among the soundless, lifeless dead?
Soft o'er my brain the lulling dew shall fall,
While I sleep on, beneath the heavy sea,
Coldly,—I shall not hear though thou shouldst call.
Deeply,—I shall not dream,—not e'en of thee.

XI.

And when my thoughts to peace depart
Beneath the unpeaceful foam,
Wilt thou remember him, whose heart
Hath ceased to be thy home?
Nor bid thy breast its love subdue
For one no longer fond nor true;
Thine ears have heard a treacherous tale,
My words were false,—my faith was frail.
I feel the grasp of death's white hand
Laid heavy on my brow,
And from the brain those fingers brand,
The chords of memory drop like sand,
And faint in muffled murmurs die,
The passionate word, the fond reply,
The deep redoubled vow.
Oh! dear Ismene flushed and bright,
Although thy beauty burn,
It cannot wake to love's delight
The crumbling ashes quenched and white,
Nor pierce the apathy of night
Within the marble urn:
Let others wear the chains I wore,
And worship at the unhonored shrine—
For me, the chain is strong no more,
No more the voice divine:
Go forth, and look on those that live,
And robe thee with the love they give,
But think no more of mine;

Or think of all that pass thee by,
With heedless heart and unveiled eye,
That none can love thee *less* than I.

XII.

Farewell; but do not grieve; thy pain
  Would seek me where I sleep,
Thy tears would pierce like rushing rain,
  The stillness of the deep.
  Remember, if thou wilt, but do not weep.
Farewell, beloved hills, and native isle.
Farewell to earth's delight, to heaven's smile;
Farewell to sounding air, to purple sea;
Farewell to light,—to life,—to love,—to thee.

THE HILLS OF CARRARA.[1]

I.

Amidst a vale of springing leaves,
  Where spreads the vine its wandering root,
And cumbrous fall the autumnal sheaves,
  And olives shed their sable fruit,
  And gentle winds, and waters never mute,
Make of young boughs and pebbles pure
  One universal lute,
And bright birds, through the myrtle copse obscure,
Pierce with quick notes, and plumage dipped in dew,
The silence and the shade of each lulled avenue.

[1] The mountains of Carrara, from which nearly all the marble now used in sculpture is derived, form by far the finest piece of hill scenery I know in Italy. They rise out of valleys of exquisite richness, being themselves singularly desolate, magnificent in form and noble in elevation, but without forests on their flanks and without one blade of grass on their summits.

II.

Far in the depths of voiceless skies,
Where calm and cold the stars are strewed,
The peaks of pale Carrara rise.
Nor sound of storm, nor whirlwind rude,
Can break their chill of marble solitude;
The crimson lightnings round their crest
May hold their fiery feud—
They hear not, nor reply; their chasmed rest
No flowret decks, nor herbage green, nor breath
Of moving thing can change their atmosphere of death.

III.

But far beneath, in folded sleep,
Faint forms of heavenly life are laid,
With pale brows and soft eyes, that keep
Sweet peace of unawakened shade,
Whose wreathed limbs, in robes of rock arrayed,
Fall like white waves on human thought,
In fitful dreams displayed;
Deep through their secret homes of slumber sought,
They rise immortal, children of the day,
Gleaming with godlike forms on earth, and her decay.

IV.

Yes, where the bud hath brightest germ,
And broad the golden blossoms glow,
There glides the snake and works the worm
And black the earth is laid below.
Ah! think not thou the souls of men to know;
By outward smiles in wildness worn;
The words that jest at woe
Spring not less lightly, though the heart be torn,
The mocking heart, that scarcely dares confess
Even to itself, the strength of its own bitterness.

Nor deem that they whose words are cold,
  Whose brows are dark, have hearts of steel,
The couchant strength, untraced, untold,
  Of thoughts they keep and throbs they feel,
  May need an answering music to unseal,
Who knows what waves may stir the silent sea,
  Beneath the low appeal
From distant shores, of winds unfelt by thee?
What sounds may wake within the winding shell,
Responsive to the charm of those who touch it well!

THE BATTLE OF MONTENOTTE.

"My patent of nobility" (said Napoleon) "dates from the Battle of Montenotte."

I.

Slow lifts the night her starry host
  Above the mountain chain
That guards the grey Ligurian coast,
  And lights the Lombard plain;
That plain, that softening on the sight
Lies blue beneath the balm of night,
With lapse of rivers lulled, that glide
In lustre broad of living tide,
Or pause for hours of peace beside
The shores they double, and divide,
To feed with heaven's reverted hue
The clustered vine's expanding blue:
With crystal flow, for evermore,
They lave a blood-polluted shore;
Ah! not the snows, whose wreaths renew
Their radiant depth with stainless dew,
Can bid their banks be pure, or bless
The guilty land with holiness.

II.

In stormy waves, whose wrath can reach
The rocks that back the topmost beach,
The midnight sea falls wild and deep
Around Savona's marble steep,
And Voltri's crescent bay.
What fiery lines are these, that flash
Where fierce the breakers curl and crash,
And fastest flies the spray?
No moon has risen to mark the night,
Nor such the flakes of phosphor light
That wake along the southern wave,
By Baiæ's cliff and Capri's cave,
Until the dawn of day:
The phosphor flame is soft and green
Beneath the hollow surges seen;
But these are dyed with dusky red
Far on the fitful surface shed;
And evermore, their glance between,
The mountain gust is deeply stirred
With low vibration, felt, and heard,
Which winds and leaves confuse, in vain,
It gathers through their maze again,
Redoubling round the rocks it smote,
Till falls in fear the night-bird's note,
And every sound beside is still,
But plash of torrent from the hill,
And murmur by the branches made
That bend above its bright cascade.

III.

Hark, hark! the hollow Apennine
Laughs in his heart afar;
Through all his vales he drinks like wine
The deepening draught of war;
For not with doubtful burst, or slow,
That thunder shakes his breathless snow,

But ceaseless rends, with rattling stroke,
The veils of white volcano-smoke
That o'er Legino's ridges rest,
  And writhe in Merla's vale :
There lifts the Frank his triple crest,
  Crowned with its plumage pale,
Though, clogged and dyed with stains of death,
It scarce obeys the tempest's breath,
And darker still, and deadlier press
The war-clouds on its weariness.
Far by the bright Bormida's banks
The Austrian cheers his chosen ranks,
In ponderous waves, that, where they check
Rise o'er their own tumultuous wreck,
Recoiling—crashing—gathering still
In rage around that Island hill,
  Where stand the moveless Few—
Few—fewer as the moments flit ;
Though shaft and shell their columns split
  As morning melts the dew,
Though narrower yet their guarding grows,
And hot the heaps of carnage close,
In death's faint shade and fiery shock,
They stand, one ridge of living rock,
Which steel may rend, and wave may wear,
And bolt may crush, and blast may tear,
  But none can strike from its abiding.
The flood, the flash, the steel, may bear
Perchance destruction—not despair,
  And death—but not dividing.
What matter ? while their ground they keep,
Though here a column—there an heap—
Though these in wrath—and those in sleep,
  If all are *there.*

IV.

Charge, D'Argenteau ! Fast flies the night,
The snows look wan with inward light :

Charge, D'Argenteau! Thy kingdom's power
Wins not again this hope, nor hour:
The force—the fate of France is thrown
  Behind those feeble shields,
That ridge of death-defended stone
  Were worth a thousand fields!
In vain—in vain! Thy broad array
Breaks on their front of spears like spray
Thine hour hath struck—the dawning red
Is o'er thy wavering standards shed;
A darker dye thy folds shall take
Before its utmost beams can break.

V.

Out of its Eastern fountains
  The river of day is drawn,
And the shadows of the mountains
  March downward from the dawn,—
The shadows of the ancient hills
  Shortening as they go,
Down beside the dancing rills
  Wearily and slow.
The morning wind the mead hath kissed;
  It leads in narrow lines
The shadows of the silver mist,
  To pause among the pines.
But where the sun is calm and hot,
  And where the wind hath peace,
There is a shade that pauseth not,
  And a sound that doth not cease.
The shade is like a sable river
  Broken with sparkles bright;
The sound is like dead leaves that shiver
  In the decay of night.

VI.

Together come with pulse-like beat
  The darkness, and the tread;

A motion calm—a murmur sweet,
Yet deathful both, and dread ;
Poised on the hill, a fringèd shroud,
It wavered like the sea,
Then clove itself, as doth a cloud,
In sable columns three.
They fired no shot—they gave no sign,—
They blew no battle peal,
But down they came, in deadly line,
Like whirling bars of steel.
As fades the forest from its place,
Beneath the lava flood,
The Austrian host, before their face,
Was melted into blood :
They moved, as moves the solemn night,
With lulling, and release,
Before them, all was fear and flight,
Behind them, all was peace :
Before them flashed the roaring glen
With bayonet and brand ;
Behind them lay the wrecks of men,
Like sea-weed on the sand.

VII.

But still, along the cumbered heath,
A vision strange and fair
Did fill the eyes that failed in death,
And darkened in despair ;
Where blazed the battle wild and hot
A youth, deep-eyed and pale,
Did move amidst the storm of shot,
As the fire of God through hail,
He moved, serene as spirits are,
And dying eyes might see
Above his head a crimson star
Burning continually.

* * * * * * *

VIII.

With bended head, and breathless tread,
The traveller tracks that silent shore,
Oppressed with thoughts that seek the dead,
And visions that restore,
Or lightly trims his pausing bark,
Where lies the ocean lulled and dark,
Beneath the marble mounds that stay
The strength of many a bending bay,
And lace with silver lines the flow
Of tideless waters to and fro,
As drifts the breeze, or dies.
That scarce recalls its lightness, left
In many a purple-curtained cleft,
Whence to the softly lighted skies
Low flowers lift up their dark blue eyes,
To bring by fits the deep perfume
Alternate, as the bending bloom
Diffuses or denies.
Above, the slopes of mountain shine,
Where glows the citron, glides the vine,
And breathes the myrtle wildly bright,
And aloes lift their lamps of light,
And ceaseless sunbeams clothe the calm
Of orbèd pine and vaulted palm,
Dark trees, that sacred order keep,
And rise in temples o'er the steep—
Eternal shrines, whose columned shade
Though winds may shake, and frosts may fade,
And dateless years subdue,
Is softly builded, ever new,
By angel hands, and wears the dread
And stillness of a sacred place,
A sadness of celestial grace,
A shadow, God-inhabited.

IX.

And all is peace, around, above,
The air all balm—the light all love,
Enduring love, that burns and broods
Serenely o'er these solitudes,
Or pours at intervals a part
Of Heaven upon the wanderer's heart,
Whose subjects old and quiet thought
Are open to be touched or taught,
By mute address of bud and beam
Of purple peak and silver stream—
By sounds that fall at nature's choice,
And things whose being is their voice,
Innumerable tongues that teach
  The will and ways of God to men,
In waves that beat the lonely beach,
  And winds that haunt the homeless glen,
Where they, who ruled the rushing deep,
  The restless and the brave,
Have left along their native steep
  The ruin, and the grave.

X.

And he who gazes while the day
Departs along the boundless bay,
May find against its fading streak
The shadow of a single peak,
  Seen only when the surges smile,
And all the heaven is clear,
  That sad and solitary isle.[1]
Where, captive, from his red career,
He sank—who shook the hemisphere,
  Then, turning from the hollow sea,
May trace, across the crimsoned height

[1] Elba.

That saw his earliest victory,
The purple rainbow's resting light,
And the last lines of storm that fade
Within the peaceful evening-shade.

NOTES.

STANZA 3.—Line 9.—*That o'er Legino's ridges rest.*

The Austrian centre, 10,000 strong, had been advanced to Montenotte in order, if possible, to cut asunder the French force which was following the route of the Corniche. It encountered at Montenotte, only Colonel Rampon, at the head of 1,200 men, who, retiring to the redoubt at Monte Legino, defended it against the repeated attacks of the Austrians until nightfall—making his soldiers swear to conquer or die. The Austrian General Roccavina was severely wounded, and his successor, D'Argenteau, refused to continue the attack. Napoleon was lying at Savona, but set out after sunset with the divisions of Massena and Serruier, and occupied the heights at Montenotte. At daybreak the Imperialists found themselves surrounded on all sides, and were totally defeated, with the loss of two thousand prisoners, and above one thousand killed and wounded. [April 12, 1796.]

This victory, the first gained by Napoleon, was the foundation of the success of the Italian campaign. Had Colonel Rampon been compelled to retire from Monte Legino, the fate of the world would probably have been changed.—*Vide* Alison, ch. 20.

STANZA 7.—Line 6.—*Where lies the ocean lulled and dark.*

The view given in the engraving, though not near the scene of the battle, is very characteristic of the general features of the coast. The ruins in the centre are the Château de Cornolet, near Mentoni ; the sharp dark promontory running out beyond, to the left, is the Capo St. Martin ; that beyond it is the promontory of Monaco. Behind the hills, on the right, lies the Bay of Nice and the point of Antibes. The dark hills in the extreme distance rise immediately above Frejus. Among them winds the magnificent Pass de L'Esterelle, which, for richness of southern forest scenery, and for general grace of mountain outline, surpasses anything on the Corniche itself.

STANZA 9.—Line 7.—*That solitary isle.*

Elba is said to be visible from most of the elevated points of this coast. From the citadel of Genoa I have seen what was asserted to be Elba. I believe it to have been Corsica.

A WALK IN CHAMOUNI.

Together on the valley, white and sweet,
The dew and silence of the morning lay:
Only the tread of my disturbing feet
Did break the printed shade and patient beat
The crispèd stillness of the meadow way;
And frequent mountain waters, welling up
In crystal gloom beneath some mouldering stone,
Curdled in many a flower-enamelled cup
Whose soft and purple border, scarcely blown,
Budded beneath their touch, and trembled to their tone.

The fringed branches of the swinging pines
Closed o'er my path; a darkness in the sky,
That barred its dappled vault with rugged lines,
And silver network,[1]—interwoven signs
Of dateless age and deathless infancy;
Then through their aisles a motion and a brightness
Kindled and shook—the weight of shade they bore
On their broad arms, was lifted by the lightness
Of a soft, shuddering wind, and what they wore
Of jewelled dew, was strewed about the forest floor.
That thrill of gushing wind and glittering rain
Onward amid the woodland hollows went,
And bade by turns the drooping boughs complain
O'er the brown earth, that drank in lightless stain
The beauty of their burning ornament;
And then the roar of an enormous river
Came on the intermittent air uplifted,
Broken with haste, I saw its sharp waves shiver,
And its wild weight in white disorder drifted,
Where by its beaten shore the rocks lay heaped and rifted.

[1] The white mosses on the meleze, when the tree is very old, are singularly beautiful, resembling frost-work of silver.

But yet unshattered, from an azure arch [1]
Came forth the nodding waters, wave by wave,
In silver lines of modulated march,
Through a broad desert, which the frost-winds parch
Like fire, and the resounding ice-falls pave
With pallid ruin—wastes of rock—that share
Earth's calm and ocean's fruitlessness.[2]—Undone
The work of ages lies,—through whose despair
Their swift procession dancing in the sun,
The white and whirling waves pass mocking one by one.

And with their voice—unquiet melody—
Is filled the hollow of their mighty portal,
As shells are with remembrance of the sea;
So might the eternal arch of Eden be
With angels' wail for those whose crowns immortal
The grave dust dimmed in passing. There are here,
With azure wings, and scymitars of fire,
Forms as of Heaven, to guard the gate, and rear
Their burning arms afar,—a boundless choir
Beneath the sacred shafts of many a mountain spire.
Countless as clouds, dome, prism, and pyramid
Pierced through the mist of morning scarce withdrawn,
Signing the gloom like beacon fires, half hid
By storm—part quenched in billows—or forbid
Their function by the fullness of the dawn:
And melting mists and threads of purple rain
Fretted the fair sky where the east was red,
Gliding like ghosts along the voiceless plain,
In rainbow hues around its coldness shed,
Like thoughts of loving hearts that haunt about the dead

And over these, as pure as if the breath
Of God had called them newly into light,
Free from all stamp of sin, or shade of death,
With which the old creation travaileth,

[1] Source of the Arveron.

[2] παρὰ θῖν' ἁλὸς ἀτρυγέτοιο.—ΙΛΙΑΔ. Α'

Rose the white mountains, through the infinite
Of the calm, concave heaven ; inly bright
With lustre everlasting and intense,
Serene and universal as the night,
But yet more solemn with pervading sense
Of the deep stillness of omnipotence.

Deep stillness ! for the throbs of human thought,
Count not the lonely night that pauses here,
And the white arch of morning findeth not
By chasm or alp, a spirit, or a spot,
Its call can waken, or its beams can cheer :
There are no eyes to watch, no lips to meet
Its messages with prayer—no matin bell
Touches the delicate air with summons sweet ;—
That smoke was of the avalanche ;[1] that knell
Came from a tower of ice that into fragments fell.

Ah ! why should that be comfortless—why cold,
Which is so near to Heaven ? The lowly earth
Out of the blackness of its charnel mould
Feeds its fresh life, and lights its banks with gold ;
But these proud summits, in eternal dearth,
Whose solitudes nor mourning know, nor mirth,
Rise passionless and pure, but all unblest :
Corruption—must it root the brightest birth ?
And is the life that bears its fruitage best,
One neither of supremacy nor rest ?

[1] The vapor or dust of dry snow which rises after the fall of a large avalanche, sometimes looks in the distance not unlike the smoke of a village.

THE OLD SEAMAN.

I.

You ask me why mine eyes are bent
So darkly on the sea,
While others watch the azure hills
That lengthen on the lee.

II.

The azure hills—they soothe the sight
That fails along the foam ;
And those may hail their nearing height
Who there have hope, or home.

III.

But I a loveless path have trod—
A beaconless career ;
My hope hath long been all with God,
And all my home is—here.

IV.

The deep by day, the heaven by night,
Roll onward swift and dark ;
Nor leave my soul the dove's delight,
Of olive branch, or ark.

V.

For more than gale, or gulf, or sand,
I've proved that there may be
Worse treachery on the steadfast land,
Than variable sea.

VI.

A danger worse than bay or beach—
A falsehood more unkind—
The treachery of a governed speech,
And an ungoverned mind.

VII.

The treachery of the deadly mart
Where human souls are sold ;
The treachery of the hollow heart
That crumbles as we hold.

VIII.

Those holy hills and quiet lakes—
Ah ! wherefore should I find
This weary fever-fit, that shakes
Their image in my mind.

IX.

The memory of a streamlet's din,
Through meadows daisy-drest—
Another might be glad therein,
And yet I cannot rest.

X.

I cannot rest unless it be
Beneath the churchyard yew ;
But God, I think, hath yet for me
More earthly work to do.

XI.

And therefore with a quiet will,
I breathe the ocean air,
And bless the voice that calls me still
To wander and to bear.

XII.

Let others seek their native sod,
Who there have hearts to cheer;
My soul hath long been given to God,
And all my home is—here.

THE ALPS.

SEEN FROM MARENGO.

The glory of a cloud—without its wane;
The stillness of the earth—but not its gloom;
The loveliness of life—without its pain;
The peace—but not the hunger of the tomb!
Ye Pyramids of God! around whose bases
The sea foams noteless in his narrow cup;
And the unseen movements of the earth send up
A murmur which your lulling snow effaces
Like the deer's footsteps. Thrones imperishable!
About whose adamantine steps the breath
Of dying generations vanisheth,
Less cognizable than clouds; and dynasties,
Less glorious and more feeble than the array
Of your frail glaciers, unregarded rise,
Totter and vanish. In the uncounted day,
When earth shall tremble as the trump unwraps
Their sheets of slumber from the crumbling dead,
And the quick, thirsty fire of judgment laps
The loud sea from the hollow of his bed—
Shall not your God spare *you*, to whom He gave
No share nor shadow of man's crime, or fate;
Nothing to render, nor to expiate;
Untainted by his life—untrusted with his grave?

WRITTEN AMONG THE BASSES ALPS.

[It is not among mountain scenery that human intellect usually takes its finest temper, or receives its highest development; but it is at least there that we find a consistent energy of mind and body, compelled by severer character of agencies to be resisted and hardships to be endured; and it is there that we must seek for the last remnants of patriarchal simplicity and patriotic affection—the few rock fragments of manly character that are yet free from the lichenous stain of over-civilization. It must always, therefore, be with peculiar pain that we find, as in the district to which the following verses allude, the savageness and seclusion of mountain life, without its force and faithfulness; and all the indolence and sensuality of the most debased cities of Europe, without the polish to disguise, the temptation to excuse, or the softness of natural scenery to harmonize with them.]

"Why stand ye here all the day idle?"

Have you in heaven no hope—on earth no care—
No foe in hell—ye things of stye and stall,
That congregate like flies, and make the air
Rank with your fevered sloth—that hourly call
The sun, which should your servant be, to bear
Dread witness on you, with uncounted wane
And unregarded rays, from peak to peak
Of piny-gnomoned mountain moved in vain?
Behold, the very shadows that ye seek
For slumber, write along the wasted wall
Your condemnation. They forget not, they,
Their ordered function and determined fall,
Nor useless perish. But *you* count your day
By sins, and write your difference from clay
In bonds you break and laws you disobey.
God! who hast given the rocks their fortitude,
The sap unto the forests, and their food
And vigor to the busy tenantry
Of happy soulless things that wait on Thee,

Hast Thou no blessing where Thou gav'st Thy blood?
Wilt Thou not make Thy fair creation whole?
Behold and visit this Thy vine for good—
Breathe in this human dust its living soul.

THE GLACIER.

The mountains have a peace which none disturb—
The stars and clouds a course which none restrain—
The wild sea-waves rejoice without a curb,
And rest without a passion; but the chain
Of Death, upon this ghastly cliff and chasm
Is broken evermore, to bind again,
Nor lulls nor looses. Hark! a voice of pain
Suddenly silenced;—a quick passing spasm,
That startles rest, but grants not liberty,—
A shudder, or a struggle, or a cry—
And then sepulchral stillness. Look on us,
God! who hast given these hills their place of pride,
If Death's captivity be sleepless thus,
For those who sink to it unsanctified.

GIOTTO

AND HIS WORKS IN PADUA

BEING

AN EXPLANATORY NOTICE OF THE SERIES OF WOODCUTS
EXECUTED FOR THE ARUNDEL SOCIETY AFTER
THE FRESCOES IN THE ARENA CHAPEL

BY

JOHN RUSKIN

ADVERTISEMENT.

The following notice of Giotto has not been drawn up with any idea of attempting a history of his life. That history could only be written after a careful search through the libraries of Italy for all documents relating to the years during which he worked. I have no time for such search, or even for the examination of well-known and published materials; and have therefore merely collected, from the sources nearest at hand, such information as appeared absolutely necessary to render the series of Plates now published by the Arundel Society intelligible and interesting to those among its Members who have not devoted much time to the examination of mediæval works. I have prefixed a few remarks on the relation of the art of Giotto to former and subsequent efforts; which I hope may be useful in preventing the general reader from either looking for what the painter never intended to give, or missing the points to which his endeavours were really directed.

J. R.

GIOTTO

AND HIS WORKS IN PADUA.

Towards the close of the thirteenth century, Enrico Scrovegno, a noble Paduan, purchased, in his native city, the remains of the Roman Amphitheatre or Arena from the family of the Delesmanini, to whom those remains had been granted by the Emperor Henry III. of Germany in 1090. For the power of making this purchase, Scrovegno was in all probability indebted to his father, Reginald, who, for his avarice, is placed by Dante in the seventh circle of the *Inferno*, and regarded apparently as the chief of the usurers there, since he is the only one who addresses Dante.* The son, having possessed himself of the Roman ruin, or of the site which it had occupied, built himself a fortified palace upon the ground, and a chapel dedicated to the Annunciate Virgin.

* "Noting the visages of some who lay
Beneath the pelting of that dolorous fire,
One of them all I knew not; but perceived
That pendent from his neck each bore a pouch,
With colours and with emblems various marked,
On which it seemed as if their eye did feed.
And when amongst them looking round I came,
A yellow purse I saw, with azure wrought,
That wore a lion's countenance and port.
Then, still my sight pursuing its career,
Another I beheld, than blood more red,
A goose display of whiter wing than curd.
And one who bore a fat and azure swine
Pictured on his white scrip, addressed me thus:
What dost thou in this deep? Go now and know,
Since yet thou livest, that my neighbour here,

This chapel, built in or about the year 1303,* appears to have been intended to replace one which had long existed on the spot; and in which, from the year 1278, an annual festival had been held on Lady-day, in which the Annunciation was represented in the manner of our English mysteries (and under the same title: "una sacra rappresentazione di quel *mistero*"), with dialogue, and music both vocal and instrumental. Scrovegno's purchase of the ground could not be allowed to interfere with the national custom; but he is reported by some writers to have rebuilt the chapel with greater

> Vitaliano, on my left shall sit.
> A Paduan with these Florentines am I.
> Ofttimes they thunder in mine ears, exclaming,
> Oh! haste that noble knight, he who the pouch
> With the three goats will bring. This said, he writhed
> The mouth, and lolled the tongue out, like an ox
> That licks his nostrils." *Canto* xvii.

This passage of Cary's Dante is not quite so clear as that translator's work usually is. "One of them all I knew not" is an awkward periphrasis for "I knew none of them." Dante's indignant expression of the effect of avarice in withering away distinctions of character, and the prophecy of Scrovegno, that his neighbour Vitaliano, then living, should soon be with him, to sit on his left hand, is rendered a little obscure by the transposition of the word "here." Cary has also been afraid of the excessive homeliness of Dante's imagery; "whiter wing than curd" being in the original "whiter than butter." The attachment of the purse to the neck, as a badge of shame, in the *Inferno*, is found before Dante's time; as, for instance, in the windows of Bourges cathedral (see Plate iii. of MM. Martin and Cahier's beautiful work). And the building of the Arena Chapel by the son, as a kind of atonement for the avarice of the father, is very characteristic of the period, in which the use of money for the building of churches was considered just as meritorious as its unjust accumulation was criminal. I have seen, in a MS. Church-service of the thirteenth century, an illumination representing Church-Consecration, illustrating the words, "Fundata est domus Domini supra verticem montium," surrounded for the purpose of contrast, by a grotesque, consisting of a picture of a miser's death-bed, a demon drawing his soul out of his mouth, while his attendants are searching in his chests for his treasures.

* For these historical details I am chiefly indebted to the very careful treatise of Selvatico, *Sulla Cappellina degli Scrovegni nell' Arena di Padova*. Padua, 1836.

costliness, in order, as far as possible, to efface the memory of his father's unhappy life. But Federici, in his history of the Cavalieri Godenti, supposes that Scrovegno was a member of that body, and was assisted by them in decorating the new edifice. The order of Cavalieri Godenti was instituted in the beginning of the thirteenth century, to defend the "existence," as Selvatico states it, but more accurately the dignity, of the Virgin, against the various heretics by whom it was beginning to be assailed. Her knights were first called Cavaliers of St. Mary ; but soon increased in power and riches to such a degree, that, from their general habits of life, they received the nickname of the "Merry Brothers." Federici gives forcible reasons for his opinion that the Arena Chapel was employed in the ceremonies of their order ; and Lord Lindsay observes, that the fulness with which the history of the Virgin is recounted on its walls, adds to the plausibility of his supposition.

Enrico Scrovegno was, however, towards the close of his life, driven into exile, and died at Venice in 1320. But he was buried in the chapel he had built ; and has one small monument in the sacristy, as the founder of the buiding, in which he is represented under a Gothic niche, standing, with his hands clasped and his eyes raised ; while behind the altar is his tomb, on which, as usual at the period, is a recumbent statue of him. The chapel itself may not unwarrantably be considered as one of the first efforts of Popery in resistance of the Reformation : for the Reformation, though not victorious till the sixteenth, began in reality in the thirteenth century ; and the remonstrances of such bishops as our own Grossteste, the martyrdoms of the Albigenses in the Dominican crusades, and the murmurs of those "heretics" against whose aspersions of the majesty of the Virgin this chivalrous order of the Cavalieri Godenti was instituted, were as truly the signs of the approach of a new era in religion, as the opponent work of Giotto on the walls of the Arena was a sign of the approach of a new era in art.

The chapel having been founded, as stated above, in 1303, Giotto appears to have been summoned to decorate its in-

terior walls about the year 1306,—summoned, as being at that time the acknowledged master of painting in Italy. By what steps he had risen to this unquestioned eminence it is difficult to trace; for the records of his life, strictly examined, and freed from the verbiage and conjecture of artistical history, nearly reduce themselves to a list of the cities of Italy where he painted, and to a few anecdotes, of little meaning in themselves, and doubly pointless in the fact of most of them being inheritances of the whole race of painters, and related successively of all in whose biographies the public have deigned to take an interest. There is even question as to the date of his birth; Vasari stating him to have been born in 1276, while Baldinucci, on the internal evidence derived from Vasari's own narrative, throws the date back ten years.* I believe, however, that Vasari is most probably accurate in his first main statement; and that his errors, always numerous, are in the subsequent and minor particulars. It is at least undoubted truth that Giotto was born, and passed the years of childhood, at Vespignano, about fourteen miles north of Florence, on the road to Bologna. Few travellers can forget the peculiar landscape of that district of the Apennine. As they ascend the hill which rises from Florence to the lowest break in the ridge of Fiesole, they pass continually beneath the walls of villas bright in perfect luxury, and beside cypress-hedges, enclosing fair terraced gardens, where the masses of oleander and magnolia, motionless as leaves in a picture, inlay alternately upon the blue sky their branching lightness of pale rose-colour, and deep green breadth of shade, studded with balls of budding silver, and showing at intervals through their framework of rich leaf and rubied flower, the far-away bends of the Arno beneath its slopes of olive, and the purple peaks of the Carrara mountains, tossing themselves against the western distance, where the streaks of motionless cloud burn above the Pisan sea. The traveller passes the Fiesolan ridge, and all is changed. The country is on a sudden lonely. Here and there indeed are seen the scattered houses of a farm grouped gracefully upon the hill-sides,—here and

* Lord Lindsay, *Christian Art*, vol. ii. p. 166.

there a fragment of tower upon a distant rock; but neither gardens, nor flowers, nor glittering palace-walls, only a grey extent of mountain-ground, tufted irregularly with ilex and olive: a scene not sublime, for its forms are subdued and low; not desolate, for its valleys are full of sown fields and tended pastures; not rich nor lovely, but sunburnt and sorrowful; becoming wilder every instant as the road winds into its recesses, ascending still, until the higher woods, now partly oak and partly pine, drooping back from the central crest of the Apennine, leave a pastoral wilderness of scathed rock and arid grass, withered away here by frost, and there by strange lambent tongues of earth-fed fire.* Giotto passed the first ten years of his life, a shepherd-boy, among these hills; was found by Cimabue, near his native village, drawing one of his sheep upon a smooth stone; was yielded up by his father, "a simple person, a labourer of the earth," to the guardianship of the painter, who, by his own work, had already made the streets of Florence ring with joy; attended him to Florence, and became his disciple.

We may fancy the glance of the boy, when he and Cimabue stood side by side on the ridge of Fiesole, and for the first time he saw the flowering thickets of the Val d'Arno; and deep beneath, the innumerable towers of the City of the Lily, the depths of his own heart yet hiding the fairest of them all. Another ten years passed over him, and he was chosen from among the painters of Italy to decorate the Vatican.

The account given us by Vasari of the mode of his competition on this occasion, is one of the few anecdotes of him which seem to be authentic (especially as having given rise to an Italian proverb), and it has also great point and value. I translate Vasari's words literally.

"This work (his paintings in the Campo Santo of Pisa) acquired for him, both in the city and externally, so much fame, that the Pope, Benedict IX. sent a certain one of his courtiers into Tuscany, to see what sort of a man Giotto was, and what

* At Pietra Mala. The flames rise two or three feet above the stony ground out of which they spring, white and fierce enough to be visible in the intense rays even of the morning sun.

was the quality of his works, he (the pope) intending to have some paintings executed in St. Peter's; which courtier, coming to see Giotto, and hearing that there were other masters in Florence who excelled in painting and in mosaic, spoke, in Siena, to many masters; then, having received drawings from them, he came to Florence; and having gone one morning into Giotto's shop as he was at work, explained the pope's mind to him, and in what way he wished to avail himself of his powers, and finally requested from him a little piece of drawing to send to his Holiness. Giotto, who was most courteous, took a leaf (of vellum ?), and upon this, with a brush dipped in red, fixing his arm to his side, to make it as the limb of a pair of compasses, and turning his hand, made a circle so perfect in measure and outline, that it was a wonder to see: which having done, he said to the courtier, with a smile, 'There is the drawing.' He, thinking himself mocked, said, 'Shall I have no other drawing than this?' 'This is enough, and too much,' answered Giotto; 'send it with the others: you will see if it will be understood.' The ambassador, seeing that he could not get any thing else, took his leave with small satisfaction, doubting whether he had not been made a jest of. However, when he sent to the pope the other drawings, and the names of those who had made them, he sent also that of Giotto, relating the way in which he had held himself in drawing his circle, without moving his arm, and without compasses. Whence the pope, and many intelligent courtiers, knew how much Giotto overpassed in excellence all the other painters of his time. Afterwards, the thing becoming known, the proverb arose from it: 'Thou art rounder than the O of Giotto;' which it is still in custom to say to men of the grosser clay; for the proverb is pretty, not only on account of the accident of its origin, but because it has a double meaning, 'round' being taken in Tuscany to express not only circular form, but slowness and grossness of wit."

Such is the account of Vasari, which, at the first reading, might be gravely called into question, seeing that the paintings at Pisa, to which he ascribes the sudden extent of Giotto's reputation, have been proved to be the work of Francesco da

Volterra;* and since, moreover, Vasari has even mistaken the name of the pope, and written Boniface IX. for Boniface VIII. But the story itself must, I think, be true; and, rightly understood, it is singularly interesting. I say, rightly understood; for Lord Lindsay supposes the circle to have been mechanically drawn by turning the sheet of vellum under the hand, as now constantly done for the sake of speed at schools. But neither do Vasari's words bear this construction, nor would the drawing so made have borne the slightest testimony to Giotto's power. Vasari says distinctly, "and turning his hand" (or, as I should rather read it, "with a sweep of his hand"), not "turning the vellum;" neither would a circle produced in so mechanical a manner have borne distinct witness to any thing except the draughtsman's mechanical ingenuity; and Giotto had too much common sense, and too much courtesy, to send the pope a drawing which did not really contain the evidence he required. Lord Lindsay has been misled also by his own careless translation of "pennello tinto di rosso" ("a *brush* dipped in red,") by the word "crayon." It is easy to draw the mechanical circle with a crayon, but by no means easy with a brush. I have not the slightest doubt that Giotto drew the circle as a painter naturally would draw it; that is to say, that he set the vellum upright on the wall or panel before him, and then steadying his arm firmly against his side, drew the circular line with one sweeping but firm revolution of his hand, holding the brush long. Such a feat as this is completely possible to a well-disciplined painter's hand, but utterly impossible to any other; and the circle so drawn was the most convincing proof Giotto could give of his decision of eye and perfectness of practice.

Still, even when thus understood, there is much in the anecdote very curious. Here is a painter requested by the head of the Church to execute certain religious paintings, and the only qualification for the task of which he deigns to demonstrate his possession is executive skill. Nothing is said, and nothing appears to be thought, of expression, or inven-

* At least Lord Lindsay seems to consider the evidence collected by Förster on this subject conclusive. *Christian Art*, vol. ii. p. 168.

tion, or devotional sentiment. Nothing is required but firmness of hand. And here arises the important question: Did Giotto know that this was all that was looked for by his religious patrons? and is there occult satire in the example of his art which he sends them?—or does the founder of sacred painting mean to tell us that he holds his own power to consist merely in firmness of hand, secured by long practice? I cannot satisfy myself on this point: but yet it seems to me that we may safely gather two conclusions from the words of the master, "It is enough, and more than enough." The first, that Giotto had indeed a profound feeling of the value of *precision* in all art; and that we may use the full force of his authority to press the truth, of which it is so difficult to persuade the hasty workmen of modern times, that the difference between right and wrong lies within the breadth of a line; and that the most perfect power and genius are shown by the accuracy which disdains error, and the faithfulness which fears it.

And the second conclusion is, that whatever Giotto's imaginative powers might be, he was proud to be a good *workman*, and willing to be considered by others only as such. There might lurk, as has been suggested, some satire in the message to the pope, and some consciousness in his own mind of faculties higher than those of draughtsmanship. I cannot tell how far these hidden feelings existed; but the more I see of living artists, and learn of departed ones, the more I am convinced that the highest strength of genius is generally marked by strange unconsciousness of its own modes of operation, and often by no small scorn of the best results of its exertion. The inferior mind intently watches its own processes, and dearly values its own produce; the master-mind is intent on other things than itself, and cares little for the fruits of a toil which it is apt to undertake rather as a law of life than a means of immortality. It will sing at a feast, or retouch an old play, or paint a dark wall, for its daily bread, anxious only to be honest in its fulfilment of its pledges or its duty, and careless that future ages will rank it among the gods.

I think it unnecessary to repeat here any other of the anecdotes commonly related of Giotto, as, separately taken, they are quite valueless. Yet much may be gathered from their general *tone*. It is remarkable that they are, almost without exception, records of good-humoured jests, involving or illustrating some point of practical good sense ; and by comparing this general colour of the reputation of Giotto with the actual character of his designs, there cannot remain the smallest doubt that his mind was one of the most healthy, kind, and active, that ever informed a human frame. His love of beauty was entirely free from weakness ; his love of truth untinged by severity ; his industry constant, without impatience ; his workmanship accurate, without formalism ; his temper serene, and yet playful ; his imagination exhaustless, without extravagance ; and his faith firm, without superstition. I do not know, in the annals of art, such another example of happy, practical, unerring, and benevolent power.

I am certain that this is the estimate of his character which must be arrived at by an attentive study of his works, and of the few data which remain respecting his life ; but I shall not here endeavour to give proof of its truth, because I believe the subject has been exhaustively treated by Rumohr and Förster, whose essays on the works and character of Giotto will doubtless be translated into English, as the interest of the English public in mediæval art increases. I shall therefore here only endeavour briefly to sketch the relation which Giotto held to the artists who preceded and followed him, a relation still imperfectly understood ; and then, as briefly, to indicate the general course of his labours in Italy, as far as may be necessary for understanding the value of the series in the Arena Chapel.

The art of Europe, between the fifth and thirteenth centuries, divides itself essentially into great branches, one springing from, the other grafted on, the old Roman stock. The first is the Roman art itself, prolonged in a languid and degraded condition, and becoming at last a mere formal system, centered at the feet of Eastern empire, and thence generally called Byzantine. The other is the barbarous and

incipient art of the Gothic nations, more or less coloured by Roman or Byzantine influence, and gradually increasing in life and power.

Generally speaking, the Byzantine art, although manifesting itself only in perpetual repetitions, becoming every day more cold and formal, yet preserved reminiscences of design originally noble, and traditions of execution originally perfect.

Generally speaking, the Gothic art, although becoming every day more powerful, presented the most ludicrous experiments of infantile imagination, and the most rude efforts of untaught manipulation.

Hence, if any superior mind arose in Byzantine art, it had before it models which suggested or recorded a perfection they did not themselves possess; and the superiority of the individual mind would probably be shown in a more sincere and living treatment of the subjects ordained for repetition by the canons of the schools.

In the art of the Goth, the choice of subject was unlimited, and the style of design so remote from all perfection, as not always even to point out clearly the direction in which advance could be made. The strongest minds which appear in that art are therefore generally manifested by redundance of imagination, and sudden refinement of touch, whether of pencil or chisel, together with unexpected starts of effort or flashes of knowledge in accidental directions, gradually forming various national styles.

Of these comparatively independent branches of art, the greatest is, as far as I know, the French sculpture of the thirteenth century. No words can give any idea of the magnificent redundance of its imaginative power, or of the perpetual beauty of even its smallest incidental designs. But this very richness of sculptural invention prevented the French from cultivating their powers of painting, except in illumination (of which art they were the acknowledged masters), and in glass-painting. Their exquisite gift of fretting their stone-work with inexhaustible wealth of sculpture, prevented their feeling the need of figure-design on coloured surfaces.

The style of architecture prevalent in Italy at the same pe-

riod, presented, on the contrary, large blank surfaces, which could only be rendered interesting by covering them with mosaic or painting.

The Italians were not at the time capable of doing this for themselves, and mosaicists were brought from Constantinople, who covered the churches of Italy with a sublime monotony of Byzantine traditions. But the Gothic blood was burning in the Italian veins; and the Florentines and Pisans could not rest content in the formalism of the Eastern splendour. The first innovator was, I believe, Giunta of Pisa, the second Cimabue, the third Giotto; the last only being a man of power enough to effect a complete revolution in the artistic principles of his time.

He, however, began, like his master Cimabue, with a perfect respect for his Byzantine models; and his paintings for a long time consisted only of repetitions of the Byzantine subjects, softened in treatment, enriched in number of figures, and enlivened in gesture. Afterwards he invented subjects of his own. The manner and degree of the changes which he at first effected could only be properly understood by actual comparison of his designs with the Byzantine originals;* but in default of the means of such a comparison, it may be generally stated that the innovations of Giotto consisted in the introduction, A, of gayer or lighter colours; B, of broader masses; and, C, of more careful imitation of nature than existed in the works of his predecessors.

A. *Greater lightness of colour.* This was partly in compliance with a tendency which was beginning to manifest itself even before Giotto's time. Over the whole of northern Europe, the colouring of the eleventh and early twelfth centuries

* It might not, I think, be a work unworthy of the Arundel Society, to collect and engrave in outline the complete series of these Byzantine originals of the subjects of the Arena Chapel, in order to facilitate this comparison. The Greek MSS. in the British Museum would, I think, be amply sufficient; the Harleian MS. numbered 1810 alone furnishing a considerable number of subjects, and especially a Death of the Virgin, with the St. John thrown into the peculiar and violent gesture of grief afterwards adopted by Giotto in the Entombment of the Arena Chapel.

had been pale: in manuscripts, principally composed of pale red, green, and yellow, blue being sparingly introduced (earlier still, in the eighth and ninth centuries, the letters had often been coloured with black and yellow only). Then, in the close of the twelfth and throughout the thirteenth century, the great system of perfect colour was in use; solemn and deep; composed strictly, in all its leading masses, of the colours revealed by God from Sinai as the noblest;—blue, purple, and scarlet, with gold (other hues, chiefly green, with white and black, being used in points or small masses, to relieve the main colours). In the early part of the fourteenth century the colours begin to grow paler; about 1330 the style is already completely modified; and at the close of the fourteenth century the color is quite pale and delicate.

I have not carefully examined the colouring of early Byzantine work; but it seems always to have been comparatively dark, and in manuscripts is remarkably so; Giotto's paler colouring, therefore, though only part of the great European system, was rendered notable by its stronger contrast with the Byzantine examples.

B. *Greater breadth of mass.* It had been the habit of the Byzantines to break up their draperies by a large number of minute folds. Norman and Romanesque sculpture showed much of the same character. Giotto melted all these folds into broad masses of colour; so that his compositions have sometimes almost a Titianesque look in this particular. This innovation was a healthy one, and led to very noble results when followed up by succeeding artists: but in many of Giotto's compositions the figures become ludicrously cumbrous, from the exceeding simplicity of the terminal lines, and massiveness of unbroken form. The manner was copied in illuminated manuscripts with great disadvantage, as it was unfavourable to minute ornamentation. The French never adopted it in either branch of art, nor did any other Northern school: minute and sharp folds of the robes remaining characteristic of Northern (more especially of Flemish and German) design down to the latest times, giving a great superiority to the French and Flemish illuminated work, and causing a pro-

portionate inferiority in their large pictorial efforts. Even Rubens and Vandyke cannot free themselves from a certain meanness and minuteness in disposition of drapery.

C. *Close imitation of nature.* In this one principle lay Giotto's great strength, and the entire secret of the revolution he effected. It was not by greater learning, not by the discovery of new theories of art, not by greater taste, nor by "ideal" principles of selection, that he became the head of the progressive schools of Italy. It was simply by being interested in what was going on around him, by substituting the gestures of living men for conventional attitudes, and portraits of living men for conventional faces, and incidents of every-day life for conventional circumstances, that he became great, and the master of the great. Giotto was to his contemporaries precisely what Millais is to *his* contemporaries,—a daring naturalist, in defiance of tradition, idealism, and formalism. The Giottesque movement in the fourteenth, and Pre-Raphaelite movement in the nineteenth centuries, are precisely similar in bearing and meaning: both being the protests of vitality against mortality, of spirit against letter, and of truth against tradition: and both, which is the more singular, literally links in one unbroken chain of feeling; for exactly as Niccola Pisano and Giotto were helped by the classical sculptures discovered in their time, the Pre-Raphaelites have been helped by the works of Niccola and Giotto at Pisa and Florence: and thus the fiery cross of truth has been delivered from spirit to spirit, over the dust of intervening generations.

But what, it may be said by the reader, is the use of the works of Giotto to *us?* They may indeed have been wonderful for their time, and of infinite use in that time; but since, after Giotto, came Leonardo and Correggio, what is the use of going back to the ruder art, and republishing it in the year 1854? Why should we fret ourselves to dig down to the root of the tree, when we may at once enjoy its fruit and foliage? I answer, first, that in all matters relating to human intellect, it is a great thing to have hold of the root: that at least we ought to see it, and taste it, and handle it; for it often hap

pens that the root is wholesome when the leaves, however fair, are useless or poisonous. In nine cases out of ten, the first expression of an idea is the most valuable: the idea may afterward be polished and softened, and made more attractive to the general eye; but the first expression of it has a freshness and brightness, like the flash of a native crystal compared to the lustre of glass that has been melted and cut. And in the second place, we ought to measure the value of art less by its executive than by its moral power. Giotto was not indeed one of the most accomplished painters, but he was one of the greatest men, who ever lived. He was the first master of his time, in architecture as well as in painting; he was the friend of Dante, and the undisputed interpreter of religious truth, by means of painting, over the whole of Italy. The works of such a man may not be the best to set before children in order to teach them drawing; but they assuredly should be studied with the greatest care by all who are interested in the history of the human mind.

One point more remains to be noticed respecting him. As far as I am aware, he never painted profane subjects. All his important existing works are exclusively devoted to the illustration of Christianity. This was not a result of his own peculiar feeling or determination; it was a necessity of the period. Giotto appears to have considered himself simply as a workman, at the command of any employer, for any kind of work, however humble. "In the sixty-third novel of Franco Sacchetti we read that a stranger, suddenly entering Giotto's study, threw down a shield, and departed, saying, 'Paint me my arms on that shield.' Giotto looking after him, exclaimed, 'Who is he? What is he? He says, 'Paint me my arms,' as if he was one of the BARDI. What arms does he bear?'" * But at the time of Giotto's eminence, art was never employed on a great scale except in the service of religion; nor has it ever been otherwise employed, except in declining periods. I do not mean to draw any severe conclusion from this fact; but it is a fact nevertheless, which ought to be very distinctly stated, and very carefully considered. All *progressive* art

* Notes to Rogers' *Italy*.

hitherto has been religious art; and commencements of the periods of decline are accurately marked, in illumination, by its employment on romances instead of psalters; and in painting, by its employment on mythology or profane history instead of sacred history. Yet perhaps I should rather have said, on *heathen mythology* instead of *Christian mythology;* for this latter term—first used, I believe, by Lord Lindsay—is more applicable to the subjects of the early painters than that of "sacred *history.*" Of all the virtues commonly found in the higher orders of human mind, that of a stern and just respect for truth seems to be the rarest; so that while self-denial, and courage, and charity, and religious zeal, are displayed in their utmost degrees by myriads of saints and heroes, it is only once in a century that a man appears whose word may be implicitly trusted, and who, in the relation of a plain fact, will not allow his prejudices or his pleasure to tempt him to some colouring or distortion of it. Hence the portions of sacred history which have been the constant subjects of fond popular contemplation have, in the lapse of ages, been encumbered with fictitious detail; and their various historians seem to have considered the exercise of their imagination innocent, and even meritorious, if they could increase either the vividness of conception or the sincerity of belief in their readers. A due consideration of that well-known weakness of the popular mind, which renders a statement credible in proportion to the multitude of local and circumstantial details which accompany it, may lead us to look with some indulgence on the errors, however fatal in their issue to the cause they were intended to advance, of those weak teachers, who thought the acceptance of their general statements of Christian doctrine cheaply won by the help of some simple (and generally absurd) inventions of detail respecting the life of the Virgin or the Apostles.

Indeed, I can hardly imagine the Bible to be ever read with true interest, unless, in our reading, we feel some longing for further knowledge of the minute incidents of the life of Christ, —for some records of those things, which "if they had been written every one," the world could not have contained the

books that should be written : and they who have once felt this thirst for further truth, may surely both conceive and pardon the earnest questioning of simple disciples (who knew not, as we do, how much had been indeed revealed), and measure with some justice the strength of the temptation which betrayed these teachers into adding to the word of Revelation. Together with this specious and subtle influence, we must allow for the instinct of imagination exerting itself in the acknowledged embellishment of beloved truths. If we reflect how much, even in this age of accurate knowledge, the visions of Milton have become confused in the minds of many persons with scriptural facts, we shall rather be surprised, that in an age of legends so little should be added to the Bible, than that occasionally we should be informed of important circumstances in sacred history with the collateral warning, "This Moses spake not of." *

More especially in the domain of painting, it is surprising to see how strictly the early workmen confined themselves to representations of the same series of scenes; how little of pictorial embellishment they usually added; and how, even in the positions and gestures of figures, they strove to give the idea rather of their having seen the *fact*, than imagined a picturesque treatment of it. Often, in examining early art, we mistake conscientiousness for servility, and attribute to the absence of invention what was indeed the result of the earnestness of faith.

Nor, in a merely artistical point of view, is it less important to note, that the greatest advance in power was made when painters had few subjects to treat. The day has perhaps come when genius should be shown in the discovery of perpetually various interest amidst the incidents of actual life; and the absence of inventive capacity is very assuredly proved by the narrow selection of subjects which commonly appear on the walls of our exhibitions. But yet it is to be always remembered, that more originality may be shown in giving in-

* These words are gravely added to some singular particulars respecting the life of Adam, related in a MS. of the sixteenth century preserved in the Herald's College.

terest to a well-known subject than in discovering a new one; that the greatest poets whom the world has seen have been contented to retouch and exalt the creations of their predecessors; and that the painters of the middle ages reached their utmost power by unweariedly treading a narrow circle of sacred subjects.

Nothing is indeed more notable in the history of art than the exact balance of its point of excellence, in all things, midway between servitude and license. Thus, in choice and treatment of subject, it became paralysed among the Byzantines, by being mercilessly confined to a given series of scenes, and to a given mode of representing them. Giotto gave it partial liberty and incipient life; by the artists who succeeded him the range of its scenery was continually extended, and the severity of its style slowly softened to perfection. But the range was still, in some degree, limited by the necessity of its continual subordination to religious purposes; and the style, though softened, was still chaste, and though tender, self-restrained. At last came the period of license: the artist chose his subjects from the lowest scenes of human life, and let loose his passions in their portraiture. And the kingdom of art passed away.

As if to direct us to the observation of this great law, there is a curious visible type of it in the progress of ornamentation in manuscripts, corresponding with the various changes in the higher branch of art. In the course of the 12th and early 13th centuries, the ornamentation, though often full of high feeling and fantasy, is sternly enclosed within limiting border-lines;—at first, severe squares, oblongs, or triangles. As the grace of the ornamentation advances, these border-lines are softened and broken into various curves, and the inner design begins here and there to overpass them. Gradually this emergence becomes more constant, and the lines which thus escape throw themselves into curvatures expressive of the most exquisite concurrence of freedom with self-restraint. At length the restraint vanishes, the freedom changes consequently into license, and the page is covered with exuberant, irregular, and foolish extravagances of leafage and line.

It only remains to be noticed, that the circumstances of the time at which Giotto appeared were peculiarly favourable to the development of genius; owing partly to the simplicity of the methods of practice, and partly to the naïveté with which art was commonly regarded. Giotto, like all the great painters of the period, was merely a travelling decorator of walls, at so much a day; having at Florence a *bottega*, or workshop, for the production and sale of small tempera pictures. There were no such things as "studios" in those days. An artist's "studies" were over by the time he was eighteen; after that he was a *lavoratore*, "labourer," a man who knew his business, and produced certain works of known value for a known price; being troubled with no philosophical abstractions, shutting himself up in no wise for the reception of inspirations; receiving, indeed, a good many, as a matter of course, —just as he received the sunbeams which came in at his window, the light which he worked by;—in either case, without mouthing about it, or much concerning himself as to the nature of it. Not troubled by critics either; satisfied that his work was well done, and that people would find it out to be well done; but not vain of it, nor more profoundly vexed at its being found fault with, than a good saddler would be by some one's saying his last saddle was uneasy in the seat. Not, on the whole, much molested by critics, but generally understood by the men of sense, his neighbours and friends, and permitted to have his own way with the walls he had to paint, as being, on the whole, an authority about walls; receiving at the same time a good deal of daily encouragement and comfort in the simple admiration of the populace, and in the general sense of having done good, and painted what no man could look upon without being the better for it.

Thus he went, a serene labourer, throughout the length and breadth of Italy. For the first ten years of his life, a shepherd; then a student, perhaps for five or six; then already in Florence, setting himself to his life's task; and called as a master to Rome when he was only twenty. There he painted the principal chapel of St. Peter's, and worked in mosaic also; no handicrafts, that had colour or form for their objects,

seeming unknown to him. Then returning to Florence, he painted Dante, about the year 1300,* the 35th year of Dante's life, the 24th of his own; and designed the façade of the Duomo, on the death of its former architect, Arnolfo. Some six years afterwards he went to Padua, there painting the chapel which is the subject of our present study, and many other churches. Thence south again to Assisi, where he painted half the walls and vaults of the great convent that stretches itself along the slopes of the Perugian hills, and various other minor works on his way there and back to Florence. Staying in his native city but a little while, he engaged himself in other tasks at Ferrara, Verona, and Ravenna, and at last at Avignon, where he became acquainted with Petrarch—working there for some three years, from 1324 to 1327;† and then passed rapidly through Florence and Orvieto on his way to Naples, where "he received the kindest welcome from the good king Robert. The king, ever partial to men of mind and genius, took especial delight in Giotto's society, and used frequently to visit him while working in the Castello dell' Uovo, taking pleasure in watching his pencil and listening to his discourse; 'and Giotto,' says Vasari, 'who had ever his repartee and bon-mot ready, held him there, fascinated at once with the magic of his pencil and pleasantry of his tongue.' We are not told the length of his sojourn at Naples, but it must have been for a considerable period, judging from the quantity of works he executed there. He had certainly returned to Florence in 1332." There he was immediately appointed "chief master" of the works of the Duomo, then in progress, "with a yearly salary of one hundred gold florins, and the privilege of citizenship." He designed the Campanile, in a more perfect form than that

* Lord Lindsay's evidence on this point (*Christian Art*, vol. ii. p. 174) seems quite conclusive. It is impossible to overrate the value of the work of Giotto in the Bargello, both for its own intrinsic beauty, and as being executed in this year, which is not only that in which the Divina Commedia opens, but, as I think, the culminating period in the history of the art of the middle ages.

† *Christian Art*, vol. ii. p. 242.

which now exists; for his intended spire, 150 feet in height, never was erected. He, however, modelled the bas-reliefs for the base of the building, and sculptured two of them with his own hand. It was afterwards completed, with the exception of the spire, according to his design; but he only saw its foundations laid, and its first marble story rise. He died at Florence, on the 8th of January, 1337, full of honour; happy, perhaps, in departing at the zenith of his strength, when his eye had not become dim, nor his natural force abated. He was buried in the cathedral, at the angle nearest his campanile; and thus the tower, which is the chief grace of his native city, may be regarded as his own sepulchral monument.

I may refer the reader to the close of Lord Lindsay's letter on Giotto,* from which I have drawn most of the particulars above stated, for a very beautiful sketch of his character and his art. Of the real rank of that art, in the abstract, I do not feel myself capable of judging accurately, having not seen his finest works (at Assisi and Naples), nor carefully studied even those at Florence. But I may be permitted to point out one or two peculiar characteristics in it which have always struck me forcibly.

In the first place, Giotto never finished highly. He was not, indeed, a loose or sketchy painter, but he was by no means a delicate one. His lines, as the story of the circle would lead us to expect, are always firm, but they are never fine. Even in his smallest tempera pictures the touch is bold and somewhat heavy: in his fresco work the handling is much broader than that of contemporary painters, corresponding somewhat to the character of many of the figures, representing plain, masculine kind of people, and never reaching any thing like the ideal refinement of the conceptions even of Benozzo Gozzoli, far less of Angelico or Francia. For this reason, the character of his painting is better expressed by bold wood-engravings than in general it is likely to be by any other means.

Again, he was a very noble colourist; and in his peculiar feeling for breadth of hue resembled Titian more than any

Christian Art, p. 260.

other of the Florentine school. That is to say, had he been born two centuries later, when the art of painting was fully known, I believe he would have treated his subjects much more like Titian than like Raphael; in fact, the frescoes of Titian in the chapel beside the church of St. Antonio at Padua, are, in all technical qualities, and in many of their conceptions, almost exactly what I believe Giotto would have done, had he lived in Titian's time. As it was, he of course never attained either richness or truth of colour; but in serene brilliancy he is not easily rivalled; invariably massing his hues in large fields, limiting them firmly, and then filling them with subtle gradation. He had the Venetian fondness for bars and stripes, not unfrequently casting barred colours obliquely across the draperies of an upright figure, from side to side (as very notably in the dress of one of the musicians who are playing to the dancing of Herodias' daughter, in one of his frescoes at Santa Croce); and this predilection was mingled with the truly mediæval love of *quartering.** The figure of the Madonna in the small tempera pictures in the Academy at Florence is always completely divided into two narrow segments by her dark-blue robe.

And this is always to be remembered in looking at any engravings from the works of Giotto; for the injury they sustain in being deprived of their colour is far greater than in the case of later designers. All works produced in the fourteenth century agree in being more or less decorative; they were intended in most instances to be subservient to architectural effect, and were executed in the manner best calculated to produce a striking impression when they were seen in a mass. The painted wall and the painted window were part and parcel of one magnificent whole; and it is as unjust to the work of Giotto, or of any contemporary artist, to take out a single feature from the series, and represent it in black and white on a separate page, as it would be to take out a compartment

* I use this heraldic word in an inaccurate sense, knowing no other that will express what I mean,—the division of the picture into quaint segments of alternating colour, more marked than any of the figure outlines.

of a noble coloured window, and engrave it in the same manner. What is at once refined and effective, if seen at the intended distance in unison with the rest of the work, becomes coarse and insipid when seen isolated and near ; and the more skilfully the design is arranged, so as to give full value to the colours which are introduced in it, the more blank and cold will it become when it is deprived of them.

In our modern art we have indeed lost sight of one great principle which regulated that of the middle ages, namely, that chiaroscuro and colour are incompatible in their highest degrees. Wherever chiaroscuro enters, colour must lose some of its brilliancy. There is no *shade* in a rainbow, nor in an opal, nor in a piece of mother-of-pearl, nor in a well-designed painted window ; only various hues of perfect colour. The best pictures, by subduing their colour and conventionalising their chiaroscuro, reconcile both in their diminished degrees ; but a perfect light and shade cannot be given without considerable loss of liveliness in colour. Hence the supposed inferiority of Tintoret to Titian. Tintoret is, in reality, the greater colourist of the two ; but he could not bear to falsify his light and shadow enough to set off his colour. Titian nearly strikes the exact mean between the painted glass of the 13th century and Rembrandt ; while Giotto closely approaches the system of painted glass, and hence his compositions lose grievously by being translated into black and white.

But even this chiaroscuro, however subdued, is not without a peculiar charm ; and the accompanying engravings possess a marked superiority over all that have hitherto been made from the works of this painter, in rendering this chiaroscuro, as far as possible, together with the effect of the local colours. The true appreciation of art has been retarded for many years by the habit of trusting to outlines as a sufficient expression of the sentiment of compositions ; whereas in all truly great designs, of whatever age, it is never the outline, but the disposition of the masses, whether of shade or colour, on which the real power of the work depends. For instance, in Plate III. (The Angel appears to Anna), the interest of the composition depends entirely upon the broad shadows which fill the

spaces of the chamber, and of the external passage in which the attendant is sitting. This shade explains the whole scene in a moment: gives prominence to the curtain and coverlid of the homely bed, and the rude chest and trestles which form the poor furniture of the house; and conducts the eye easily and instantly to the three figures, which, had the scene been expressed in outline only, we should have had to trace out with some care and difficulty among the pillars of the loggia and folds of the curtains. So also the relief of the faces in light against the dark sky is of peculiar value in the compositions No. X. and No. XII.

The *drawing* of Giotto is, of course, exceedingly faulty. His knowledge of the human figure is deficient; and this, the necessary drawback in all works of the period, occasions an extreme difficulty in rendering them faithfully in an engraving. For wherever there is good and legitimate drawing, the ordinary education of a modern draughtsman enables him to copy it with tolerable accuracy; but when once the true forms of nature are departed from, it is by no means easy to express *exactly* the error, and *no more than* the error, of his original. In most cases modern copyists try to modify or hide the weaknesses of the old art,—by which procedure they very often wholly lose its spirit, and only half redeem its defects; the results being, of course, at once false as representations, and intrinsically valueless. And just as it requires great courage and skill in an interpreter to speak out honestly all the rough and rude words of the first speaker, and to translate deliberately and resolutely, in the face of attentive men, the expressions of his weakness or impatience; so it requires at once the utmost courage and skill in a copyist to trace faithfully the failures of an imperfect master, in the front of modern criticism, and against the inborn instincts of his own hand and eye. And let him do the best he can, he will still find that the grace and life of his original are continually flying off like a vapour, while all the faults he has so diligently copied sit rigidly staring him in the face,—a terrible *caput mortuum*. It is very necessary that this should be well understood by the members of the Arundel Society, when they hear their en-

gravings severely criticised. It is easy to produce an agreeable engraving by graceful infidelities; but the entire endeavour of the draughtsmen employed by this society has been to obtain accurately the character of the original: and he who never proposes to himself to rise *above* the work he is copying, must most assuredly often fall beneath it. Such fall is the inherent and inevitable penalty on all absolute copyism; and wherever the copy is made with sincerity, the fall must be endured with patience. It will never be an utter or a degrading fall; that is reserved for those who, like vulgar translators, wilfully quit the hand of their master, and have no strength of their own.

Lastly. It is especially to be noticed that these works of Giotto, in common with all others of the period, are independent of all the inferior sources of pictorial interest. They never show the slightest attempt at imitative realisation: they are simple suggestions of ideas, claiming no regard except for the inherent value of the thoughts. There is no filling of the landscape with variety of scenery, architecture, or incident, as in the works of Benozzo Gozzoli or Perugino; no wealth of jewellery and gold spent on the dresses of the figures, as in the delicate labours of Angelico or Gentile da Fabriano. The background is never more than a few gloomy masses of rock, with a tree or two, and perhaps a fountain; the architecture is merely what is necessary to explain the scene; the dresses are painted sternly on the "heroic" principle of Sir Joshua Reynolds—that drapery is to be "drapery, and nothing more," —there is no silk, nor velvet, nor distinguishable material of any kind: the whole power of the picture is rested on the three simple essentials of painting—pure Colour, noble Form, noble Thought.

We moderns, educated in reality far more under the influence of the Dutch masters than the Italian, and taught to look for realisation in all things, have been in the habit of casting scorn on these early Italian works, as if their simplicity were the result of ignorance merely. When we know a little more of art in general, we shall begin to suspect that a man of Giotto's power of mind did not altogether suppose his

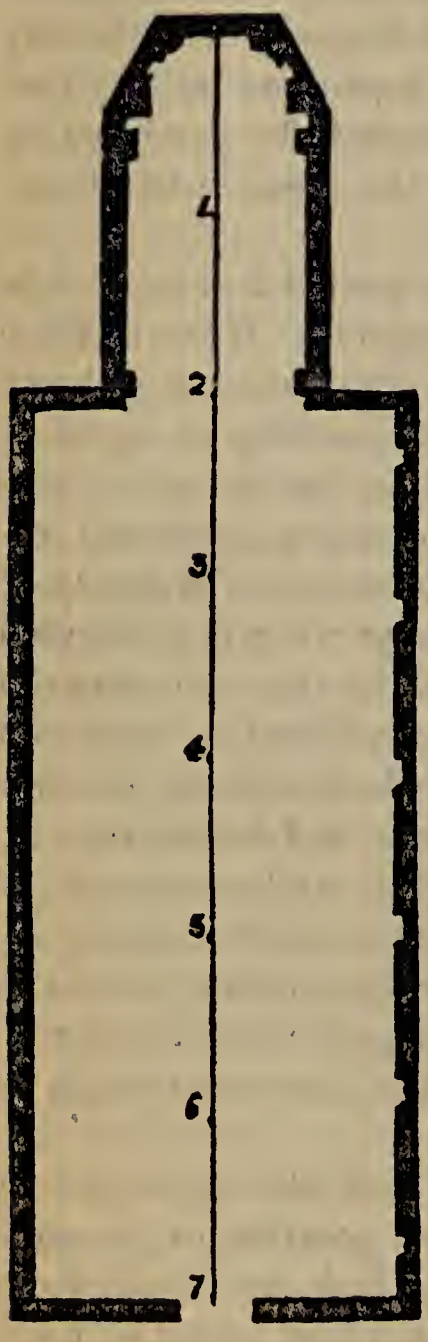
clusters of formal trees, or diminutive masses of architecture, to be perfect representations of the woods of Judea, or of the streets of Jerusalem : we shall begin to understand that there is a symbolical art which addresses the imagination, as well as a realist art which supersedes it ; and that the powers of contemplation and conception which could be satisfied or excited by these simple types of natural things, were infinitely more majestic than those which are so dependent on the completeness of what is presented to them as to be paralysed by an error in perspective, or stifled by the absence of atmosphere.

Nor is the healthy simplicity of the period less marked in the selection than in the treatment of subjects. It has in these days become necessary for the painter who desires popularity to accumulate on his canvas whatever is startling in aspect or emotion, and to drain, even to exhaustion, the vulgar sources of the pathetic. Modern sentiment, at once feverish and feeble, remains unawakened except by the violences of gaiety or gloom ; and the eye refuses to pause, except when it is tempted by the luxury of beauty, or fascinated by the excitement of terror. It ought not, therefore, to be without a respectful admiration that we find the masters of the fourteenth century dwelling on moments of the most subdued and tender feeling, and leaving the spectator to trace the under-currents of thought which link them with future events of mightier interest, and fill with a prophetic power and mystery scenes in themselves so simple as the meeting of a master with his herdsmen among the hills, or the return of a betrothed virgin to her house.

It is, however, to be remembered that this quietness in character of subject was much more possible to an early painter, owing to the connection in which his works were to be seen. A modern picture, isolated and portable, must rest all its claims to attention on its own actual subject : but the pictures of the early masters were nearly always parts of a consecutive and stable series, in which many were subdued, like the connecting passages of a prolonged poem, in order to enhance the value or meaning of others. The arrange-

ment of the subjects in the Arena Chapel is in this respect peculiarly skilful; and to that arrangement we must now direct our attention.

It was before noticed that the chapel was built between 1300 and 1306. The architecture of Italy in the beginning of the fourteenth century is always pure, and often severe; but this chapel is remarkable, even among the severest forms, for the absence of decoration. Its plan, seen in the marginal figure, is a pure oblong, with a narrow advanced tribune, terminating in a trilateral apse. Selvatico quotes from the German writer Stieglitz some curious observations on the apparent derivation of its proportions, in common with those of other buildings of the time, from the number of sides of its apse. Without entering into these particulars, it may be noted that the apse is just one-half the width of the body of the chapel, and that the length from the extremity of the tribune to the west end is just seven times the width of the apse. The whole of the body of the chapel was painted by Giotto; the walls and roof being entirely covered either with his figure-designs, or with various subordinate decorations connecting and enclosing them.



The woodcut opposite represents the arrangement of the frescoes on the sides, extremities, and roof of the chapel. The spectator is supposed to be looking from the western entrance towards the tribune, having on his right the south side, which is pierced by six tall windows, and on which the frescoes are therefore reduced in number. The north side is pierced by

no windows, and on it therefore the frescoes are continuous, lighted from the south windows. The several spaces num-

INTERIOR OF THE ARENA CHAPEL, PADUA, LOOKING EASTWARD.

bered 1 to 38 are occupied by a continuous series of subjects, representing the life of the Virgin and of Christ; the narrow panels below, marked *a*, *b*, *c*, &c., are filled by figures of the

cardinal virtues and their opponent vices: on the lunette above the tribune is painted a Christ in glory, and at the western extremity the Last Judgment. Thus the walls of the chapel are covered with a continuous meditative poem on the mystery of the Incarnation, the acts of Redemption, the vices and virtues of mankind as proceeding from their scorn or acceptance of that Redemption, and their final judgment.

The first twelve pictures of the series are exclusively devoted to the apocryphal history of the birth and life of the Virgin. This the Protestant spectator will observe, perhaps, with little favour, more especially as only two compartments are given to the ministry of Christ, between his Baptism and Entry into Jerusalem. Due weight is, however, to be allowed to Lord Lindsay's remark, that the legendary history of the Virgin was of peculiar importance in this chapel, as especially dedicated to her service; and I think also that Giotto desired to unite the series of compositions in one continuous action, feeling that to have enlarged on the separate miracles of Christ's ministry would have interrupted the onward course of thought. As it is, the mind is led from the first humiliation of Joachim to the Ascension of Christ in one unbroken and progressive chain of scenes; the ministry of Christ being completely typified by his first and last conspicuous miracle: while the very unimportance of some of the subjects, as for instance that of the Watching the Rods, is useful in directing the spectator rather to pursue the course of the narrative, than to pause in satisfied meditation upon any single incident. And it can hardly be doubted that Giotto had also a peculiar pleasure in dwelling on the circumstances of the shepherd life of the father of the Virgin, owing to its resemblance to that of his own early years.

The incidents represented in these first twelve paintings are recorded in the two apocryphal gospels known as the "Protevangelion" and "Gospel of St. Mary."* But on comparing

* It has always appeared strange to me, that ecclesiastical history should possess no more authentic records of the life of the Virgin, before the period at which the narrative of St. Luke commences, than these apocryphal gospels, which are as wretched in style as untrust-

the statements in these writings (which, by the by, are in nowise consistent with each other) with the paintings in the Arena Chapel, it appeared to me that Giotto must occasionally have followed some more detailed traditions than are furnished by either of them; seeing that of one or two subjects the apocryphal gospels gave no distinct or sufficient explanation. Fortunately, however, in the course of some other researches, I met with a manuscript in the British Museum (Harl. 3571,) containing a complete "History of the most Holy Family," written in Northern Italian of about the middle of the 14th century; and appearing to be one of the forms of the legend which Giotto has occasionally followed in preference to the statements of the Protevangelion. I have therefore, in illustration of the paintings, given, when it seemed useful, some portions of this manuscript; and these, with one or two verses of the commonly received accounts, will be found generally enough to interpret sufficiently the meaning of the painter.

The following complete list of the subjects will at once enable the reader to refer any of them to its place in the series, and on the walls of the building; and I have only now to remind him in conclusion, that within those walls the greatest painter and greatest poet of mediæval Italy held happy companionship during the time when the frescoes were executed. "It is not difficult," says the writer already so often quoted, Lord Lindsay, "gazing on these silent but eloquent walls, to repeople them with the group once, as we know, five hundred years ago, assembled within them: Giotto intent upon

worthy in matter; and are evidently nothing more than a collection, in rude imitation of the style of the Evangelists, of such floating traditions as became current among the weak Christians of the earlier ages, when their inquiries respecting the history of Mary were met by the obscurity under which the Divine will had veiled her humble person and character. There must always be something painful, to those who are familiar with the Scriptures, in reading these feeble and foolish mockeries of the manner of the inspired writers; but it will be proper, nevertheless, to give the exact words in which the scenes represented by Giotto were recorded to *him*.

his work, his wife Ciuta admiring his progress ; and Dante, with abstracted eye, alternately conversing with his friend, and watching the gambols of the children playing on the grass before the door."

SERIES OF SUBJECTS.

1. The Rejection of Joachim's Offering.
2. Joachim retires to the Sheepfold.
3. The Angel appears to Anna.
4. The Sacrifice of Joachim.
5. The Vision of Joachim.
6. The Meeting at the Golden Gate.
7. The Birth of the Virgin.
8. The Presentation of the Virgin.
9. The Rods are brought to the High Priest.
10. The Watching of the Rods.
11. The Betrothal of the Virgin.
12. The Virgin returns to her House.
13. The Angel Gabriel.
14. The Virgin Annunciate.
15. The Salutation.
16. The Angel appearing to the Shepherds.
17. The Wise Men's Offering.
18. The Presentation in the Temple.
19. The Flight into Egypt.
20. The Massacre of the Innocents.
21. The Young Christ in the Temple.
22. The Baptism of Christ.
23. The Marriage in Cana.
24. The Raising of Lazarus.
25. The Entry into Jerusalem.
26. The Expulsion from the Temple.
27. The Hiring of Judas.
28. The Last Supper.
29. The Washing of the Feet.
30. The Kiss of Judas.

31. Christ before Caiaphas.
32. The Scourging of Christ.
33. Christ bearing his Cross.
34. The Crucifixion.
35. The Entombment.
36. The Resurrection.
37. The Ascension.
38. The Descent of the Holy Spirit.

I.

THE REJECTION OF JOACHIM'S OFFERING.

"At that time, there was a man of perfect holiness, named Joachim, of the tribe of Juda, and of the city of Jerusalem. And this Joachim had in contempt the riches and honours of the world; and for greater despite to them, he kept his flocks, with his shepherds.

". . . And he, being so holy and just, divided the fruits which he received from his flocks into three parts: a third part—wool, and lambs, and such like—he gave to God, that is to say, to those who served God, and who ministered in the temple of God; another third part he gave to widows, orphans, and pilgrims; the remaining third he kept for himself and his family. And he persevering in this, God so multiplied and increased his goods that there was no man like him in the land of Israel. . . . And having come to the age of twenty years, he took to wife Anna, the daughter of Ysaya, of his own tribe, and of the lineage of David.

"This precious St. Anna had always persevered in the service of God with great wisdom and sincerity; . . . and having received Joachim for her husband, was subject to him, and gave him honour and reverence, living in the fear of God. And Joachim having lived with his wife Anna for twenty years, yet having no child, and there being a great solemnity in Jerusalem, all the men of the city went to offer in the temple of God, which Solomon had built; and Joachim

entering the temple with (incense ?) and other gifts to offer on the altar, and Joachim having made his offering, the minister of the temple, whose name was Issachar, threw Joachim's offering from off the altar, and drove Joachim out of the temple, saying, 'Thou, Joachim, art not worthy to enter into the temple, seeing that God has not added his blessing to you, as in your life you have had no seed.' Thus Joachim received a great insult in the sight of all the people; and he being all ashamed, returned to his house, weeping and lamenting most bitterly." (MS. Harl.)

The Gospel of St. Mary differs from this MS. in its statement of the respective cities of Joachim and Anna, saying that the family of the Virgin's father "was of Galilee and of the city of Nazareth, the family of her mother was of Bethlehem." It is less interesting in details; but gives a better, or at least more graceful, account of Joachim's repulse, saying that Issachar "despised Joachim and his offerings, and asked him why he, who had no children, would presume to appear among those who had: adding, that his offerings could never be acceptable to God, since he had been judged by Him unworthy to have children; the Scripture having said, Cursed is every one who shall not beget a male in Israel."

Giotto seems to have followed this latter account, as the figure of the high priest is far from being either ignoble or ungentle.

The temple is represented by the two most important portions of a Byzantine church; namely, the ciborium which covered the altar, and the pulpit or reading desk; with the low screen in front of the altar enclosing the part of the church called the "cancellum." Lord Lindsay speaks of the priest within this enclosure as "confessing a young man who kneels at his feet." It seems to me, rather, that he is meant to be accepting the offering of another worshipper, so as to mark the rejection of Joachim more distinctly.

II.

JOACHIM RETIRES TO THE SHEEPFOLD.

"Then Joachim, in the following night, resolved to separate himself from companionship; to go to the desert places among the mountains, with his flocks; and to inhabit those mountains, in order not to hear such insults. And immediately Joachim rose from his bed, and called about him all his servants and shepherds, and caused to be gathered together all his flocks, and goats, and horses, and oxen, and what other beasts he had, and went with them and with the shepherds into the hills; and Anna his wife remained at home disconsolate, and mourning for her husband, who had departed from her in such sorrow." (MS. Harl.)

"But upon inquiry, he found that all the righteous had raised up seed in Israel. Then he called to mind the patriarch Abraham,—how that God in the end of his life had given him his son Isaac: upon which he was exceedingly distressed, and would not be seen by his wife; but retired into the wilderness and fixed his tent there, and fasted forty days and forty nights, saying to himself, 'I will not go down to eat or drink till the Lord my God shall look down upon me; but prayer shall be my meat and drink.'" (Protevangelion, chap. i.)

Giotto seems here also to have followed the ordinary tradition, as he has represented Joachim retiring unattended,—but met by two of his shepherds, who are speaking to each other, uncertain what to do or how to receive their master. The dog hastens to meet him with joy. The figure of Joachim is singularly beautiful in its pensiveness and slow motion; and the ignobleness of the herdsmen's figures is curiously marked in opposition to the dignity of their master.

III.

THE ANGEL APPEARS TO ANNA.

"Afterwards the angel appeared to Anna his wife, saying, 'Fear not, neither think that which you see is a spirit. For I am that angel who hath offered up your prayers and alms before God, and am now sent to tell you that a daughter will be born unto you. . . . Arise, therefore, and go up to Jerusalem; and when you shall come to that which is called the Golden Gate (because it is gilt with gold), as a sign of what I have told you, you shall meet your husband, for whose safety you have been so much concerned.'" (Gospel of St. Mary, chap. iii. 1–7.)

The accounts in the Protevangelion and in the Harleian MS. are much expanded: relating how Anna feared her husband was dead, he having been absent from her five months; and how Judith, her maid, taunted her with her childlessness; and how, going then into her garden, she saw a sparrow's nest, full of young, upon a laurel-tree, and mourning within herself, said, "I am not comparable to the very beasts of the earth, for even they are fruitful before thee, O Lord. . . . I am not comparable to the very earth, for the earth produces its fruits to praise thee. Then the angel of the Lord stood by her," &c.

Both the Protevangelion and Harleian MS. agree in placing the vision in the garden; the latter adding, that she fled "into her chamber in great fear, and fell upon her bed, and lay as in a trance all that day and all that night, but did not tell the vision to her maid, because of her bitter answering." Giotto has deviated from both accounts in making the vision appear to Anna in her chamber, while the maid, evidently being considered an important personage, is at work in the passage. Apart from all reference to the legends, there is something peculiarly beautiful in the simplicity of Giotto's conception, and in the way in which he has shown the angel entering at the window, without the least endeavour to impress

our imagination by darkness, or light, or clouds, or any other accessory; as though believing that angels might appear anywhere, and any day, and to all men, as a matter of course, if we would ask them, or were fit company for them.

IV.

THE SACRIFICE OF JOACHIM.

The account of this sacrifice is only given clearly in the Harleian MS.; but even this differs from Giotto's series in the order of the visions, as the subject of the *next* plate is recorded first in this MS., under the curious heading, "*Disse Sancto Theofilo* como l'angelo de Dio aperse a Joachim lo qual li anuntia la nativita della vergene Maria;" while the record of this vision and sacrifice is headed, "Como l'angelo de Dio aparse *anchora* a Joachim." It then proceeds thus: "At this very moment of the day" (when the angel appeared to Anna), "there appeared a most beautiful youth (*unno belitissimo zovene*) among the mountains there, where Joachim was, and said to Joachim, 'Wherefore dost thou not return to thy wife?' And Joachim answered, 'These twenty years God has given me no fruit of her, wherefore I was chased from the temple with infinite shame. . . . And, as long as I live, I will give alms of my flocks to widows and pilgrims.' . . . And these words being finished, the youth answered, 'I am the angel of God who appeared to thee the other time for a sign; and appeared to thy wife Anna, who always abides in prayer, weeping day and night; and I have consoled her; wherefore I command thee to observe the commandments of God, and his will, which I tell you truly, that of thee shall be born a daughter, and that thou shalt offer her to the temple of God, and the Holy Spirit shall rest upon her, and her blessedness shall be above the blessedness of all virgins, and her holiness so great that human nature will not be able to comprehend it.'* . . .

* This passage in the old Italian of the MS. may interest some readers: "E complice queste parole lo zovene respoxe, dignando, Io son

"Then Joachim fell upon the earth, saying, 'My lord, I pray thee to pray God for me, and to enter into this my tabernacle, and bless me, thy servant.' The angel answered, 'We are all the servants of God: and know that my eating would be invisible, and my drinking could not be seen by all the men in the world; but of all that thou wouldest give to me, do thou make sacrifice to God.' Then Joachim took a lamb without spot or blemish . . . . ; and when he had made sacrifice of it, the angel of the Lord disappeared and ascended into heaven; and Joachim fell upon the earth in great fear, and lay from the sixth hour until the evening."

This is evidently nothing more than a very vapid imitation of the scriptural narrative of the appearances of angels to Abraham and Manoah. But Giotto has put life into it; and I am aware of no other composition in which so much interest and awe has been given to the literal "burnt sacrifice." In all other representations of such offerings which I remember, the interest is concentrated in the *slaying* of the victim. But Giotto has fastened on the *burning* of it; showing the white skeleton left on the altar, and the fire still hurtling up round it, typical of the Divine wrath, which is "as a consuming fire;" and thus rendering the sacrifice a more clear and fearful type not merely of the outward wounds and death of Christ, but of his soul-suffering. "All my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels." *

The hand of the Deity is seen in the heavens—the sign of the Divine Presence.

l'angelo de Dio, lo quale si te aparse l' altra fiada, in segno, e aparse a toa mulier Anna che sempre sta in oration plauzando di e note, e si lo consolada; unde io te comando che tu debie observare li comandimenti de Dio, ela soua volunta che io te dico veramente, che de la toa somenza insera una fiola, e questa offrila al templo de Dio, e lo Spirito santo reposera in ley, ela soa beatitudine sera sovera tute le altre verzene, ela soua santita sera si grande che natura humana non la pora comprendere."

* (Note by a friend):—"To me the most striking part of it is, that the skeleton is *entire* ('a bone of him shall not be broken'), and that the head stands up still looking to the skies: is it too fanciful to see a meaning in this?"

v.

THE ANGEL (RAPHAEL) APPEARS TO JOACHIM.

"Now Joachim being in this pain, the Lord God, Father of mercy, who abandons not his servants, nor ever fails to console them in their distresses, if they pray for his grace and pity, had compassion on Joachim, and heard his prayer, and sent the angel Raphael from heaven to earth to console him, and announce to him the nativity of the Virgin Mary. Therefore the angel Raphael appeared to Joachim, and comforted him with much peace, and foretold to him the birth of the Virgin in that glory and gladness, saying, 'God save you, O friend of God, O Joachim! the Lord has sent me to declare to you an everlasting joy, and a hope that shall have no end.' . . . And having finished these words, the angel of the Lord disappeared from him, and ascended into the heaven." (MS. Harl.)

The passage which I have omitted is merely one of the ordinary Romanist accounts of the immaculate conception of the Virgin, put into the form of prophecy. There are no sufficient details of this part of the legend either in the Protevangelion or Gospel of St. Mary; but it is quite clear that Giotto followed it, and that he has endeavoured to mark a distinction in character between the angels Gabriel and Raphael * in the two subjects,—the form of Raphael melting back into the heaven, and being distinctly recognised as angelic, while Gabriel appears invested with perfect humanity. It is interesting to observe that the shepherds, who of course are not supposed to see the form of the Angel (his manifestation being only granted to Joachim during his sleep), are yet evidently under the influence of a certain degree of awe and expectation, as being conscious of some presence other than they can perceive, while the animals are unconscious altogether.

* The MS. makes the angel Raphael the only messenger. Giotto clearly adopts the figure of Gabriel from the Protevangelion.

VI.

THE MEETING AT THE GOLDEN GATE.

"And Joachim went down with the shepherds, and Anna stood by the gate, and saw Joachim coming with the shepherds. And she ran, and hanging about his neck, said, 'Now I know that the Lord hath greatly blessed me.'" (Protevangelion, iv. 8, 9.)

This is one of the most celebrated of Giotto's compositions, and deservedly so, being full of the most solemn grace and tenderness. The face of St. Anna, half seen, is most touching in its depth of expression; and it is very interesting to observe how Giotto has enhanced its sweetness, by giving a harder and grosser character than is usual with him to the heads of the other two principal female figures (not but that this cast of feature is found frequently in the figures of somewhat earlier art), and by the rough and weather-beaten countenance of the entering shepherd. In like manner, the falling lines of the draperies owe a great part of their value to the abrupt and ugly oblongs of the horizontal masonry which adjoins them.

VII.

THE BIRTH OF THE VIRGIN.

"And Joachim said, 'Now I know that the Lord is propitious to me, and hath taken away all my sins.' And he went down from the temple of the Lord justified, and went to his own house.

"And when nine months were fulfilled to Anna, she brought forth, and said to the midwife, 'What have I brought forth?' And she told her, a girl.

"Then Anna said, 'The Lord hath this day magnified my soul.' And she laid her in the bed." (Protevangelion, v. 4–8.)

The composition is very characteristic of Giotto in two re-

spects: first, in its natural homeliness and simplicity (in older designs of the same subject the little Madonna is represented as born with a golden crown on her head); and secondly, in the smallness of the breast and head of the sitting figure on the right,—a fault of proportion often observable in Giotto's figures of children or young girls.

For the first time, also, in this series, we have here two successive periods of the scene represented simultaneously, the babe being painted twice. This practice was frequent among the early painters, and must necessarily become so wherever painting undertakes the task of lengthened narrative. Much absurd discussion has taken place respecting its propriety; the whole question being simply whether the human mind can or cannot pass from the contemplation of one event to that of another, without reposing itself on an intermediate gilt frame.

VIII.

THE PRESENTATION OF THE VIRGIN.

"And when three years were expired, and the time of her weaning complete, they brought the Virgin to the temple of the Lord with offerings.

"And there were about the temple, according to the fifteen Psalms of Degrees, fifteen stairs to ascend.

"The parents of the blessed Virgin and infant Mary put her upon one of these stairs; but while they were putting off their clothes in which they had travelled, in the meantime, the Virgin of the Lord in such a manner went up all the stairs, one after another, without the help of any one to lead her or lift her, that any one would have judged from hence that she was of perfect age." (Gospel of St. Mary, iv. 1–6.)

There seems nothing very miraculous in a child's walking up stairs at three years old; but this incident is a favourite one among the Roman-Catholic painters of every period: generally, however, representing the child as older than in the legend, and dwelling rather on the solemn feeling with which

she presents herself to the high-priest, than on the mere fact of her being able to walk alone. Giotto has clearly regarded the incident entirely in this light; for St. Anna touches the child's arm as if to support her; so that the so-called miraculous walking is not even hinted at.

Lord Lindsay particularly notices that the Virgin is "a dwarf woman instead of a child; the delineation of childhood was one of the latest triumphs of art." Even in the time of those latest triumphs, however, the same fault was committed in another way; and a boy of eight or ten was commonly represented—even by Raffaelle himself—as a dwarf Hercules, with all the gladiatorial muscles already visible in stunted rotundity. Giotto probably felt he had not power enough to give dignity to a child of three years old, and intended the womanly form to be rather typical of the Virgin's advanced mind, than an actual representation of her person.

IX.

THE RODS ARE BROUGHT TO THE HIGH-PRIEST.

"Then he (the high-priest) appointed that all the men of the house and family of David who were marriageable, and not married, should bring their several rods to the altar. And out of whatsoever person's rod, after it was brought, a flower should bud forth, and on the top of it the Spirit of the Lord should sit in the appearance of a dove, he should be the man to whom the Virgin should be given, and be betrothed to her." (Gospel of St. Mary, v. 16, 17.)

There has originally been very little interest in this composition; and the injuries which it has suffered have rendered it impossible for the draughtsman to distinguish the true folds of the draperies amidst the defaced and worn colours of the fresco, so that the character of the central figure is lost. The only points requiring notice are, first, the manner in which St. Joseph holds his rod, depressing and half-concealing it,*

* In the next chapter, it is said that "Joseph drew back his rod when every one else presented his."

while the other suitors present theirs boldly; and secondly, the graceful though monotonous grouping of the heads of the crowd behind him. This mode of rendering the presence of a large multitude, showing only the crowns of the heads in complicated perspective, was long practised in mosaics and illuminations before the time of Giotto, and always possesses a certain degree of sublimity in its power of suggesting perfect unity of feeling and movement among the crowd.

X.

THE WATCHING OF THE RODS AT THE ALTAR.

"After the high-priest had received their rods, he went into the temple to pray.

"And when he had finished his prayer, he took the rods and went forth and distributed them; and there was no miracle attended them.

"The last rod was taken by Joseph; and, behold, a dove proceeded out of the rod, and flew upon the head of Joseph." (Protevangelion, viii. 9–11.)

This is among the least graceful designs of the series; though the clumsiness in the contours of the leading figures is indeed a fault which often occurs in the painter's best works, but it is here unredeemed by the rest of the composition. The group of the suitors, however, represented as waiting at the outside of the temple, is very beautiful in its earnestness, more especially in the passionate expression of the figure in front. It is difficult to look long at the picture without feeling a degree of anxiety, and strong sympathy with the silent watching of the suitors; and this is a sign of no small power in the work. The head of Joseph is seen far back on the extreme left; thus indicating by its position his humility, and desire to withdraw from the trial.

XI.

THE BETROTHAL OF THE VIRGIN.

There is no distinct notice of this event in the apocryphal Gospel: the traditional representation of it is nearly always more or less similar. Lord Lindsay's account of the composition before us is as follows:

"The high-priest, standing in front of the altar, joins their hands; behind the Virgin stand her bridesmaids; behind St. Joseph the unsuccessful suitors, one of whom steps forward to strike him, and another breaks his rod on his knee. Joseph bears his own rod, on the flower of which the Holy Spirit rests in the semblance of a dove."

The development of this subject by Perugino (for Raffaelle's picture in the Brera is little more than a modified copy of Perugino's, now at Caen,) is well known; but notwithstanding all its beauty, there is not, I think, any thing in the action of the disappointed suitors so perfectly true or touching as that of the youth breaking his rod in this composition of Giotto's; nor is there among any of the figures the expression of solemn earnestness and intentness on the event which is marked among the attendants here, and in the countenances of the officiating priests.

XII.

THE VIRGIN MARY RETURNS TO HER HOUSE.

"Accordingly, the usual ceremonies of betrothing being over, he (Joseph) returned to his own city of Bethlehem to set his house in order, and to make the needful provisions for the marriage. But the Virgin of the Lord, Mary, with seven other virgins of the same age, who had been weaned at the same time, and who had been appointed to attend her by the

priest, returned to her parents' house in Galilee." (Gospel of St. Mary, vi. 6, 7.)

Of all the compositions in the Arena Chapel I think this the most characteristic of the noble time in which it was done. It is not so notable as exhibiting the mind of Giotto, which is perhaps more fully seen in subjects representing varied emotion, as in the simplicity and repose which were peculiar to the compositions of the early fourteenth century. In order to judge of it fairly, it ought first to be compared with any classical composition—with a portion, for instance, of the Elgin frieze,—which would instantly make manifest in it a strange seriousness and dignity and slowness of motion, resulting chiefly from the excessive simplicity of all its terminal lines. Observe, for instance, the pure wave from the back of the Virgin's head to the ground; and again, the delicate swelling line along her shoulder and left arm, opposed to the nearly unbroken fall of the drapery of the figure in front. It should then be compared with an Egyptian or Ninevite series of figures, which, by contrast, would bring out its perfect sweetness and grace, as well as its variety of expression: finally, it should be compared with any composition subsequent to the time of Raffaelle, in order to feel its noble freedom from pictorial artifice and attitude. These three comparisons cannot be made carefully without a sense of profound reverence for the national spirit * which could produce a design so majestic, and yet remain content with one so simple.

The small *loggia* of the Virgin's house is noticeable, as being different from the architecture introduced in the other pictures, and more accurately representing the Italian Gothic of the dwelling-house of the period. The arches of the windows have no capitals; but this omission is either to save time, or to prevent the background from becoming too conspicuous. All the real buildings designed by Giotto have the capital completely developed.

* *National*, because Giotto's works are properly to be looked on as the *fruit* of their own age, and the *food* of that which followed.

XIII.

THE ANNUNCIATION.—THE ANGEL GABRIEL.

This figure is placed on one side of the arch at the east end of the body of the chapel; the corresponding figure of the Virgin being set on the other side. It was a constant practice of the mediæval artists thus to divide this subject; which, indeed, was so often painted, that the meaning of the separated figures of the Angel and Mary was as well understood as when they were seen in juxtaposition. Indeed, on the two sides of this arch they would hardly be considered as separated, since very frequently they were set to answer to each other from the opposite extremities of a large space of architecture.*

The figure of the Angel is notable chiefly for its serenity, as opposed to the later conceptions of the scene, in which he sails into the chamber upon the wing, like a stooping falcon.

The building above is more developed than in any other of the Arena paintings; but it must always remain a matter of question, why so exquisite a designer of architecture as Giotto should introduce forms so harsh and meagre into his backgrounds. Possibly he felt that the very faults of the architecture enhanced the grace and increased the importance of the figures; at least, the proceeding seems to me inexplicable on any other theory.†

XIV.

THE ANNUNCIATION.—THE VIRGIN MARY.

Vasari, in his notice of one of Giotto's Annunciations, praises him for having justly rendered the *fear* of the Virgin at the address of the Angel. If he ever treated the subject

* As, for instance, on the two opposite angles of the façade of the Cathedral of Rheims.

† (Note by a friend:) "I suppose you will not admit as an explanation, that he had not yet turned his mind to architectural composition, the Campanile being some thirty years later?"

in such a manner, he departed from all the traditions of his time; for I am aware of no painting of this scene, during the course of the thirteenth and following centuries, which does not represent the Virgin as perfectly tranquil, receiving the message of the Angel in solemn thought and gentle humility, but without a shadow of fear. It was reserved for the painters of the sixteenth and seventeenth centuries to change angelic majesty into reckless impetuosity, and maiden meditation into panic dread.

The face of the Virgin is slightly disappointing. Giotto never reached a very high standard of beauty in feature; depending much on distant effect in all his works, and therefore more on general arrangement of colour and sincerity of gesture, than on refinement of drawing in the countenance.

XV.

THE SALUTATION.

This picture, placed beneath the figure of the Virgin Annunciate at the east end of the chapel, and necessarily small, (as will be seen by the plan), in consequence of the space occupied by the arch which it flanks, begins the second or lower series of frescoes; being, at the same time, the first of the great chain of more familiar subjects, in which we have the power of comparing the conceptions of Giotto not only with the designs of earlier ages, but with the efforts which subsequent masters have made to exalt or vary the ideas of the principal scenes in the life of the Virgin and of Christ. The two paintings of the Angel Gabriel and the Virgin Annunciate hardly provoke such a comparison, being almost statue-like in the calm subjection of all dramatic interest to the symmetrical dignity and beauty of the two figures, leading, as they do, the whole system of the decoration of the chapel; but this of the Salutation is treated with no such reference to the architecture, and at once challenges comparison with the works of later masters.

Nor is the challenge feebly maintained. I have no hesitation in saying, that, among all the renderings of this scene which now exist, I remember none which gives the pure depth and plain facts of it so perfectly as this of Giotto's. Of majestic women bowing themselves to beautiful and meek girls, both wearing gorgeous robes, in the midst of lovely scenery, or at the doors of Palladian palaces, we have enough; but I do not know any picture which seems to me to give so truthful an idea of the action with which Elizabeth and Mary must actually have met,—which gives so exactly the way in which Elizabeth would stretch her arms, and stoop and gaze into Mary's face, and the way in which Mary's hand would slip beneath Elizabeth's arms, and raise her up to kiss her. I know not any Elizabeth so full of intense love, and joy, and humbleness; hardly any Madonna in which tenderness and dignity are so quietly blended. She not less humble, and yet accepting the reverence of Elizabeth as her appointed portion, saying, in her simplicity and truth, "He that is mighty hath magnified me, and holy is His name." The longer that this group is looked upon, the more it will be felt that Giotto has done well to withdraw from it nearly all accessories of landscape and adornment, and to trust it to the power of its own deep expression. We may gaze upon the two silent figures until their silence seems to be broken, and the words of the question and reply sound in our ears, low, as if from far away:

"Whence is this to me, that the Mother of my Lord should come to me?"

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

XVI.

THE NATIVITY.

I am not sure whether I shall do well or kindly in telling the reader any thing about this beautiful design. Perhaps the less he knows about early art or early traditions, the more

deeply he will feel its purity and truth ; for there is scarcely an incident here, or anything in the manner of representing the incidents, which is not mentioned or justified in Scripture. The bold hilly background reminds us that Bethlehem was in the hill-country of Judah. But it may seem to have two purposes besides this literal one : the first, that it increases the idea of *exposure* and loneliness in the birth of Christ ; the second, that the masses of the great hills, with the angels floating round them in the horizontal clouds, may in some sort represent to our thoughts the power and space of that heaven and earth whose Lord is being laid in the manger-cradle.

There is an exquisite truth and sweetness in the way the Virgin turns upon the couch, in order herself to assist in laying the Child down. Giotto is in this exactly faithful to the scriptural words : "*She* wrapped the Child in swaddling-clothes, and *laid* Him in a manger." Joseph sits beneath in meditation ; above, the angels, all exulting, and, as it were, confused with joy, flutter and circle in the air like birds,—three looking up to the Father's throne with praise and thankfulness, one stooping to adore the Prince of Peace, one flying to tell the shepherds. There is something to me peculiarly affecting in this disorder of theirs ; even angels, as it were, breaking their ranks with wonder, and not knowing how to utter their gladness and passion of praise. There is noticeable here, as in all works of this early time, a certain confidence in the way in which the angels trust to their wings, very characteristic of a period of bold and simple conception. Modern science has taught us that a wing cannot be anatomically joined to a shoulder ; and in proportion as painters approach more and more to the scientific, as distinguished from the contemplative state of mind, they put the wings of their angels on more timidly, and dwell with greater emphasis upon the human form, and with less upon the wings, until these last become a species of decorative appendage,—a mere *sign* of an angel. But in Giotto's time an angel was a complete creature, as much believed in as a bird ; and the way in which it would or might cast itself into the air, and lean hither and thither upon its plumes, was as naturally apprehended as the manner of flight of a chough

or a starling. Hence Dante's simple and most exquisite synonym for angel, "Bird of God;" and hence also a variety and picturesqueness in the expression of the movements of the heavenly hierarchies by the earlier painters, ill replaced by the powers of foreshortening, and throwing naked limbs into fantastic positions, which appear in the cherubic groups of later times.

It is needless to point out the frank association of the two events,—the Nativity, and appearance of the Angel to the Shepherds. They are constantly thus joined; but I do not remember any other example in which they are joined so boldly. Usually the shepherds are seen in the distance, or are introduced in some ornamental border, or other inferior place. The view of painting as a mode of suggesting relative or consecutive thoughts, rather than a realisation of any one scene, is seldom so fearlessly asserted, even by Giotto, as here, in placing the flocks of the shepherds at the foot of the Virgin's bed.

This bed, it will be noticed, is on a shelf of rock. This is in compliance with the idea founded on the Protevangelion and the apocryphal book known as the Gospel of Infancy, that our Saviour was born in a cave, associated with the scriptural statement that He was laid in a manger, of which the apocryphal gospels do not speak.

The vain endeavour to exalt the awe of the moment of the Saviour's birth has turned, in these gospels, the outhouse of the inn into a species of subterranean chapel, full of incense and candles. "It was after sunset, when the old woman (the midwife), and Joseph with her, reached the cave; and they both went into it. And behold, it was all filled with light, greater than the light of lamps and candles, and greater than the light of the sun itself." (Infancy, i. 9.) "Then a bright cloud overshadowed the cave, and the midwife said: This day my soul is magnified." (Protevangelion, xiv. 10.) The thirteenth chapter of the Protevangelion is, however, a little more skilful in this attempt at exaltation. "And leaving her and his sons in the cave, Joseph went forth to seek a Hebrew midwife in the village of Bethlehem. But as I was going, said

Joseph, I looked up into the air, and I saw the clouds astonished, and the fowls of the air stopping in the midst of their flight. And I looked down towards the earth and saw a table spread, and working-people sitting around it; but their hands were on the table, and they did not move to eat. But all their faces were fixed upwards." (Protevangelion, xiii. 1–7.)

It would, of course, be absurd to endeavor to institute any comparison between the various pictures of this subject, innumerable as they are; but I must at least deprecate Lord Lindsay's characterising this design of Giotto's merely as the "Byzantine composition." It contains, indeed, nothing more than the materials of the Byzantine composition; but I know no Byzantine Nativity which at all resembles it in the grace and life of its action. And, for full a century after Giotto's time, in northern Europe, the Nativity was represented in a far more conventional manner than this;—usually only the heads of the ox and ass are seen, and they are arranging, or holding with their mouths, the drapery of the couch of the Child, who is not being laid in it by the Virgin, but raised upon a kind of tablet high above her in the centre of the group. All these early designs, without exception, however, agree in expressing a certain degree of languor in the figure of the Virgin, and in making her recumbent on the bed. It is not till the fifteenth century that she is represented as exempt from suffering, and immediately kneeling in adoration before the Child.

XVII.

THE WISE MEN'S OFFERING.

This is a subject which has been so great a favourite with the painters of later periods, and on which so much rich incidental invention has been lavished, that Giotto's rendering of it cannot but be felt to be barren. It is, in fact, perhaps the least powerful of all the series; and its effect is further marred by what Lord Lindsay has partly noted, the appear-

ance—perhaps accidental, but if so, exceedingly unskilful—of matronly corpulence in the figure of the Madonna. The unfortunate failure in the representation of the legs and chests of the camels, and the awkwardness of the attempt to render the action of kneeling in the foremost king, put the whole composition into the class—not in itself an uninteresting one—of the slips or shortcomings of great masters. One incident in it only is worth observing. In other compositions of this time, and in many later ones, the kings are generally presenting their offerings themselves, and the Child takes them in His hand, or smiles at them. The painters who thought this an undignified conception left the presents in the hands of the attendants of the Magi. But Giotto considers how presents would be received by an actual king; and as what has been offered to a monarch is delivered to the care of his attendants, Giotto puts a waiting angel to receive the gifts, as not worthy to be placed in the hands of the Infant.

XVIII.

THE PRESENTATION IN THE TEMPLE.

This design is one of those which are peculiarly characteristic of Giotto as the head of the Naturalisti.* No painter before his time would have dared to represent the Child Jesus as desiring to quit the arms of Simeon, or the Virgin as in some sort interfering with the prophet's earnest contemplation of the Child by stretching her arms to receive Him. The idea is evidently a false one, quite unworthy of the higher painters of the religious school; and it is a matter of peculiar interest to see what must have been the strength of Giotto's love of plain facts, which could force him to stoop so low in the conception of this most touching scene. The Child does not, it will be observed, merely stretch its arm to the Madonna, but is even struggling to escape, violently raising the

* See account of his principles above, p. 17, head C.

left foot. But there is another incident in the composition, witnessing as notably to Giotto's powerful grasp of all the facts of his subject as this does to his somewhat hard and plain manner of grasping them ;—I mean the angel approaching Simeon, as if with a message. The peculiar interest of the Presentation is for the most part inadequately represented in painting, because it is impossible to imply the fact of Simeon's having waited so long in the hope of beholding his Lord, or to inform the spectator of the feeling in which he utters the song of hope fulfilled. Giotto has, it seems to me, done all that he could to make us remember this peculiar meaning of the scene ; for I think I cannot be deceived in interpreting the flying angel, with its branch of palm or lily, to be the Angel of Death, sent in visible fulfilment of the thankful words of Simeon : "Lord, now lettest Thou Thy servant depart in peace." The figure of Anna is poor and uninteresting ; that of the attendant, on the extreme left, very beautiful, both in its drapery and in the severe and elevated character of the features and head-dress.

XIX.

THE FLIGHT INTO EGYPT.

Giotto again shows, in his treatment of this subject, a juster understanding of the probable facts than most other painters. It becomes the almost universal habit of later artists to regard the flight as both sudden and secret, undertaken by Joseph and Mary, unattended, in the dawn of the morning, or "by night," so soon as Joseph had awaked from sleep. (Matt. ii. 14.) Without a continuous miracle, which it is unnecessary in this case to suppose, such a lonely journey would have been nearly impracticable. Nor was instant flight necessary ; for Herod's order for the massacre could not be issued until he had been convinced, by the protracted absence of the Wise Men, that he was "mocked of them." In all probability the exact nature and extent of the danger was revealed to Joseph ;

and he would make the necessary preparations for his journey with such speed as he could, and depart "by night" indeed, but not in the instant of awakening from his dream. The ordinary impression seems to have been received from the words of the Gospel of Infancy: "Go into Egypt *as soon as the cock crows.*" And the interest of the flight is rendered more thrilling, in late compositions, by the introduction of armed pursuers. Giotto has given a far more quiet, deliberate, and probable character to the whole scene, while he has fully marked the fact of divine protection and command in the figure of the guiding angel. Nor is the picture less interesting in its marked expression of the night. The figures are all distinctly seen, and there is no broad distribution of the gloom; but the vigorous blackness of the dress of the attendant who holds the bridle, and the scattered glitter of the lights on the Madonna's robe, are enough to produce the required effect on the mind.

The figure of the Virgin is singularly dignified: the broad and severe curves traced by the hem and deepest folds of her dress materially conducing to the nobleness of the group. The Child is partly sustained by a band fastened round the Madonna's neck. The quaint and delicate pattern on this band, together with that of the embroidered edges of the dress, is of great value in opposing and making more manifest the severe and grave outlines of the whole figure, whose impressiveness is also partly increased by the rise of the mountain just above it, like a tent. A vulgar composer would have moved this peak to the right or left, and lost its power.

This mountain background is also of great use in deepening the sense of gloom and danger on the desert road. The trees represented as growing on the heights have probably been rendered indistinct by time. In early manuscripts such portions are invariably those which suffer most; the green (on which the leaves were once drawn with dark colours) mouldering away, and the lines of drawing with it. But even in what is here left there is noticeable more careful study of the distinction between the trees with thick spreading foliage, the

group of two with light branches and few leaves, and the tree stripped and dead at the bottom of the ravine, than an historical painter would now think it consistent with his dignity to bestow.

XX.

MASSACRE OF THE INNOCENTS.

Of all the series, this composition is the one which exhibits most of Giotto's weaknesses. All early work is apt to fail in the rendering of violent action : but Giotto is, in this instance, inferior not only to his successors, but to the feeblest of the miniature-painters of the thirteenth century ; while his imperfect drawing is seen at its worst in the nude figures of the children. It is, in fact, almost impossible to understand how any Italian, familiar with the eager gesticulations of the lower orders of his countrywomen on the smallest points of dispute with each other, should have been incapable of giving more adequate expression of true action and passion to the group of mothers ; and, if I were not afraid of being accused of special pleading, I might insist at some length on a dim faith of my own, that Giotto thought the actual agony and strivings of the probable scene unfit for pictorial treatment, or for common contemplation ; and that he chose rather to give motionless types and personifications of the soldiers and women, than to use his strength and realistic faculty in bringing before the vulgar eye the unseemly struggle or unspeakable pain. The formal arrangement of the heap of corpses in the centre of the group ; the crowded standing of the mothers, as in a choir of sorrow ; the actual presence of Herod, to whom some of them appear to be appealing,—all seem to me to mark this intention ; and to make the composition only a symbol or shadow of the great deed of massacre, not a realisation of its visible continuance at any moment. I will not press this conjecture ; but will only add, that if it be so, I think Giotto was perfectly right ; and that a picture thus conceived might have been deeply impressive, had it been more successfully exe-

cuted; and a calmer, more continuous, comfortless grief expressed in the countenances of the women. Far better thus, than with the horrible analysis of agony, and detail of despair, with which this same scene, one which ought never to have been made the subject of painting at all, has been gloated over by artists of more degraded times.

XXI.

THE YOUNG CHRIST IN THE TEMPLE.

This composition has suffered so grievously by time, that even the portions of it which remain are seen to the greatest disadvantage. Little more than various conditions of scar and stain can be now traced, where were once the draperies of the figures in the shade, and the suspended garland and arches on the right hand of the spectator; and in endeavouring not to represent more than there is authority for, the draughtsman and engraver have necessarily produced a less satisfactory plate than most others of the series. But Giotto has also himself fallen considerably below his usual standard. The faces appear to be cold and hard; and the attitudes are as little graceful as expressive either of attention or surprise. The Madonna's action, stretching her arms to embrace her Son, is pretty; but, on the whole, the picture has no value; and this is the more remarkable, as there were fewer precedents of treatment in this case than in any of the others; and it might have been anticipated that Giotto would have put himself to some pains when the field of thought was comparatively new. The subject of Christ teaching in the Temple rarely occurs in manuscripts; but all the others were perpetually repeated in the service-books of the period.

XXII.

THE BAPTISM OF CHRIST.

This is a more interesting work than the last ; but it is also gravely and strangely deficient in power of entering into the subject ; and this, I think, is common with nearly all efforts that have hitherto been made at its representation. I have never seen a picture of the Baptism, by any painter whatever, which was not below the average power of the painter ; and in this conception of Giotto's, the humility of St. John is entirely unexpressed, and the gesture of Christ has hardly any meaning: it neither is in harmony with the words, "Suffer it to be so now," which must have been uttered before the moment of actual baptism, nor does it in the slightest degree indicate the sense in the Redeemer of now entering upon the great work of His ministry. In the earlier representations of the subject, the humility of St. John is never lost sight of ; there will be seen, for instance, an effort at expressing it by the slightly stooping attitude and bent knee, even in the very rude design given in outline on the opposite page. I have thought it worth while to set before the reader in this outline one example of the sort of traditional representations which were current throughout Christendom before Giotto arose. This instance is taken from a large choir-book, probably of French, certainly of Northern execution, towards the close of the thirteenth century ;* and it is a very fair average example of the manner of design in the illuminated work of the period. The introduction of the scroll, with the legend, "This is My beloved Son," is both more true to the scriptural words, "Lo, a voice from heaven," and more reverent, than Giotto's introduction of the visible figure, as a type of the First Person of the Trinity. The boldness with which this type is introduced increases precisely as the religious sentiment of art decreases ; in the fifteenth century it becomes utterly revolting.

* The exact date, 1290, is given in the title-page of the volume.

I have given this woodcut for another reason also: to explain more clearly the mode in which Giotto deduced the strange form which he has given to the stream of the Jordan.

In the earlier Northern works it is merely a green wave, rising to the Saviour's waist, as seen in the woodcut. Giotto, for the sake of getting standing-ground for his figures, gives

shores to this wave, retaining its swelling form in the centre,—a very painful and unsuccessful attempt at reconciling typical drawing with laws of perspective. Or perhaps it is less to be regarded as an effort at progress, than as an awkward combination of the Eastern and Western types of the Jordan. In the difference between these types there is matter of some interest. Lord Lindsay, who merely characterises this work of Giotto's as "the Byzantine composition," thus describes the usual Byzantine manner of representing the Baptism:

"The Saviour stands immersed to the middle in Jordan (*flowing between two deep and rocky banks*), on one of which stands St. John, pouring the water on His head, and on the other two angels hold His robes. The Holy Spirit descends upon Him as a dove, in a stream of light, from God the Father, usually represented by a hand from Heaven. Two of John's disciples stand behind him as spectators. Frequently *the river-god of Jordan* reclines with his oars in the corner. . . . In the Baptistery at Ravenna, the rope is supported, not by an angel, but by the river-deity *Jordann* (Iordanes?), who holds in his left hand a reed as his sceptre."

Now in this mode of representing rivers there is something more than the mere Pagan tradition lingering through the wrecks of the Eastern Empire. A river, in the East and South, is necessarily recognised more distinctly as a beneficent power than in the West and North. The narrowest and feeblest stream is felt to have an influence on the life of mankind; and is counted among the possessions, or honoured among the deities, of the people who dwell beside it. Hence the importance given, in the Byzantine compositions, to the name and specialty of the Jordan stream. In the North such peculiar definiteness and importance can never be attached to the name of any single fountain. Water, in its various forms of streamlet, rain, or river, is felt as an universal gift of heaven, not as an inheritance of a particular spot of earth. Hence, with the Gothic artists generally, the personality of the Jordan is lost in the green and nameless wave; and the simple rite of the Baptism is dwelt upon, without endeavouring, as

Giotto has done, to draw the attention to the rocky shores of Bethabara and Ænon, or to the fact that "there was much water there."

XXIII.

THE MARRIAGE IN CANA.

It is strange that the sweet significance of this first of the miracles should have been lost sight of by nearly all artists after Giotto; and that no effort was made by them to conceive the circumstances of it in simplicity. The poverty of the family in which the marriage took place,—proved sufficiently by the fact that a carpenter's wife not only was asked as a chief guest, but even had authority over the servants,—is shown further to have been distressful, or at least embarrassed, poverty by their want of wine on such an occasion. It was not certainly to remedy an accident of careless provision, but to supply a need sorrowfully betraying the narrow circumstances of His hosts, that our Lord wrought the beginning of miracles. Many mystic meanings have been sought in the act, which, though there is no need to deny, there is little evidence to certify: but we may joyfully accept, as its first indisputable meaning, that of simple kindness; the wine being provided here, when needed, as the bread and fish were afterwards for the hungry multitudes. The whole value of the miracle, in its serviceable tenderness, is at once effaced when the marriage is supposed, as by Veronese and other artists of later times, to have taken place at the house of a rich man. For the rest, Giotto sufficiently implies, by the lifted hand of the Madonna, and the action of the fingers of the bridegroom, as if they held sacramental bread, that there lay a deeper meaning under the miracle for those who could accept it. How all miracle *is* accepted by common humanity, he has also shown in the figure of the ruler of the feast, drinking. This unregarding forgetfulness of present spiritual power is similarly marked by Veronese, by placing the figure of a fool with his bauble immediately underneath that of Christ, and

by making a cat play with her shadow in one of the wine-vases.

It is to be remembered, however, in examining all pictures of this subject, that the miracle was not made manifest to all the guests ;—to none indeed, seemingly, except Christ's own disciples : the ruler of the feast, and probably most of those present (except the servants who drew the water), knew or observed nothing of what was passing, and merely thought the good wine had been "kept until now."

XXIV.

THE RAISING OF LAZARUS.

In consequence of the intermediate position which Giotto occupies between the Byzantine and Naturalist schools, two relations of treatment are to be generally noted in his work. As compared with the Byzantines, he is a realist, whose power consists in the introduction of living character and various incidents, modifying the formerly received Byzantine symbols. So far as he has to do this, he is a realist of the purest kind, endeavouring always to conceive events precisely as they were likely to have happened ; not to idealise them into forms artfully impressive to the spectator. But in so far as he was compelled to retain, or did not wish to reject, the figurative character of the Byzantine symbols, he stands opposed to succeeding realists, in the quantity of meaning which probably lies hidden in any composition, as well as in the simplicity with which he will probably treat it, in order to enforce or guide to this meaning : the figures being often letters of a hieroglyphic, which he will not multiply, lest he should lose in force of suggestion what he gained in dramatic interest.

None of the compositions display more clearly this typical and reflective character than that of the Raising of Lazarus. Later designers dwell on vulgar conditions of wonder or horror, such as they could conceive likely to attend the resuscitation of a corpse ; but with Giotto the physical reanimation is

the type of a spiritual one, and, though shown to be miraculous, is yet in all its deeper aspects unperturbed, and calm in awfulness. It is also visibly gradual. "His face was bound about with a napkin." The nearest Apostle has withdrawn the covering from the face, and looks for the command which shall restore it from wasted corruption, and sealed blindness, to living power and light.

Nor is it, I believe, without meaning, that the two Apostles, if indeed they are intended for Apostles, who stand at Lazarus' side, wear a different dress from those who follow Christ. I suppose them to be intended for images of the Christian and Jewish Churches in their ministration to the dead soul: the one removing its bonds, but looking to Christ for the word and power of life; the other inactive and helpless—the veil upon its face—in dread; while the principal figure fulfils the order it receives in fearless simplicity.

XXV.

THE ENTRY INTO JERUSALEM.

This design suffers much from loss of colour in translation. Its decorative effect depends on the deep blue ground, relieving the delicate foliage and the local colours of dresses and architecture. It is also one of those which are most directly opposed to modern feeling: the sympathy of the spectator with the passion of the crowd being somewhat rudely checked by the grotesque action of two of the foremost figures. We ought, however, rather to envy the deep seriousness which could not be moved from dwelling on the real power of the scene by any ungracefulness or familiarity of circumstance. Among men whose minds are rightly toned, nothing is ludicrous: it must, if an act, be either right or wrong, noble or base; if a thing seen, it must either be ugly or beautiful: and what is either wrong or deformed is not, among noble persons, in anywise subject for laughter; but, in the precise degree of its wrongness or deformity, a subject of horror.

All perception of what, in the modern European mind, falls under the general head of the ludicrous, is either childish or profane ; often healthy, as indicative of vigorous animal life, but always degraded in its relation to manly conditions of thought. It has a secondary use in its power of detecting vulgar imposture ; but it only obtains this power by denying the highest truths.

XXVI.

THE EXPULSION FROM THE TEMPLE.

More properly, the Expulsion from the outer Court of the Temple (Court of Gentiles), as Giotto has indicated by placing the porch of the Temple itself in the background.

The design shows, as clearly as that of the Massacre of the Innocents, Giotto's want of power, and partly of desire, to represent rapid or forceful action. The raising of the right hand, not holding any scourge, resembles the action afterwards adopted by Oreagna, and finally by Michael Angelo in his Last Judgment : and my belief is, that Giotto considered this act of Christ's as partly typical of the final judgment, the Pharisees being placed on the left hand, and the disciples on the right. From the faded remains of the fresco, the draughtsman could not determine what animals are intended by those on the left hand. But the most curious incident (so far as I know, found only in this design of the Expulsion, no subsequent painter repeating it), is the sheltering of the two children, one of them carrying a dove, under the arm and cloak of two disciples. Many meanings might easily be suggested in this ; but I see no evidence for the adoption of any distinct one.

XXVII.

THE HIRING OF JUDAS.

The only point of material interest presented by this design is the decrepit and distorted shadow of the demon, respecting

which it may be well to remind the reader that all the great Italian thinkers concurred in assuming decrepitude or disease, as well as ugliness, to be a characteristic of all natures of evil. Whatever the extent of the power granted to evil spirits, it was always abominable and contemptible ; no element of beauty or heroism was ever allowed to remain, however obscured, in the aspect of a fallen angel. Also, the demoniacal nature was shown in acts of betrayal, torture, or wanton hostility ; never in valiancy or perseverance of contest. I recollect no mediæval demon who shows as much insulting, resisting, or contending power as Bunyan's Apollyon. They can only cheat, undermine, and mock ; never overthrow. Judas, as we should naturally anticipate, has not in this scene the nimbus of an Apostle ; yet we shall find it restored to him in the next design. We shall discover the reason of this only by a careful consideration of the meaning of that fresco.

XXVIII.

THE LAST SUPPER.

I have not examined the original fresco with care enough to be able to say whether the uninteresting quietness of its design is redeemed by more than ordinary attention to expression ; it is one of the least attractive subjects in the Arena Chapel, and always sure to be passed over in any general observation of the series : nevertheless, however unfavourably it may at first contrast with the designs of later masters, and especially with Leonardo's, the reader should not fail to observe that Giotto's aim, had it been successful, was the higher of the two, as giving truer rendering of the probable fact. There is no distinct evidence, in the sacred text, of the annunciation of coming treachery having produced among the disciples the violent surprise and agitation represented by Leonardo. Naturally, they would not at first understand what was meant. They knew nothing distinctly of the machinations of the priests ; and so little of the character or pur-

poses of Judas, that even after he had received the sop which was to point him out to the others as false ;—and after they had heard the injunction, "That thou doest, do quickly,"—the other disciples had still no conception of the significance, either of the saying, or the act: they thought that Christ meant he was to buy something for the feast. Nay, Judas himself, so far from starting, as a convicted traitor, and thereby betraying himself, as in Leonardo's picture, had not, when Christ's first words were uttered, any immediately active intention formed. The devil had not entered into him until he received the sop. The passage in St. John's account is a curious one, and little noticed ; but it marks very distinctly the paralysed state of the man's mind. He had talked with the priests, covenanted with them, and even sought opportunity to bring Jesus into their hands ; but while such opportunity was wanting, the act had never presented itself fully to him for adoption or rejection. He had toyed with it, dreamed over it, hesitated, and procrastinated over it, as a stupid and cowardly person would, such as traitors are apt to be. But the way of retreat was yet open ; the conquest of the temper not complete. Only after receiving the sop the idea *finally* presented itself clearly, and was accepted, "To-night, while He is in the garden, I can do it ; and I will." And Giotto has indicated this distinctly by giving Judas still the Apostle's nimbus, both in this subject and in that of the Washing of the Feet ; while it is taken away in the previous subject of the Hiring, and the following one of the Seizure: thus it fluctuates, expires, and reillumines itself, until his fall is consummated. This being the general state of the Apostles' knowledge, the words, "One of you shall betray me," would excite no feeling in their minds correspondent to that with which we now read the prophetic sentence. What this "giving up" of their Master meant became a question of bitter and self-searching thought with them,—gradually of intense sorrow and questioning. But had they understood it in the sense we now understand it, they would never have each asked, "Lord, is it I?" Peter believed himself incapable even of *denying* Christ ; and of giving him up to death for money,

every one of his true disciples *knew* themselves incapable ; the thought never occurred to them. In slowly-increasing wonder and sorrow (ἤρξαντο λυπεῖσθαι, Mark xiv. 19), not knowing what was meant, they asked one by one, with pauses between, "Is it I?" and another, "Is it I?" and this so quietly and timidly that the one who was lying on Christ's breast never stirred from his place ; and Peter, afraid to speak, signed to him to ask who it was. One further circumstance, showing that this was the real state of their minds, we shall find Giotto take cognisance of in the next fresco.

XXIX.

THE WASHING OF THE FEET.

In this design, it will be observed, there are still the twelve disciples, and the nimbus is yet given to Judas (though, as it were, setting, his face not being seen).

Considering the deep interest and importance of every circumstance of the Last Supper, I cannot understand how preachers and commentators pass by the difficulty of clearly understanding the periods indicated in St. John's account of it. It seems that Christ must have risen while they were still eating, must have washed their feet as they sate or reclined at the table, just as the Magdalen had washed His own feet in the Pharisee's house ; that, this done, He returned to the table, and the disciples continuing to eat, presently gave the sop to Judas. For St. John says, that he having received the sop, went *immediately* out ; yet that Christ had washed his feet is certain, from the words, "Ye are clean, but not all." Whatever view the reader may, on deliberation, choose to accept, Giotto's is clear, namely, that though not cleansed by the baptism, Judas was yet capable of being cleansed. The devil had not entered into him at the time of the washing of the feet, and he retains the sign of an Apostle.

The composition is one of the most beautiful of the series, especially owing to the submissive grace of the two standing figures.

XXX.

THE KISS OF JUDAS.

For the first time we have Giotto's idea of the face of the traitor clearly shown. It is not, I think, traceable through any of the previous series; and it has often surprised me to observe how impossible it was in the works of almost any of the sacred painters to determine by the mere cast of feature which was meant for the false Apostle. Here, however, Giotto's theory of physiognomy, and together with it his idea of the character of Judas, are perceivable enough. It is evident that he looks upon Judas mainly as a sensual dullard, and foul-brained fool; a man in no respect exalted in bad eminence of treachery above the mass of common traitors, but merely a distinct type of the eternal treachery to good, in vulgar men, which stoops beneath, and opposes in its appointed measure, the life and efforts of all noble persons, their natural enemies in this world; as the slime lies under a clear stream running through an earthy meadow. Our careless and thoughtless English use of the word into which the Greek "Diabolos" has been shortened, blinds us in general to the meaning of "Devilry," which, in its essence, is nothing else than slander, or traitorhood;—the accusing and giving up of good. In particular it has blinded us to the meaning of Christ's words, "Have not I chosen you twelve, and one of you is a traitor and accuser?" and led us to think that the "one of you is a devil" indicated some greater than human wickedness in Judas; whereas the practical meaning of the entire fact of Judas' ministry and fall is, that out of any twelve men chosen for the forwarding of any purpose,—or, much more, out of any twelve men we meet,—one, probably, is or will be a Judas.

The modern German renderings of all the scenes of Christ's life in which the traitor is conspicuous are very curious in their vulgar misunderstanding of the history, and their consequent endeavours to represent Judas as more diabolic than

selfish, treacherous, and stupid men are in all their generations. They paint him usually projected against strong effects of light, in lurid chiaroscuro;—enlarging the whites of his eyes, and making him frown, grin, and gnash his teeth on all occasions, so as to appear among the other Apostles invariably in the aspect of a Gorgon.

How much more deeply Giotto has fathomed the fact, I believe all men will admit who have sufficient purity and abhorrence of falsehood to recognise it in its daily presence, and who know how the devil's strongest work is done for him by men who are too bestial to understand what they betray.

XXXI.

CHRIST BEFORE CAIAPHAS.

Little is to be observed in this design of any distinctive merit; it is only a somewhat completer version of the ordinary representation given in illuminated missals and other conventual work, suggesting, as if they had happened at the same moment, the answer, "If I have spoken evil, bear witness of the evil," and the accusation of blasphemy which causes the high-priest to rend his clothes.

Apparently distrustful of his power of obtaining interest of a higher kind, Giotto has treated the enrichments more carefully than usual, down even to the steps of the high-priest's seat. The torch and barred shutters conspicuously indicate its being now dead of night. That the torch is darker than the chamber, if not an error in the drawing, is probably the consequence of a darkening alteration in the yellow colours used for the flame.

XXXII.

THE SCOURGING OF CHRIST.

It is characteristic of Giotto's rational and human view of all subjects admitting such aspect, that he has insisted here

chiefly on the dejection and humiliation of Christ, making no attempt to suggest to the spectator any other divinity than that of patience made perfect through suffering. Angelico's conception of the same subject is higher and more mystical. He takes the moment when Christ is blindfolded, and exaggerates almost into monstrosity the vileness of feature and bitterness of sneer in the questioners, "Prophesy unto us, who is he that smote thee;" but the bearing of the person of Christ is entirely calm and unmoved; and his eyes, open, are seen through the binding veil, indicating the ceaseless omniscience.

This mystical rendering is, again, rejected by the later realistic painters; but while the earlier designers, with Giotto at their head, dwelt chiefly on the humiliation and the mockery, later painters dwelt on the physical pain. In Titian's great picture of this subject in the Louvre, one of the executioners is thrusting the thorn-crown down upon the brow with his rod, and the action of Christ is that of a person suffering extreme physical agony.

No representations of the scene exist, to my knowledge, in which the mockery is either sustained with indifference, or rebuked by any stern or appealing expression of feature; yet one of these two forms of endurance would appear, to a modern habit of thought, the most natural and probable.

XXXIII.

CHRIST BEARING HIS CROSS.

This design is one of great nobleness and solemnity in the isolation of the principal figure, and removal of all motives of interest depending on accessories, or merely temporary incidents. Even the Virgin and her attendant women are kept in the background; all appeal for sympathy through physical suffering is disdained. Christ is not represented as borne down by the weight of the Cross, nor as urged forward by the impatience of the executioners. The thing to be shown,—the

unspeakable mystery,—is the simple fact, the Bearing of the Cross by the Redeemer. It would be vain to compare the respective merits or value of a design thus treated, and of one like Veronese's of this same subject, in which every essential accessory and probable incident is completely conceived. The abstract and symbolical suggestion will always appeal to one order of minds, the dramatic completeness to another. Unquestionably, the last is the greater achievement of intellect, but the manner and habit of thought are perhaps loftier in Giotto. Veronese leads us to perceive the reality of the act, and Giotto to understand its intention.

XXXIV.

THE CRUCIFIXION.

The treatment of this subject was, in Giotto's time, so rigidly fixed by tradition that it was out of his power to display any of his own special modes of thought; and, as in the Bearing of the Cross, so here, but yet more distinctly, the temporary circumstances are little regarded, the significance of the event being alone cared for. But even long after this time, in all the pictures of the Crucifixion by the great masters, with the single exception perhaps of that by Tintoret in the Church of San Cassano at Venice, there is a tendency to treat the painting as a symmetrical image, or collective symbol of sacred mysteries, rather than as a dramatic representation. Even in Tintoret's great Crucifixion in the School of St. Roch, the group of fainting women forms a kind of pedestal for the Cross. The flying angels in the composition before us are thus also treated with a restraint hardly passing the limits of decorative symbolism. The fading away of their figures into flame-like cloud may perhaps be founded on the verse, "He maketh His angels spirits; His ministers a flame of fire" (though erroneously, the right reading of that verse being, "He maketh the winds His messengers, and the flam-

ing fire His servant") ; but it seems to me to give a greater sense of possible truth than the entire figures, treading the clouds with naked feet, of Perugino and his successors.

XXXV.

THE ENTOMBMENT.

I do not consider that in fulfilling the task of interpreter intrusted to me, with respect to this series of engravings, I may in general permit myself to unite with it the duty of a critic. But in the execution of a laborious series of engravings, some must of course be better, some worse; and it would be unjust, no less to the reader than to Giotto, if I allowed this plate to pass without some admission of its inadequacy. It may possibly have been treated with a little less care than the rest, in the knowledge that the finished plate, already in the possession of the members of the Arundel Society, superseded any effort with inferior means ; be that as it may, the tenderness of Giotto's composition is, in the engraving before us, lost to an unusual degree.

It may be generally observed that the passionateness of the sorrow both of the Virgin and disciples, is represented by Giotto and all great following designers as reaching its crisis at the Entombment, not at the Crucifixion. The expectation that, after experiencing every form of human suffering, Christ would yet come down from the cross, or in some other visible and immediate manner achieve for Himself the victory, might be conceived to have supported in a measure the minds of those among His disciples who watched by His cross. But when the agony was closed by actual death, and the full strain was put upon their faith, by their laying in the sepulchre, wrapped in His grave-clothes, Him in whom they trusted, "that it had been He which should have redeemed Israel," their sorrow became suddenly hopeless; a gulf of horror opened, almost at unawares, under their feet; and in the poignancy of her astonied despair, it was no marvel that the

agony of the Madonna in the "Pietà" became subordinately associated in the mind of the early Church with that of their Lord Himself;—a type of consummate human suffering.

XXXVI.

THE RESURRECTION.

Quite one of the loveliest designs of the series. It was a favorite subject with Giotto; meeting, in all its conditions, his love of what was most mysterious, yet most comforting and full of hope, in the doctrines of his religion. His joy in the fact of the Resurrection, his sense of its function, as the key and primal truth of Christianity, was far too deep to allow him to dwell on any of its minor circumstances, as later designers did, representing the moment of bursting the tomb, and the supposed terror of its guards. With Giotto the leading thought is not of physical reanimation, nor of the momentarily exerted power of breaking the bars of the grave; but the consummation of Christ's work in the first manifesting to human eyes, and the eyes of one who had loved Him and believed in Him, His power to take again the life He had laid down. This first appearance to her out of whom He had cast seven devils is indeed the very central fact of the Resurrection. The keepers had not seen Christ; they had seen only the angel descending, whose countenance was like lightning: for fear of him they became as dead; yet this fear, though great enough to cause them to swoon, was so far conquered at the return of morning, that they were ready to take money-payment for giving a false report of the circumstances. The Magdalen, therefore, is the first witness of the Resurrection; to the love, for whose sake much had been forgiven, this gift is also first given; and as the first witness of the truth, so she is the first messenger of the Gospel. To the Apostles it was granted to proclaim the Resurrection to all nations; but the Magdalen was bidden to proclaim it to the Apostles.

In the chapel of the Bargello, Giotto has rendered this

scene with yet more passionate sympathy. Here, however, its significance is more thoughtfully indicated through all the accessories, down even to the withered trees above the sepulchre, while those of the garden burst into leaf. This could hardly escape notice when the barren boughs were compared by the spectator with the rich foliage of the neighbouring designs, though, in the detached plate, it might easily be lost sight of.

XXXVII.

THE ASCENSION.

Giotto continues to exert all his strength on these closing subjects. None of the Byzantine or earlier Italian painters ventured to introduce the entire figure of Christ in this scene: they showed the feet only, concealing the body; according to the text, "a cloud received Him out of their sight." This composition, graceful as it is daring, conveys the idea of ascending motion more forcibly than any that I remember by other than Venetian painters. Much of its power depends on the continuity of line obtained by the half-floating figures of the two warning angels.

I cannot understand why this subject was so seldom treated by religious painters: for the harmony of Christian creed depends as much upon it as on the Resurrection itself; while the circumstances of the Ascension, in their brightness, promise, miraculousness, and direct appeal to all the assembled Apostles, seem more fitted to attract the joyful contemplation of all who received the faith. How morbid, and how deeply to be mourned, was the temper of the Church which could not be satisfied without perpetual representation of the tortures of Christ; but rarely dwelt on His triumph! How more than strange the concessions to this feebleness by its greatest teachers; such as that of Titian, who, though he paints the Assumption of the Madonna rather than a Pietà, paints the Scourging and the Entombment of Christ, with his best power,—but never the Ascension!

XXXVIII.

THE DESCENT OF THE HOLY SPIRIT.

This last subject of the series, the quietest and least interesting in treatment, yet illustrates sadly, and forcibly, the vital difference between ancient and modern art.

The worst characters of modern work result from its constant appeal to our desire of change, and pathetic excitement; while the best features of the elder art appealed to love of contemplation. It would appear to be the object of the truest artists to give permanence to images such as we should always desire to behold, and might behold without agitation; while the inferior branches of design are concerned with the acuter passions which depend on the turn of a narrative, or the course of an emotion. Where it is possible to unite these two sources of pleasure, and, as in the Assumption of Titian, an action of absorbing interest is united with perfect and perpetual elements of beauty, the highest point of conception would appear to have been touched: but in the degree in which the interest of action *supersedes* beauty of form and colour, the art is lowered; and where real deformity enters, in any other degree than as a momentary shadow or opposing force, the art is illegitimate. Such art can exist only by accident, when a nation has forgotten or betrayed the eternal purposes of its genius, and gives birth to painters whom it cannot teach, and to teachers whom it will not hear. The best talents of all our English painters have been spent either in endeavours to find room for the expression of feelings which no master guided to a worthy end, or to obtain the attention of a public whose mind was dead to natural beauty, by sharpness of satire, or variety of dramatic circumstance.

The work to which England is now devoting herself withdraws her eyes from beauty, as her heart from rest; nor do I conceive any revival of great art to be possible among us while the nation continues in its present temper. As long as it can bear to see misery and squalor in its streets, it can neither invent nor accept human beauty in its pictures; and so long as in passion of rivalry, or thirst of gain, it crushes

the roots of happiness, and forsakes the ways of peace, the great souls whom it may chance to produce will all pass away from it helpless, in error, in wrath, or in silence. Amiable visionaries may retire into the delight of devotional abstraction, strong men of the world may yet hope to do service by their rebuke or their satire ; but for the clear sight of Love there will be no horizon, for its quiet words no answer ; nor any place for the art which alone is faithfully Religious, because it is Lovely and True.

The series of engravings thus completed, while they present no characters on which the members of the Arundel Society can justifiably pride themselves, have, nevertheless, a real and effective value, if considered as a series of maps of the Arena frescoes. Few artists of eminence pass through Padua without making studies of detached portions of the decoration of this Chapel, while no artist has time to complete drawings of the whole. Such fragmentary studies might now at any time be engraved with advantage, their place in the series being at once determinable by reference to the woodcuts ; while qualities of expression could often be obtained in engravings of single figures, which are sure to be lost in an entire subject. The most refined character is occasionally dependent on a few happy and light touches, which, in a single head, are effective, but are too feeble to bear due part in an entire composition, while, in the endeavour to reinforce them, their vitality is lost. I believe the members of the Arundel Society will perceive, eventually, that no copies of works of great art are worthily representative of them but such as are made freely, and for their own purposes, by great painters : the best results obtainable by mechanical effort will only be charts or plans of pictures, not mirrors of them. Such charts it is well to command in as great number as possible, and with all attainable completeness ; but the Society cannot be considered as having entered on its true functions until it has obtained the hearty co-operation of European artists, and by the increase of its members, the further power of representing the subtle studies of masterly painters by the aid of exquisite engraving.

PHILLIPS ACADEMY
3 1867 00041 7704

33867

820
R89x
v.6.